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पुस्तकालय

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पुस्तक संख्या
आगत पंजिका संख्या नवम्बर १९६१

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BHAVAN'S JOURNAL

VOL. XVIII No. 1
AUGUST 8, 1971

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विमुच्यते नमस्तस्मै
विष्णवे प्रभविष्णवे

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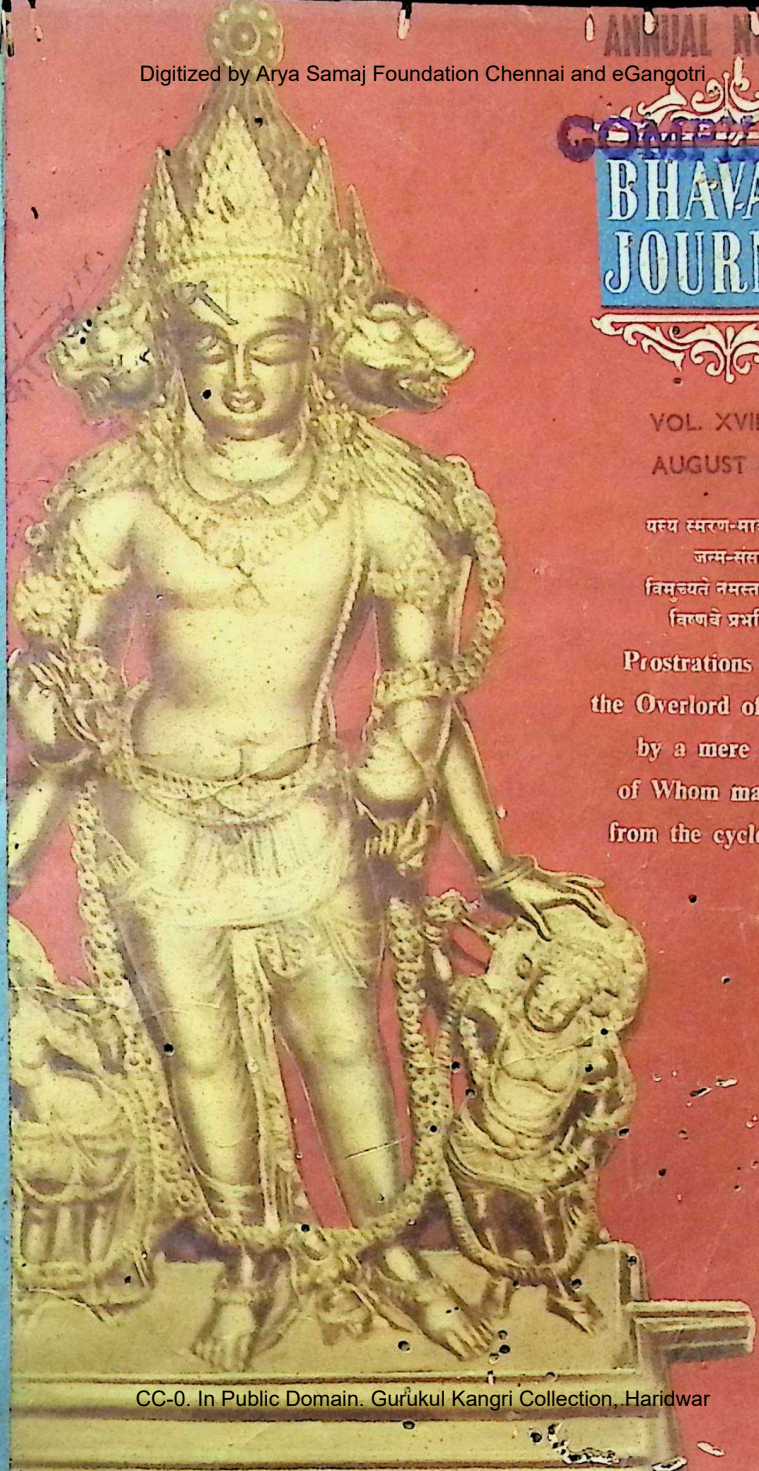

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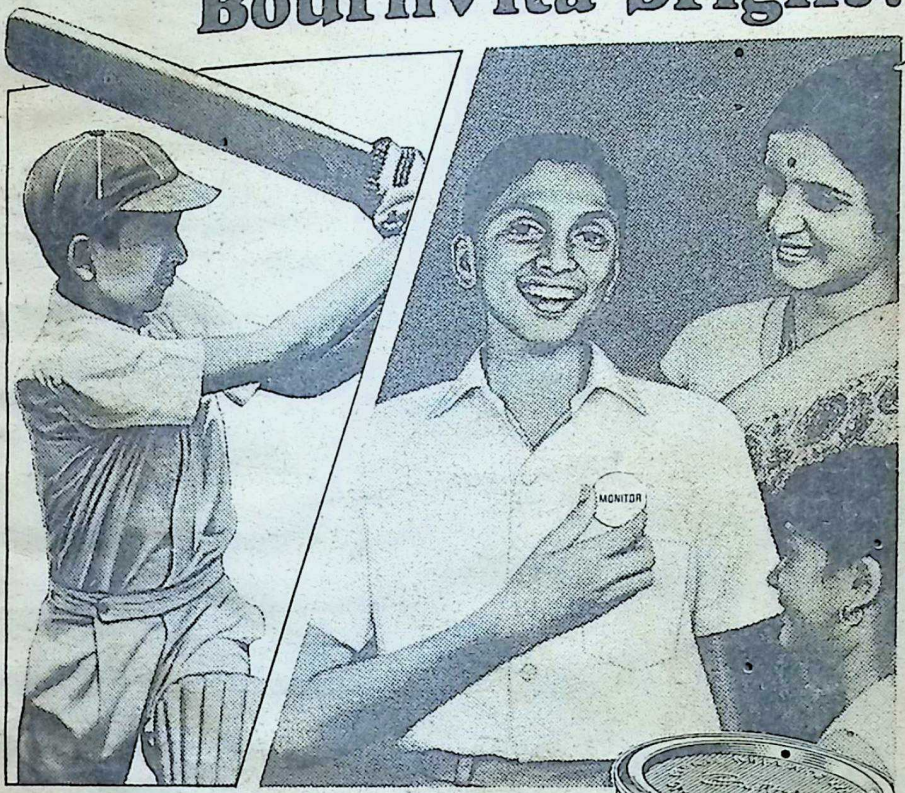

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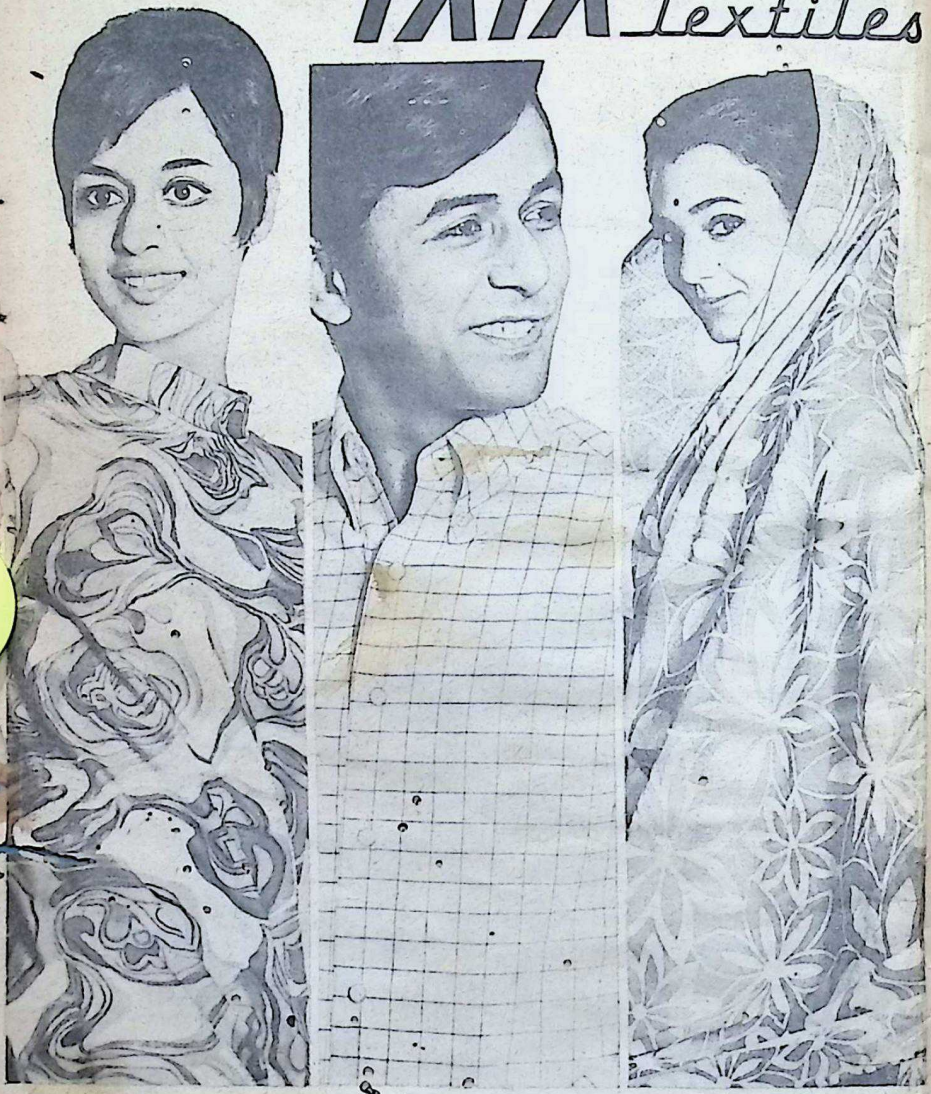

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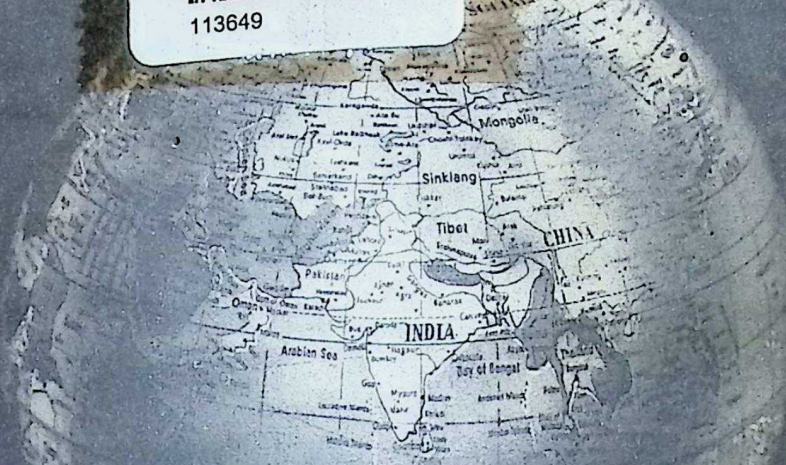

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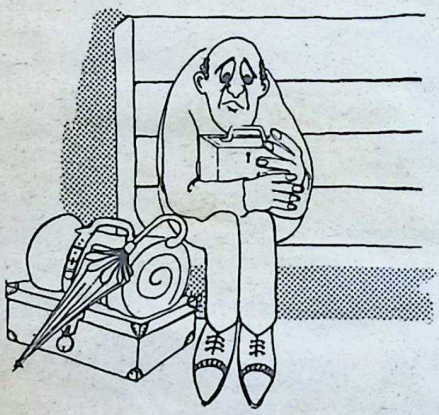

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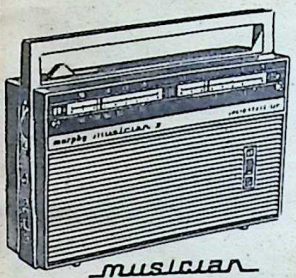

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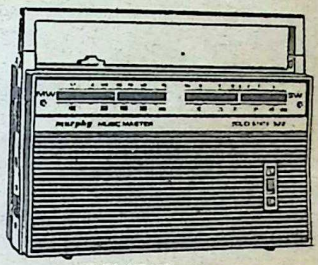

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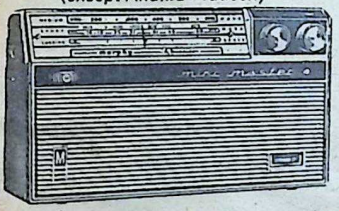

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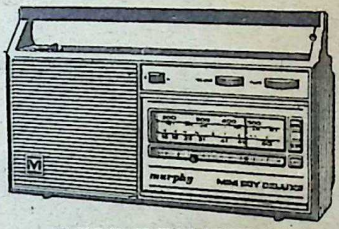

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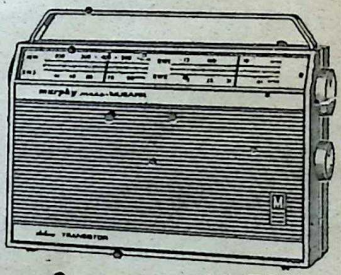

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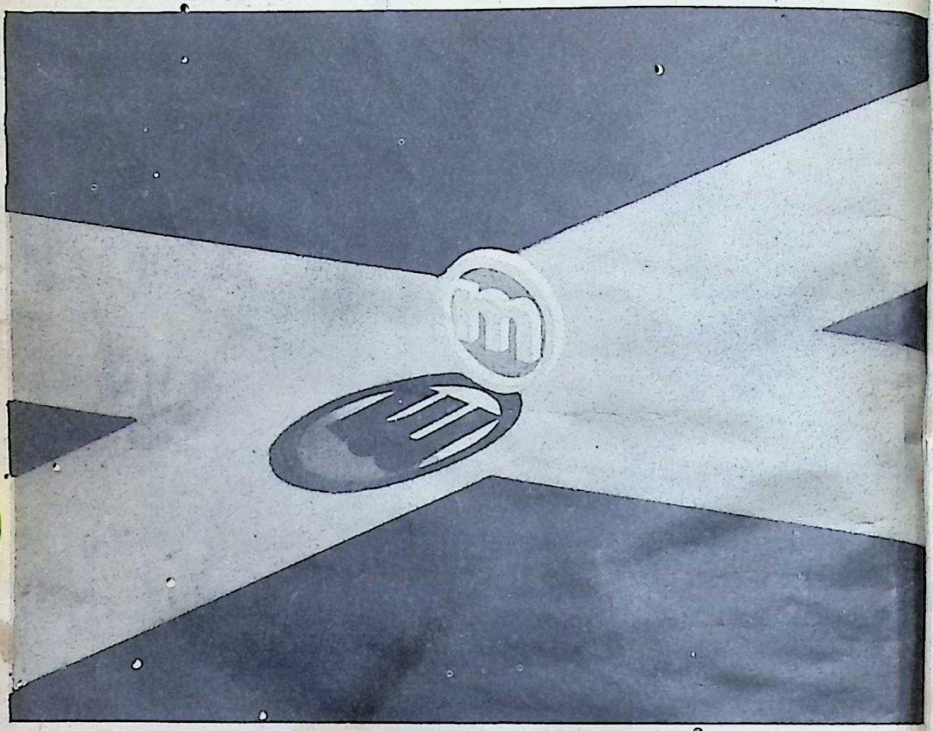

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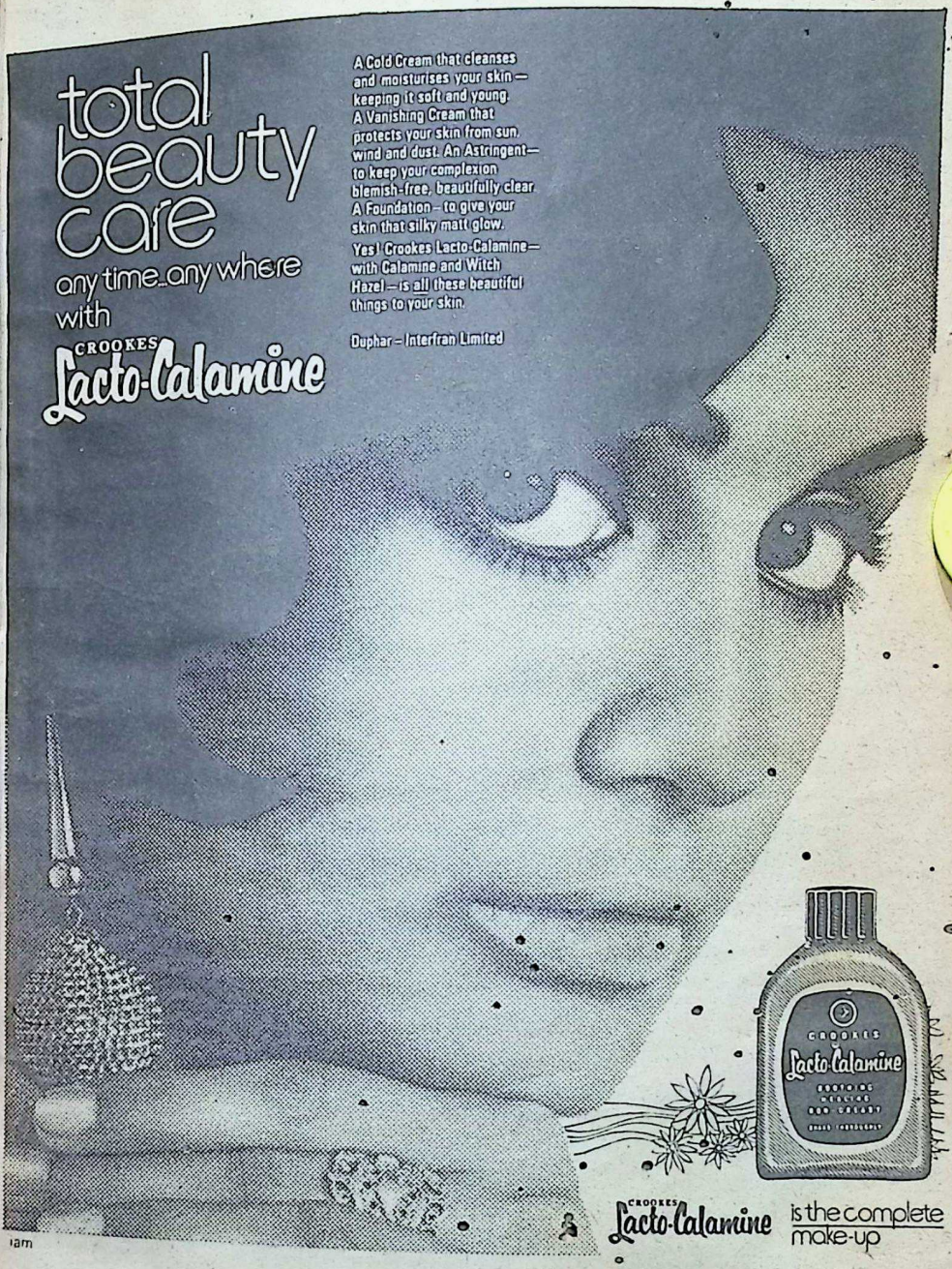

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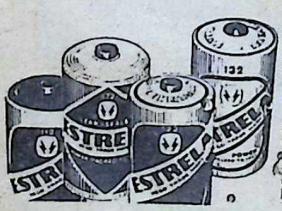

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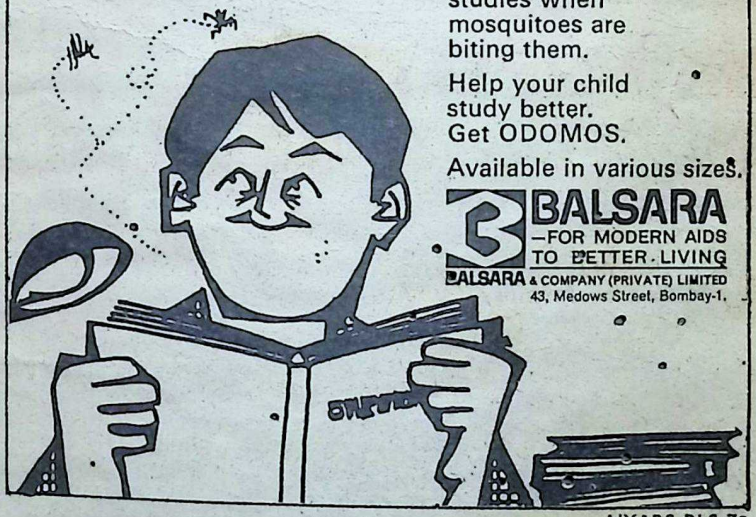

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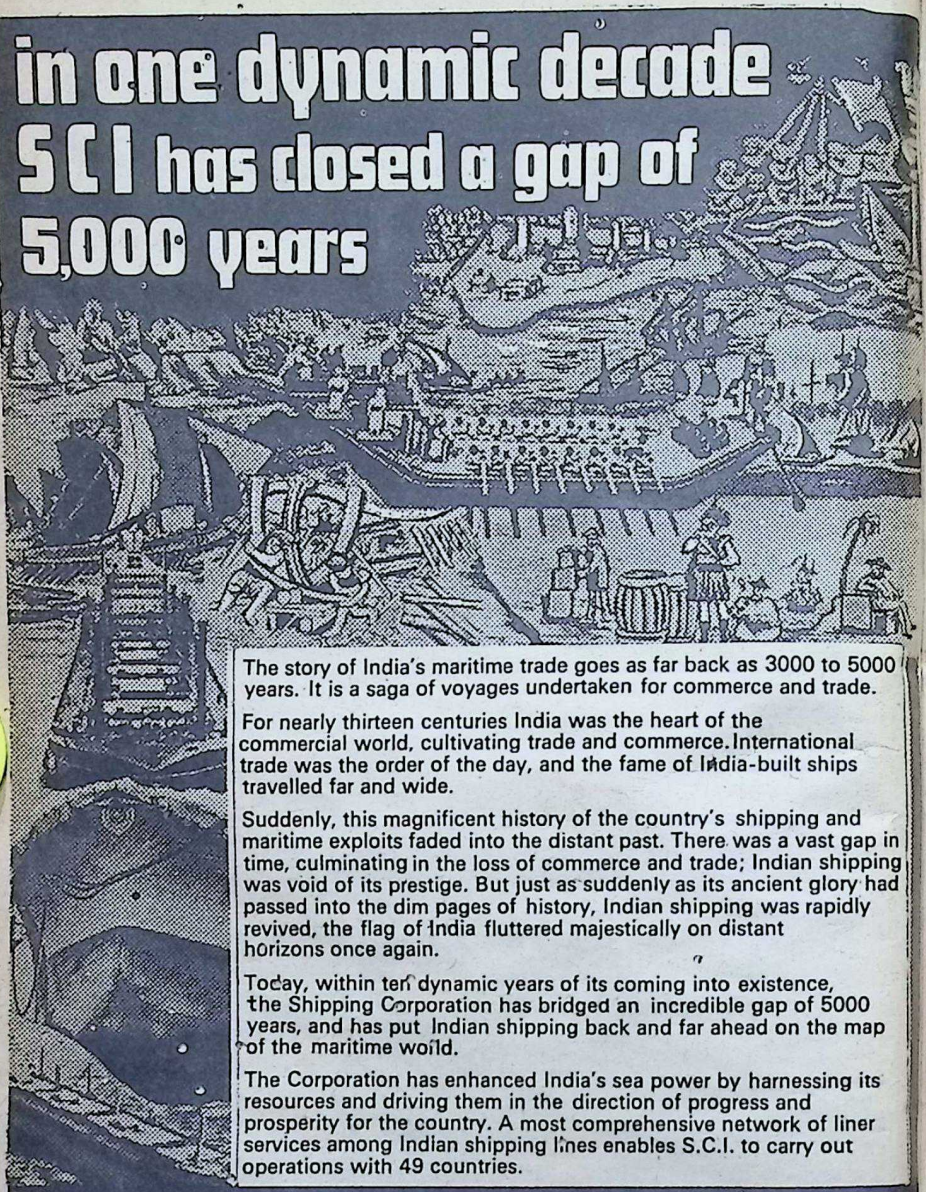

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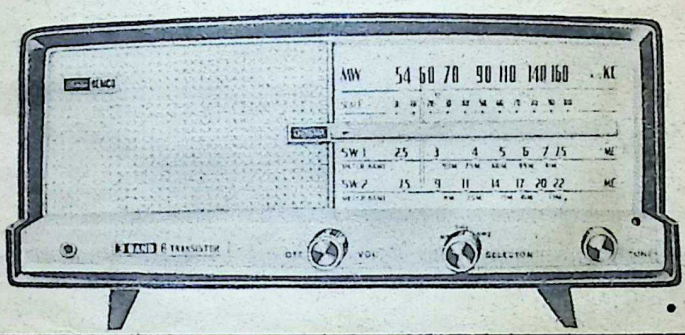

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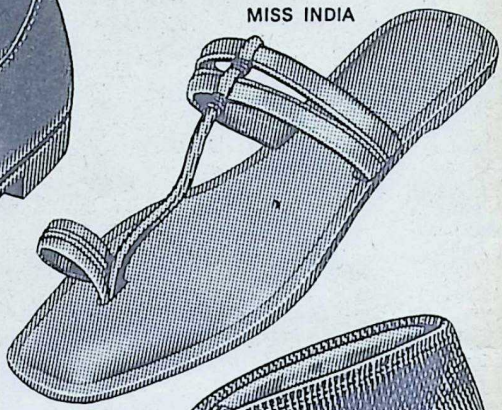
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आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let Noble thoughts come to us from every side

—Rigveda 1-89-1.

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BHAVAN'S JOURNAL

PRAYER TO FAITH

श्रद्धां प्रातर्हवामहे
श्रद्धां मध्यं दिनं परि ।
श्रद्धां सूर्यस्य निम्रुचि
श्रद्धे श्रद्धापयेह नः ॥

May we worship Faith in the morning;
May we worship Faith in the mid-part of the day;
May we worship Faith when the sun's rays descend;
O Faith, endow us with faith.

—*Rigveda*

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Our Cover

A POEM in bronze. That is what the *Bhavan's Journal* offers you on the cover of its 1971 Annual. It is a keepsake, as you will see when you read on.

The picture, printed for the first time in colour, tells you a story that hit the headlines in the national and international press. And it is an unfinished story....

It is the story of a strange quirk of fate by which the idol of Vaikuntha Chaturmukh Vishnu, worshipped for centuries at the Hariraj Temple of Chamba town in Himachal Pradesh, came to be photographed at Bombay's Police Headquarters on June 25, 1971.

One May morning this year, devotees visiting the shrine found it ransacked and its soul-soothing, eye-catching idol missing.

A nation-wide alert went out from Delhi to trace the massive, 1.5-metre-high idol, weighing 400 kg.

Ultimately, the ace sleuths of Bombay's Criminal Investigation Department tracked down the fabulous idol to a godown in Mazgaon, Central Bombay.

Detectives from Delhi soon descended on the scene and confirmed that the find of their Bombay counterparts was none other than the missing idol from the Chamba Temple for which thousands of devotees were pining away.

Wrapped up in a gunny bag, the peerless idol lay con-

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* *

cealed in a six-feet by three-feet wooden crate. Was it on its way to some far off land to end up as a museum piece or as the prize exhibit in the chamber of some zealous antique hunter? The probe is still on.

"It is fantastic, it is invaluable! It would cost much more than Rs. 50 lakhs!" exclaimed Dr. Moti Chandra, Director of Bombay's Prince of Wales Museum, who was called in by the police to assess the antiquity of the idol.

Unique is an over-worked and often misused word. But not in the case of this four-headed Vishnu idol.

"In all world," said Dr. Moti Chandra, "no idol of this kind is known to exist." He placed the age of the image as 800 A.D., approximately.

Of the four heads of the image, only three are visible in the picture. On the right is the head of a lion representing *Narasimha* and on the left is the one representing *Varaha*. The rear head is that of Kapila, and the front one is that of Vaikuntha Vishnu. *Padma* and *Sankha* are held in the upper right and left hands respectively.

The two little figures standing on either side of the idol beneath the other two hands symbolise *Gadadevi* and *Chakrapurusha,* the two weapons of the Lord. The figurine between the two legs of the idol is that of *Prithvi*, Mother Earth.

A poem in metal, the idol is equally the delight of devotees and iconographers, art-lovers and antique hunters.

Its magic charm made even the tough, top police officials doff their hats and dip their heads in salute, not to speak of the thousands of others who paid their respects from a respectful distance because of the security barrier.

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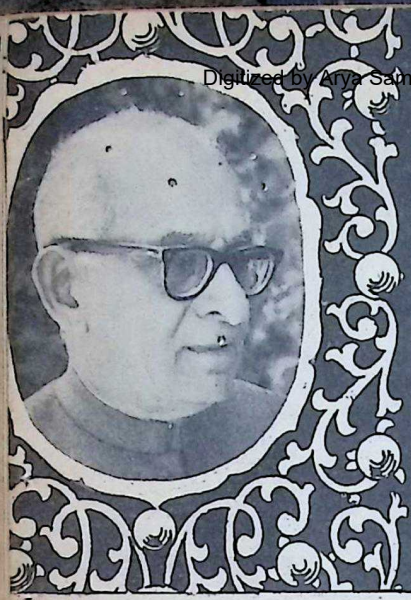

KULAPATI VANI

The Socio-Religious Significance of Yajna

THE socio-religious institution of the Vedic Aryans was *Yajna*, the ritual of sacrifice, which brought men, their ancestors and the gods into intimate relationship.

In its pre-Vedic stage, *Yajna* was the ritual of offering oblations to the sacred fire, or pouring out libations of the sacred Soma juice. The daily *homa*, as also the ritual by which the domestic sacrificial fire was kept burning perpetually, were to be performed by every householder. There were also the seasonal sacrifices and the social and religious gatherings and festivals assciated with the highly elaborate sacrificial sessions, which lasted for varying lengths of time. *Yajnas* were also ordained for the gods by primeval ordinances (*prathamaani dharmaani*).

Behind the ritual was a value—the spirit of sacrifice. '*Yajna* (the ritual) only prospers', says the sage, 'when it is performed with (the spirit of) *yajna*'—(*yajno yajnena kalpatam*). For *yajna*, if performed in the true spirit, was not only a means of bringing about the unity of gods and men to secure desired ends, but was a means to secure lasting creation.

In *Purusha Sukta* of *Rigveda*—perhaps the most magnificent hymn in the world's literature—the sage describes how *Purusha* was sacrificed. He was the Cosmic Being, who pervaded

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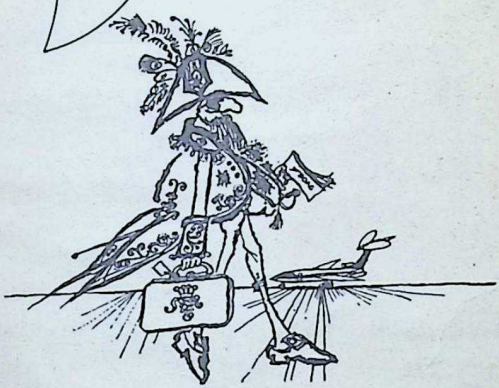

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'the earth on all sides and transcending it in all directions': who was 'all that has been and all that will be' and was 'the Lord of immortality transcending matter in all His splendour'.

The gods performed this sacrifice in the true spirit—*yajnena yajnamayajanta devah*—when they offered the *Purusha* as an oblation. Creation followed: gods and men, Brahmans, Kshatriyas, Vaishyas and Shudras all came forth.

Brihaspati, the divine sage, also sacrificed himself for the welfare of the gods and men.

Thus, the spirit of sacrifice as the source of creation was accepted as a fundamental value. All creation was the outcome of offerings made in the true spirit of devoutly surrendering what was offered. This value, understood in this sense, became more articulate in the later periods.

The ordinances according to which *yajna* was performed were prescribed by *Rita*, the Eternal Law, which upheld the Cosmic Order. According to the Vedic tradition, the Angirasas, 'pre-eminent among the sages, the sons of Heaven and of the Great Varuna,' were the first to observe the ordinances of *yajna* to manifest the power of *Rita*. The Gods, ancestors and men, all had to conform to these immutable ordinancse—*dharmaani*. Anything which did not conform to *Rita* was *an-rita*, untruth.

Rita, the Cosmic Law, was all-pervading, omnipotent, inexorable, from which creation sprang, and by which its life was regulated and upheld. It was independent of the gods and men.

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and everything existed in and through it. It was the strength of higher powers, both natural and spiritual. The gods were no more than its guardians; they were 'mighty' because of it, and with its aid alone could they function. It was the 'refulgent car' in which Brihaspati, the lord of prayers, drove in order to chase away wickedness. Mitra and Varuna were sovereign gods only because they upheld it.

Rita was not merely the source of strength, but also the beauty. Ushas, the goddess of the dawn, was beautiful because she was 'true to *Rita*'. She 'rose day after day only in obedience of its ordinances'.

A man could rise in nobility of stature only by it. 'The earth is sweet to the man who lived by *Rita*', says the sage. Even the streams of Soma juice made the world 'Arya'—noble—because they were its streams. Men could be 'led beyond pain and grief' only along its path. The Beautiful One (Ushas) inspired men to 'more and more blissful thoughts only because she was obedient to *Rita*'. One could taste immortality only on 'the lofty heights of *Rita*'.

Satya was that aspect of *Rita* which gave conduct the power to yield desired or expected results. '*Rita* and *Satya* were born in the beginning of things out of *tapas*.' '*Soma*', says the sage, 'declares *Rita*; it is splendid because of *Rita*; it is truth-speaking and truthful'

Satya was therefore *Rita* translated into conduct by an accord between what was intended, said and done. It was something which made men 'unfailing, reliable, dependable'—*satya-*

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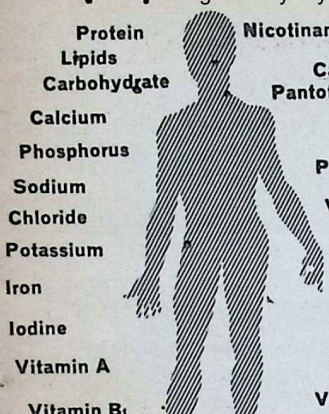

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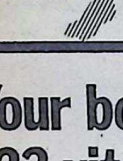

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shushma, satya-karman, satya-vakya. When men prayed to the gods, their blessings have to be *satya*, true to expectations.

Social order also had to be regulated by *Rita*. *Kshatra*—rulership—endowed rulers with sovereignty because they upheld the Order prescribed by it. It is interesting to note that the name of one of the Aryan kings of Persia was *Rita-Kshatra*, corrupted by the Greeks into Artaxerxes.

'*Satya* and *Rita*, all-pervading and inexorable, consecration, *tapas* (brahmic), prayer and *yajna* (sacrifice)—these uphold the earth', says the sage.

Yajna could only be fruitful if it was performed with the spirit of *yajna*. This spirit was *tapas*, which meant offering of life and all it means through consecration and prayer to the gods in order to conform to *Rita*.

This discipline purified the body and the mind. Scorning material comforts, it gave self-control to man, leading him to the path of sublimation; it wrought the alchemy which transmuted human passions and weaknesses into strength, beauty and inspiration.

The Central Idea underlying the Vedic Culture, on which Indian Culture is founded, is that *Rita*, the Cosmic Order, is one and indivisible, operating in the material as well as moral and spiritual fields. It upholds and in-forms the creation, and governs and regulates its life and evolution. In a personalised aspect, it is Divinity, whether represented by a god or God.

Creation is not the product of mechanical evolution, nor of the fia

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of a Divinity, for a god is divine because he manifests *Rita*.

The manifestations of *Rita* have many aspects, though essentially it is spiritual in its being and working.

In its moral and spiritual aspects, it chases away wickedness and regulates individual and collective life. In so doing, it takes the form of certain fundamental values.

As *satya*, it produces results only when there is complete accord between thought, word and deed of an individual.

As *yajna*, it produces creative energy only when the acts of an individual are consecrated by his offering his precious possessions to fulfil the Cosmic Law. When his most precious possessions—egoism and its brood, greed, fear, anger, hatred and pride—are offered up, high creative energy is released.

Yajna is well performed only when the offering is made in the spirit of *yajna*, that is *tapas*.

Tapas is self-discipline for attaining purity of mind and body, thereby sublimating all ego-driven instincts and urges. When the *tapas* energy is released, we are brought nearer to the beauty aspect of the Cosmic Order. When this energy gathers strength, it releases love energy which not only changes individual human nature, but the life of an aggregate or even of the human race.

As *kshatra*, it maintains a social order in vigour only when its norms of conduct and social institutions facilitate a life lived in conformity with *satya*, *yajna* and *tapas*.

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tensity to such power in an individual, it can also change the material, moral and social environments. Happiness can only come by developing this power. Conversely, the roots of environmental mal-adjustment, social as well as material, have to be found in the moral decay of men.

On these fundamental values has the Indian Culture been reared and has subsisted for over three millennia. This is the highest tribute one can pay to the Vedic rishis. Four thousand years ago, when the human race was in varying stages of limited mental and spiritual development and men could only conceive of numerous gods behaving as petulant and zealous tribal chiefs, they saw this Central Idea in all its universality and through it sought to co-ordinate all values in life and shaped and vitalised institutions and norms of conduct in order to fulfil it.

This Central Idea runs like a golden thread through the changing shape of the millennial life of our culture. We have to keep this in mind in studying Indian Culture through the ages. □ □ □

MESSAGE

I am glad that the *Bhavan's Journal* is entering its 18th year. During all these years, the *Bhavan's Journal* has steadily grown and striven to serve the ideals for which the Bhavan stands.

The *Bhavan's Journal* is catering to the needs of those readers who value tradition and culture, at the same time not overlooking the modern needs. The *Journal* has been considered as an oasis in the present conditions when moral values are crumbling.

I hope the *Bhavan's Journal* will grow from strength to strength and fulfil Kulapatiji's desire to make it a friend, philosopher and guide of its numerous readers.

Lilavati Munshi

President.

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New Morality

SMT. LILAVATI MUNSHI

ALL the respectable newspapers are advertising men and women in attractive poses and also publish articles advocating permissiveness. Most of the advertisements are based on showing the anatomy of human beings, specially of women. Perhaps they feel that God has made men and women only for looking at each other's body and for nothing else.

Now even children also should be given lessons on facts of life, otherwise they will all grow ignorant.

Love? Real Love? It is only a glorified name of human instinct. You can use that word if you like. It is only the backward people who have made a cult of it.

Loyalty, love, charity are all words, words, words, to keep people in bondage. We must break all old idols and all old notions. All idols are to be beaten with chappals or should be thrown into the wells.

Who are you to ask us to do this, that and the other? Are we not a free people? Free to choose anything that we like?

Some papers have found out a way of increasing their circulation by publishing ugly facts of life. By doing this, they feel that they are making people wise. They write about women in the brothel, how they are bought and brought, what is permissiveness in different cities and countries, how many pots of LSD are being used by the young people, and so on. They also pose as custodians of morals by giving articles and pictures about unnatural acts. They feel that they make people—specially young people—wise. They are exposing the shams. If incidentally it makes young people more curious and desirous of making experiments with themselves, they are not concerned. This is the projection of the art of advertising.

Good acts done in life have no news value. Somewhere it was written that if a dog bites a man it is usual. News value is only when a man bites a dog.

A newspaper is doing a service if it exposes a moneyed man as an evader of taxes, but if the Government makes tax burden so heavy that there is an all-round increase in prices and if it leads even an ordinary law-abiding man to turn into a tax evader, it is to be considered as promoting "Welfare" of the people. The consequence is no concern of anybody.

Dishonesty has a premium. For keeping quiet, a man or a paper should

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e paid money. It is not only expen-ive but time-consuming for an or-linary man to go to the law courts nd ask for redress. If one in a thou-and can afford the luxury of going o courts, the paper can print a letter of apology and the victim should be atisfied. He also is busy and has no ime to run in and out of courts for nonths together and by the time one ets redress, the people have forgotten he incident and are hardly bothered bout it. Your friends remain friends nd your enemies remain enemies. Who cares! Any way, some of the nud sticks.

* * *

Supposing all the schools and col-eges and Universities remain closed or one year and all the students are put on hard productive work like oad making, tree planting, building schools or working on the farms, will the world lose anything?

Intellectuals are not wanted by the Governments like Pakistan. They are first to be liquidated, shot.

The discontent is more because the educated are unemployed, because they are not taught to do anything with their own hands; they must seek only service and table work. In some places they are called *babus*. There will be hardly any educated man who after taking his M.A. degree will work as a porter on a railway station like Sri Triguna Sen. Collegians are educated men, and not coolies. They cannot be-come drivers, they cannot work in the fields or factories. They are too much above all that.

Here I am reminded of a story. Some years ago I had gone to a small town in Himalaya which probably is

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now under Bakra Nangal waters.

I was taken in a jeep. There was a women's meeting. I spoke and distributed some seeds. After the meeting was over, a woman came forward and asked me. 'Memsaheb, *Mera Ladkako Nokri dilvado*—Give some service to my son!' I asked her whether she had no land for farming. She said that she had land but the boy cannot work there. I asked 'why'? She said, 'now he is a matriculate. How can he work on a farm?' So to work on one's own farm was degrading for a matriculate but to work even as a peon in a city was more honourable. The values have changed.

Now it is fashionable to grow long hairs, smoke ganja, or take LSD and live in unconscious state in a supposed paradise. This is done more by the children of the affluent parents. The affluence does not bring happiness or a satisfactory human relationship with parents or home surroundings. Even promiscuousness is boring as well a costly. Foreigners come to India i search of a better philosophy, a bette way of life, whereas we Indians war to go to West to seek affluence, driv in motor cars and live there to mak money and 'enjoy'. Our elders an politicians are setting a pattern o affluence by living a life of luxur like princes or wealthy men. The envy the tycoons and Princes and wan to deprive them of their possessions. A the same time they themselves do no mind living a luxurious life.

Ideals are to be preached and no to be practised! High sounding speeches are only for the consumption of masses. Some people believe tha almost everybody has a price and gene rally they are not far wrong.

The stories one hears in the capi tals—Centre and States—and the re lish with which they are told and con sumed are most astounding. Let us hope that most of them are not true

□ □ □

BHAVAN'S SAMSKRITIK VIKAS YATRA No. XV

HOLY PILGRIMAGE TO

BADRINATH & KEDARNATH

Date of Commencement from Bombay: **15th September, 1971.**

Date of return to Bombay: **10th October, 1971.**

IMPORTANT PLACES OF VISIT

ALLAHABAD BANARAS GAYA HARDWAR
RISHIKESH KEDARNATH BADRINATH DELHI

The Yatra will be conducted by THIRD CLASS and the fare inclusive of food, sight-seeing expenses, etc., will be Rs. 850/- per person.

For further particulars, please contact: The Tour Manager,
BHARATIYA VIDYA BHAVAN, Chowpatty Road, Bombay-7.
(Telephone : 35 14 61)

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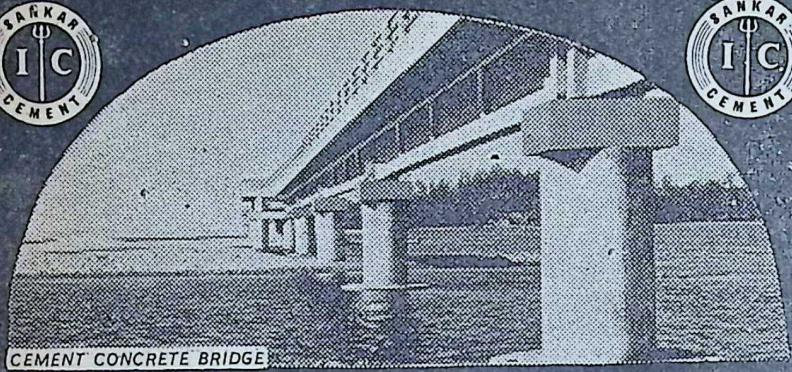
Structures of Solid Strength: *Public Works-1*



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on with the REAL REVOLUTION

This Annual marks the 18th birthday of the *Bhavan's Journal.*

For us, this is an occasion for searching self-introspection. Also for soulful thanksgiving to the lakhs of our readers, patrons and well-wishers, whose number, issue after issue, is steadily and surely swelling.

The *Bhavan's Journal* is today blessed to enjoy a *class* as well as a *mass* circulation. It is read by all sections of society, young and old, in all parts of India. It is a much-sought-after inmate in many overseas homes too.

Indeed, among the many young men on our rolls are several scientists, including some research students and guides in the Space Research Station in Cape Kennedy, working on the moon-walk programme!

Scientists we single out for special mention here for exploding a myth—that scientists scorn religion and spirituality. That may perhaps have been true in the 19th century, when the so-called leading intellectuals and social architects were under the illusion that 'scientific outlook' was incompatible with religion. Their hypothesis of "progress" had unfortunately only two roots—mechanisation and economic determinism.

With the ever-widening frontiers of knowledge and rapid strides in science and technology, the leading intellectuals of the 20th century, like the French Surgeon and Biologist, Dr. Alexis Carrel, the American Physicist, Julius Robert Oppenheimer and the British Physicist and Astronomer, Sir James Jean, chose to see beyond materialism. The pioneer of atomic science, Dr. Albert Einstein, declared:

> Science without *religion* is lame;
> *Religion* without science is blind.

II

One may well pose the question: What type of religion?

Certainly, not the religion of mere dogmas, rituals and exhibitionism. Not the religion which degenerates into spiritual snobbery. Not

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the religion which discriminates between man and man. Not the religion which breeds fanaticism and hatred amongst men and nations. Not the religion which is totally other-worldly and utterly oblivious of the world we live in. Not the religion which sets its face against *all* material progress and makes a virtue of self-suffering, self-torture and suppression of legitimate aspirations.

But, the religion which inculcates the art of understanding and goodwill towards all, unspoilt by the vice of patronage; the religion which erases the ego; the religion which instils humility; the religion which forges the Fellowship of Man; the religion which stands for *Sarvabhoota-hita,* the Welfare of All.

"A flippant attitude towards material welfare is not spiritual; any more than which pins its faith on mere material welfare," our revered Kulapati Munshiji often used to say.

For a people to be cultured and religious, their basic needs—food, clothing, shelter and education—should be adequately provided for.

At the same time, we have to be careful that in the process of raising the *standard of living,* we do not neglect the *standard of life.* They should go hand in hand. There must be simultaneous fostering of ethical and spiritual values, which go to build up character. And it is character alone that can provide the solid foundation for stable reconstruction—economic, social and political.

As Samuel Smiles, whose works have stood the test of time, has affirmed:

> The strength, the industry, and the civilisation of nations—all depend upon individual character; and the very foundations of civil security rest upon it. Laws and institutions are but its outgrowth. In the just balance of nature, individuals and nations and races will obtain just so much as they *deserve,* and no more. And as effect finds its cause, so surely does quality of character amongst a people produce its befitting results.

III

How to build up national character?

Not by merely opening more and more schools and colleges. Not by organising a spate of symposia and seminars. Not by any amount of preaching and sermons by those who seldom practise what they preach. It can only be done by hammering out an integrated, life-giving, man-making education.

Of course, *Vidya,* knowledge is necessary—knowledge of the methods and techniques of work, knowledge of the theoretical and

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practical aspects of a subject. *Vidya* without *Shraddha,* faith, is useless tinsel. Without *Shraddha,* we cannot achieve the true purposes of education. *Vidya* does not shine without *Shraddha. Vidya* and *Shraddha* are like man and wife, Shiva and Shakti.

Shraddhamayoyam purusho yo yacchraddha sa eva sah. 'Man consists of *Shraddha.* Whatever be the measure of his *Shraddha,* that will be the measure of his life' avers the *Gita.* What makes one man great and another weak and low is *Shraddha* or the lack of it.

Ancient India blossomed into the home—the *akshayapatra,* inexhaustible reservoir—of spirituality because our Rishis and Munis had unsurpassed *Shraddha.* India of the Ages had reached the pinnacle of cultural achievement and also material prosperity, because our ancestors had unswerving *Shraddha.* We lost our freedom because we lost *Shraddha.* We regained our freedom on August 15, 1947, on account of the *Shraddha* instilled in us by Mahatma Gandhi and other leaders.

When *Vidya* and *Shraddha* unite, creative spiritual energy issues forth.

As Swami Vivekananda asserted:

> Learning is not a condition of spiritual growth; scholarship is not a condition....We attend lectures and read books, argue and reason about God, soul, religion and salvation. These are *not* spirituality, because spirituality does *not* exist in books, or in theories or in philosophies. It is *not* in learning or reasoning, but in *actual* inner growth.

IV

How then shall we foster inner growth?

How can we release the creative power of spiritual energy which is the goal of real education?

In the *Yoga Sutra,* Sage Patanjali gives a simple formula:

> Happy relations are the end-products only
> of sincere unselfish love.
> Enduring achievement is the end-product only
> of absolute sincerity.
> Richness of life is the end-product only
> of absolute honesty.
> Peace and harmony are the end-products of austerity.

These aphorisms may sound like copy-book maxims, but their efficacy is indisputable. The lives and achievements of the unbroken

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line of sages and saints, architects and builders of nations, champions of liberty, equality and fraternity, pioneers in science, technology and social service in all ages are a standing affirmation of their efficacy. It is demonstrated even today in the work and accomplishments of some of our Living Great.

V

This is the first Annual after the passing away of our revered Kulapatiji on February 8, 1971. It has been agonising for us to pen this Editorial without him. The imprint of his august personality, the inspiration and guidance that always flowed from him, the soul-stirring message with which he enriched the pages of the *Bhavan's Journal,* particularly its Annual Numbers, are well-known to our readers. But as poignantly as we feel his physical absence, so palpably we feel his spiritual presence. To us of the Bhavan, he is still alive, telling us: *Ma Suchah*: Grieve not; *Kuru Karmastvam*: Do your duty.

The *Bhavan's Journal* stands for the resuscitation of the fundamental values in all segments of life; it strives for the reintegration of the basic values of our ageless *Sanatana Dharma* to suit the needs of the times; it labours for the promotion of the Eternal Values in a changing society.

Our distinguished and renowned contemporary *Prabhudda Bharata,* founded by the great Swami Vivekananda a century ago, and many other periodicals, institutions and individuals, in their generosity and affection, have hailed the *Bhavan's Journal* as a "success in cultural journalism."

We lay no claim to perfection. Far from it. But in our firm determination to serve the great Cause with utmost sincerity and unflinching devotion, we shall ever remain steadfast.

VI

After 40 years of painstaking labour in distilling what 4,000 years and 20 civilisations can tell us of man's journey through war, conquest, creation and self-exploration, Will and Ariel Durant, in their monumental 10-volume work, *The Story of Civilisation,* have come out with certain significant conclusions:

> There is no significant example in history, before our time, of a society successfully maintaining moral life *without the aid of religion.*
>
> Even the sceptical historian *develops a humble respect for religion,* since he sees it functioning in every land and age.

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The only *real revolution* is in the enlightenment of the mind and the improvement of character. The only real revolutionaries are philosophers and saints.

We pledge anew that we shall discharge our sacred task of working for this "real revolution" with all our mind and heart, constantly keeping before us the ideal our Kulapatiji set forth to all members and workers of the Bhavan:

The obligation rests upon us all to do our work in an attitude of *Iswara Pranidhana,* learning to live in the presence of God, to surrender to His Will in such a measure as we can. And in doing so, let us ever remember that His Will alone determines both the adventure and the outcome; we are only His instruments. But the important thing is that we must *deserve* to be His instruments.

S. Ramakrishnan

Bombay,

August 8, 1971.

Editor.

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VISHNUSHATPADI

How should we pray to God? What should we ask for in our prayer? We should seek the instruction of great and holy persons for this. We go to a physician to cure the diseases of our body. For purposes connected with our livelihood, we go to those who have the means to bestow it on us. In troubles about property, etc., we go to the concerned authorities and courts. For each particular purpose, we go to a specific person for redress and remedy. But it cannot be said that we shall get all that we want by seeking the aid of these human agencies. In the first instance, we should lay our troubles before God and then go to the concerned men for their help. This is one view.

There is another view which says that we should not ask for worldly benefits from God and that we should pray to Him only for our *moksa*. But then, we have our family and other dependents to support. Leaving them uncared for, waiving the obligation that we have contracted in respect of them, we cannot selfishly ask for our *moksa*. Therefore, we must endeavour to fulfil our duties to our family and to overcome our troubles with the assistance of those who can help us. But, before we begin to do so, we should submit our afflictions to God, pray to Him for His grace, be our troubles great or small. *Isvaranugraha*, *purusaprayatna* and *adrsta*—the grace of God, human endeavour and the unseen power which makes good karmas to fructify—all these three must combine to enable us to get over our troubles and realise our desires.

Sri-Krsna speaks of four kinds of persons who worship Him :

Caturvidha bhajante Mam janah sukrtinorjuna
arto jijnasurarthartthi jnani ca Bharatarshabha

'Four types of righteous men worship Me, O Arjuna—the man in distress, the man who wishes to learn, the man who has an object to gain and the man who knows.'

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In this special Annual Number we produce the comments of Sri Sankaracharya of Kanchi, His Holiness Chandrasekharendra Saraswati Swamiji, on one of the finest Prayers of Adi Sankaracharya, namely Vishnu Shatpadi. We give below for the benefit of our readers his introduction followed by the Sanskrit Text, Transliteration, Translation and the commentaries on these verses by His Holiness of Kanchi. The usual Adhyayana Bhaga Series will be resumed after the Annual Number, from Vol. XVIII No. 2.—Ed.

# of Adi Sankaracharya

The *arta* is one who is weighed down by afflictions of the body and of the mind, by family troubles and anxieties. The *jijnasu* is the seeker of knowledge. He wants to know the Truth; he yearns for *jnana*. He desires to understand the nature of things as they are, ranging from all material sciences and arts to knowledge of God and the Truth of *moksa*. The *artharthi*, though not absolutely in distress, wants the good and beneficent things of the world, whatever makes for *subhagyam* and *saumangalyam*. He wants *aisvarya* in order to share it with others, to give it way in *dana*. The *jnani* too worships God after he has attained *jnana*. By his *jnana*, he has realised that God is everything and everything is God, that there is nothing in the world which is not God. And so, when he thinks of anything in the world, he thinks of God; for, it is God. Whatever he thinks of, it is thought of God. *Vasudevah sarvamiti bhajate jnani*. His devotion and worship are determined by the *jnana* that he has attained which tells him and gives him the experience that everything is Vasudeva. *Sa mahatma sudurlabhah*. Such a mahatma is a very rare person.

Until the realisation that *Vasudeva* is *sarvam* dawns, the devotee's attitude springs from a sense of duality, *dvaitam*, from a consciousness that he is distinct from God. It is based on the difference of devotee from Deity. The Jnani's bhakti, however, stems from the experience of the non-difference between two. His *bhajanam* is *anubhava-rupa-bhajanam*. It is not *prarthana rupa bhajanam* in which one prays and petitions to *another* distinct from oneself. The worship of the *arta*, of the *jijnasu* and of the *artharthi* belong to the second category.

For what should we pray to God? We may get all the goods of the world. But none of them will give us satisfaction if the mind is not at peace, if it has no *santi*. We must certainly pray for being helped to get rid of our griefs which arise from outside agencies. But, in the absence of *manas-santi*, the sorrows will continue to affect us. Our Acarya, the Bhagavatpada, has taught us the way to pray and what things to ask for in prayer. The following is the shatpadi-stotram composed by him :

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VISHNU SHATPADI
OF
SRI SANKARACHARYA

VINUZ

अविनयमपनय विष्णो दमयमनः शमयविषयमृगतृष्णाम् ।
भूतदयां विस्तारय तारय संसारसागरतः ॥

Save me from pride O Vishnu, curb my restless mind
Still my thirst for the waters of this world's mirage;
Be gracious Lord to this Thy humble creature
And rescue him from the ocean of the world.

दिव्यधुनीमकरन्दे परिमलपरिभोगसच्चिदानन्दे ।
श्रीपतिपदारविन्दे भवभयखेदच्छिदे वन्दे ॥

I worship the Lotus of Thy feet, whose honey is the sacred Ganga.
Whose fragrance is Knowledge, Truth, and Bliss !
I worship the feet of Lakshmi's Consort
Who overcomes the misery of the world.

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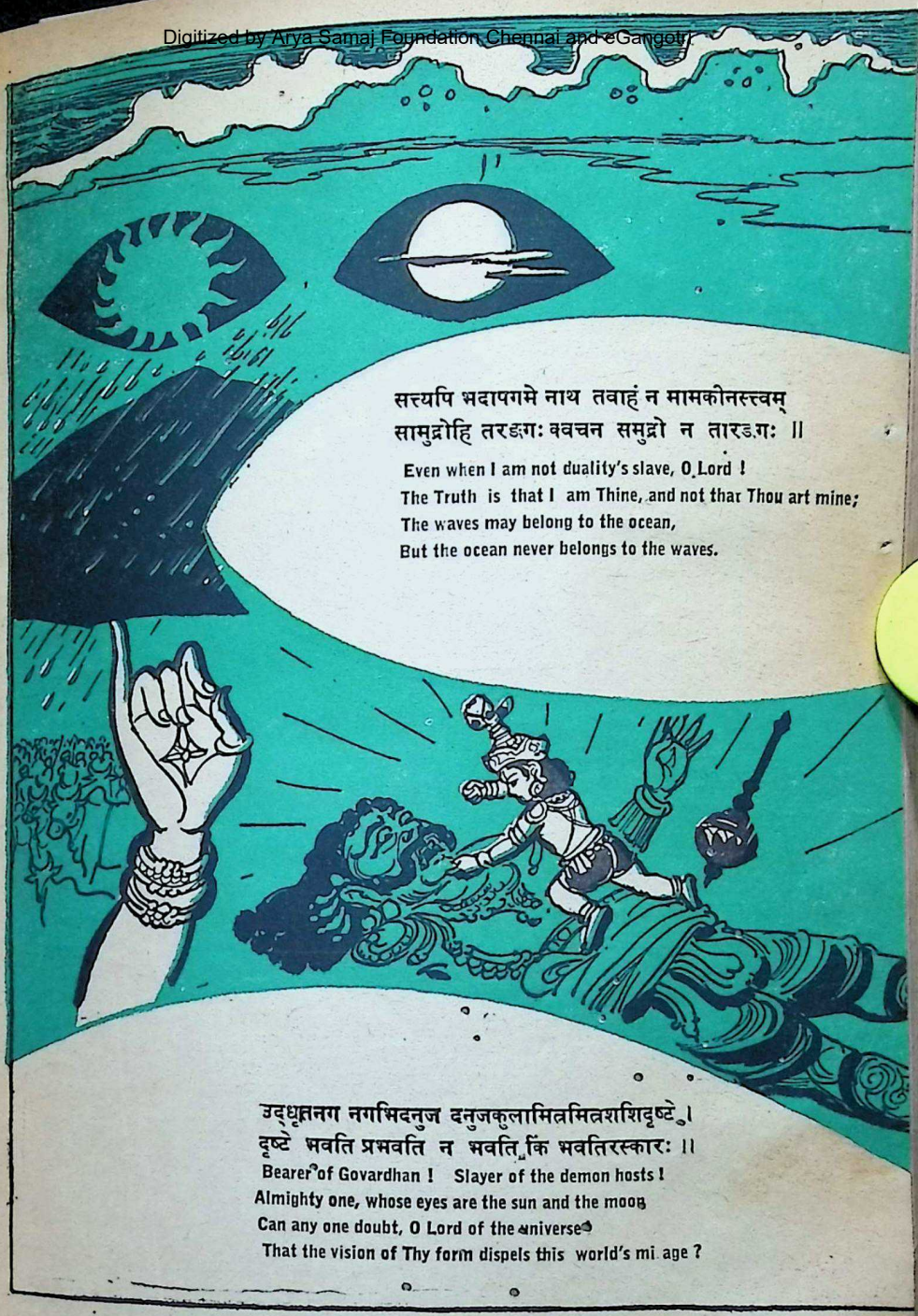

सत्यपि भदापगमे नाथ तवाहं न मामकीनस्त्वम्
सामुद्रोहि तरङ्गः क्वचन समुद्रो न तारङ्गः ॥

Even when I am not duality's slave, O Lord !
The Truth is that I am Thine, and not that Thou art mine;
The waves may belong to the ocean,
But the ocean never belongs to the waves.

उद्धृतनग नगभिदनुज दनुजकुलामित्रमित्रशशिदृष्टे ।
दृष्टे भवति प्रभवति न भवति किं भवतिरस्कारः ॥

Bearer of Govardhan ! Slayer of the demon hosts !
Almighty one, whose eyes are the sun and the moon
Can any one doubt, O Lord of the universe
That the vision of Thy form dispels this world's mirage ?

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TRANSLITERATION

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Avinayamapanaya Vishno
damaya manah shamaya vishaya-mrigatrushnam
bhuta-dayaam vistaaraya
taaraya samsaara-saagaratah

Divyadhuni-makarande
parimala-paribhoga-sacchidaanande
Sripati-padaaravinde
Bhava-bhaya khedacchide vande

Satyapi bhedapagame
naatha tavaaham na maamakinastvam
saamudro hi tarangah
kvacana samudro na taarangah

Uddhrita-naga nagabhidanuja
danujakulaamitra mitrashashidriste
driste bhavati prabhavati
na bhavati kim bhava-tiraskaarah

Matsyaadibhiravataarai-
ravataaravataavataa sadaa vasudhaam
Paramesvara paripaalyo
bhavataa bhava-taapabhito' ham

Daamodara gunamandira
sundaravadanaaravinda govinda
Bhavajaladhimathana-mandara
paramam daramapanaya tvam me

Naaraayana karunaamaya
saranam karavaani taavakau charanau
Iti shatpadi madiye
vadanasaroje sadaa vasatu.

WORD FOR WORD MEANING

(1)

vinayam= immodesty or absence of humility; *apanaya*=remove or take away; *ishno* = O Vishnu; *damaya*=keep in check (what surges forth); *manah* = the mind; *shamaya*= pacify; *vishayamrigatrishnaam* =the mirage of sense objects for which there is thirst; *bhutadaya*=compassion for the creatures; *vistaaraya*= make expansive or all-embracing; *taaraya*=ferry me across; *samsara* = the cycle of births and deaths, *saagaratah* = from the ocean of.

(2)

divyadhuni = the sacred stream of Ganga; *makarande* = in the honey of; *parimala* = fragrant; *paribhoga*=full of bliss; *sacchidaanande*=of the nature of Existence,

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Knowledge and Bliss; *Sripati* = The Lord of Sri or Lakshmi; *pada* = feet; *ara*
vinde = in the lotus of; *bhava* = of the world; *bhaya* = fear; *kheda* = misery
chide = sunderer of; *vande* = I prostrate or offer obeisance.

(3)

sati api = even though there exists; *bhedapagame* = the disappearance of th
difference or duality; *naatha* = O Lord or Master; *tava* = of you; *aham* = I am
na = not; *maamakeenah* = belonging to me; *tvam* = Thou art; *saamudro* =
belonging to the ocean (is); *tarangah* = the wave; *kvachana* = certain; *samudro* =
the ocean; *na* = not (indeed); *taarangah* = does not belong to the wave.

(4)

uddhrita = (the one who) lifted; *naga* = the mountain; *naga* = the mountain
bhid = one who broke; *anuja* = the brother of; *danuja* = of the asura; *kula* =
tribe; *amitra* = one who is the foe; *mitra* = the sun; *shashi* = the moon; *dright*
= who has for the eyes; *bhavati drishte* = when Thy eyes; *prabhavati* = are cas
on me; *na* = not; *bhavati* = does happen; *bhava* = of the world; *tiraskaarah* =
the rejection.

(5)

matsya = the fish; *aadibhih* = and the others like; *avataaraih* = by incarnations
avataaravataa = by virtue of having incarnated; *avataa* = protecting; *vasudhar*
= the earth; *parameshwara* = of Great Lord of the Universe; *paripaalyo* = shoul
be protected and rescued; *bhavataa* = by Thee; *bhava* = the world; *taapa* = hea
of misery; *bheeto* = afeared of; *aham* = I am.

(6)

damodara = O Damodara; *gunamandira* = abode of all virtues; *sundara* =
beautiful; *vadana* = face; *aravinda* = lotus; *govinda* = O Govinda; *bhava* =
the cycle of births and deaths; *jaladhi* = ocean; *mathana* = for the churning
mandara = like unto the Mandara mountain; *param* = extreme; *daram* = th
misery; *apanaya* = remove; *tvam* = Thou; *me* = of mine.

(7)

Narayana = O Narayana; *karunaamaya* = One who is of the nature of Com
passion; *Saranam* = refuge; *karavaani* = I take; *taavakau* = in Thine; *charanau* = th
pair of feet; *iti* = thus; *shatpadi* = the six stanzas (as also the last six words jus
stated above in this verse); *madeeye* = of mine; *vadana* = the face; *saroje* = i
the lotus; *sadaa* = always; *vasatu* = let it live.

ANALYSIS & COMMENTARY

In the first *sloka*, the Acarya prays (i.e., he bids us pray), *avinayamapanay*
Vishno. The one quality essential for every man is *vinaya*. *Vinaya* is a com
prehensive word that stands for humility, *maryada*, gentleness or *mardava*, one'
true nature, what is called Tanmai in Tamil. *Vinaya* is the mark of culture
In our tradition, the duty of the king was to inculcate *vinaya* in his subjects
Says Kalidasa speaking of King Dilipa: *prajanam vinayadhanat raksana*

Contd. on page 5

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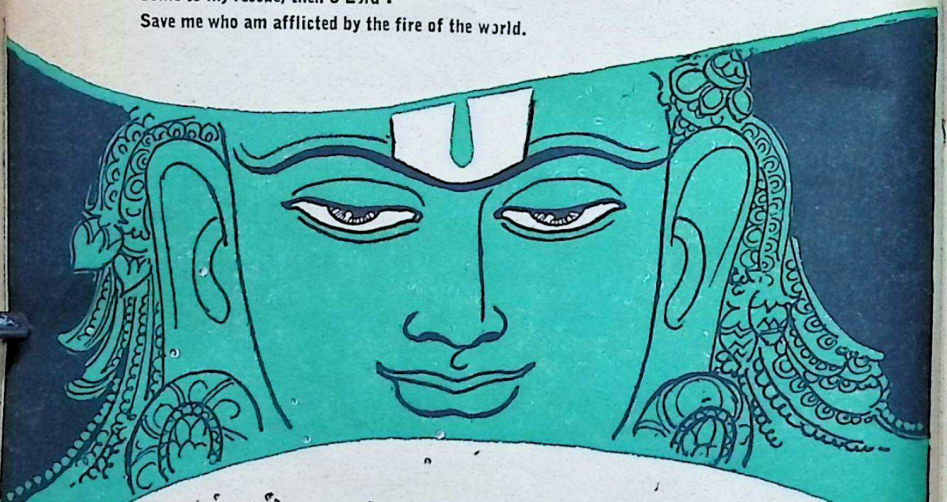
मत्स्यादिभिरवतारैरवतारवतावतासदा वसुधाम् ।
परमेश्वर परिपाल्यो भवता भवतापभीतोऽहम ।।

Sovereign Lord ! with Thy manifold Incarnations
Ever hast Thou protected the universe from harm !
Come to my rescue, then O Lord !
Save me who am afflicted by the fire of the world.



दामोदर गुणमन्दिर सुन्दरवदनारविन्द गोविन्द ।
भवजलधिमथनमन्दर परमं दरमपनय त्वं म ।।

Govinda, Damodara Thou art who art possessed
Of infinite virtues and surpassing charm !
Thou churner of the sea of worldliness !
Be gracious unto me and destroy my extreme fear.

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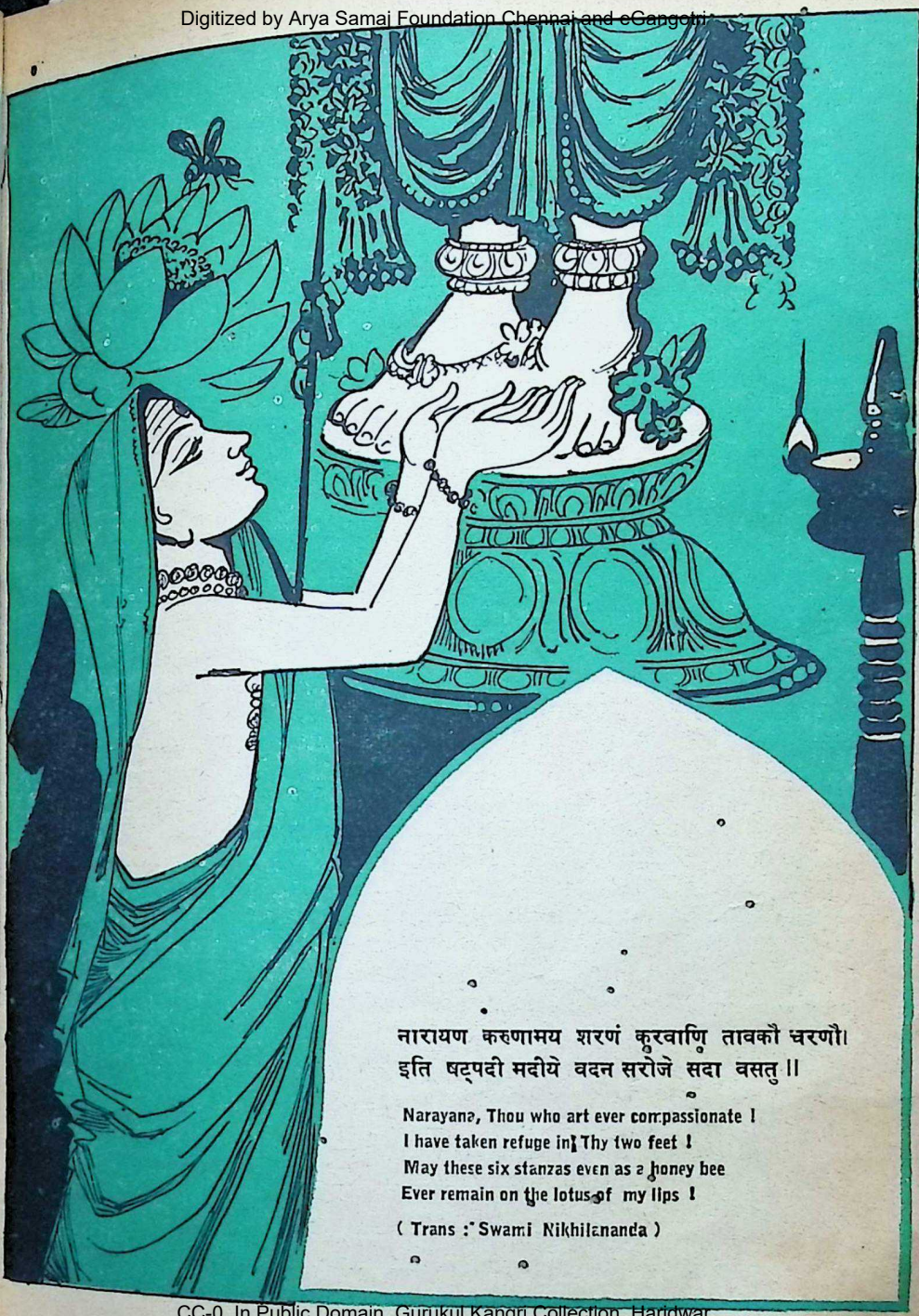

नारायण करुणामय शरणं करवाणि तावकौ चरणौ।
इति षट्पदी मदीये वदन सरोजे सदा वसतु ॥

Narayana, Thou who art ever compassionate !
I have taken refuge in Thy two feet !
May these six stanzas even as a honey bee
Ever remain on the lotus of my lips !

(Trans : Swami Nikhilananda)

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bharanadapi. In addition to *rakshana*, protecting the subjects from internal strife and external invasion, and *bharana*, providing them with means of their *yogaksema*, the king had to train them in the practice of *vinaya*. Similarly, a *guru's* duty was to inculcate *vinaya* in his *shishya*. The *shishya* is called *vineya*; one who has to be trained in *vinaya*. The *guru* is called *vineta*. The concept of *vinaya* is as old as our *Sastras*. In Buddhism, they have the *Vinaya-Pitaka*. Sri Krsna speaks in the *Gita* of *vidya vinaya-sampanne*, one who is endowed with *vinaya*. A *shishya* is one who is to be disciplined in *vinaya*.

The name *Sikhs* is significant in this connection. In the North, *s* (ष) is pronounced as kh (ख). (*sisya*) gets contracted into (*sis*) and (*sis*) becomes (sikh). The *sisyas* are called Sikhs and they worship the *Guru*. The prophets of their religion are Guru Nanak and Guru Govind. The Tamil word (vittahan) which is also in use in Malayalam stands for *vinita*, one who has been trained in *vinaya*.

The Acarya prays first: *avinayam apanaya*, 'remove from my nature every trace of avinaya', that is of whatever is the opposite of *vinaya*; for *vinaya* is foundational to character-building. The next prayer is *samaya manah*, rid me of *ahambhava*, the sense of egoity. Next he says: *damaya visaya mrigatrusnam*, enable me to be free from the mirage of the quest for sense-pleasure which entices the mind without satisfying it and brings about death to the deceived. And then, *bhuta-dayaam vistaaraya*, fill me with expansive kindness to all creatures and, as a result of all this, *taaraya samsaara saagaratah*, help me to cross the ocean of *samsara*.

Then, in the second sloka, the Acarya makes his (i.e. bids us make our) prostration to the lotus feet of the Sripati, Bhagavan Narayana, with the faith that the qualities enumerated in the first *sloka* can be acquired only by His grace.

The third *sloka* emphasises our dependence on God. Though the distinction of devotee and Deity vanishes in *advaitanubhava*, on the dissolution of *bheda*, says the Acarya: 'The fact still remains that I am Thine, not that Thou art mine even as the wave belongs to the ocean, not the ocean to the wave.' Though the wave is non-different from the ocean, yet the wave is *of* the ocean, not the other way about.

In the fourth *sloka*, the Acarya adopts the *antadi* style of composition according to which the word with which an earlier stanza ends begins the next stanza. Here the Acarya has improved on this device by introducing the *antadi* in the body of this *sloka* itself as follows, each subsequent word beginning with the last letter or syllable of the preceding word.

Uddhrtanaga — Nagabhidanuja — Danujakulaamitra — mitrashashidriste—drishte bhavati prabhavati na bhavati kim—bhava-tiraskaarah

Uddhrtanaga, = Thou who didst lift the mountain Govardhana-giri
Nagabhidanuja, = Thou, Upendra, brother of Indra who broke the hills.
Danujakulamitra, = Thou, who are the foe of the *asura* tribe.
Mitrasasidrste, = That hast the sun and the moon for Thine eyes.
bhavati drste prabhavati (*sati*), = When Thy eyes are cast on me.

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• *bhava-tiraskaraṇi na bhavati kim* = Would it be impossible to cross the ocean of *samsara*?

This *sloka* reminds us of the Uparishadic declaration :

bhidyate hridayagranthih, chidyante sarva samshayaah,
kshiyante caasya karmaani tasmin driste paraavare.

'All knots are cut asunder, all doubts are quelled and all karmas lose their hold when That which is both the highest and the smallest is seen.'

The *slokas* five and six call forth to God who incarnated on earth as *Matsya, Kurma*, etc., and whom the Acarya addresses as Damodara, Gunamandira, Sundaravadanaravinda, Govinda and Bhavajaladhimathanamandara. He prays to Him to rid us of all that is evil. The last *sloka* expresses the desire that this hexad (*Satpadi*) should always linger in the lips of the devotee. The reference is not merely to the six *slokas* that precede it, but also to the six words of the first half of this *sloka*, namely

(*Narayana, Karunamaya, Saranam, Karavani, Tavakau Caranau*)

which is a succinct statement of the *saranagati-mantra*, words of absolute surrender to God. Thus there is one *satpadi* in the body of the *stotram* and also another in the last *sloka* itself. There is an appropriateness in the name *satpadi* which is Samskrit for the honey-bee which, here, always roams about and finally settles on the lotus face, eyes and feet of Govinda who is *Sundaravadanaravinda*.

The name Gunamandira in *sloka* six conveys that God is the abode of *all gunas*. He is *gunaparipurna*. The advaitins speak of Brahman as *nirguna* or quality-less; the other Vedantins say Brahman is *saguna*. Even as day light is white which is no colour and as colourless white is the result of the combination of *all colours* so too when *all gunas* combine in Brahman *saguna* Brahman becomes *nirguna*. So that, scientifically speaking, the fullness of *guna* makes for *nirguna* and hence in the ultimate analysis, there is no opposition between the *saguna* and *nirguna* view of Brahman.

The expression *bhava-jaladhi-mathana-mandara* brings home to us the fact that we have to find salvation only by going through the trials and tribulations of life. The tree has a hard bark and thousands of leaves. Their taste is disagreeable. But were it not for the bark, hard as it is, which is a protective covering for the sap coursing inside and, but for the leaves from which the flowers sprout forth, the final fruit which is delicious to eat cannot be had. The bitters of family life are steps leading to the sweetness of salvation. The only condition is that we should not lose our hold on God, who is the churning stick (*mandara*) to churn the *amrta* of salvation from the ocean of *samsara*.

As in the *Gita*, the *satpadi stotra* too begins and ends with the same word. The first word addressed by Sri Krsna to Arjuna is *Asocyananavasocastvam*. He ends His *upadesa* with the words *ma sucah*. So, too, here the Acarya begins *avinayamapanaya* and ends the sixth *sloka* with *apanaya tvam me*.

May this *stotra* be constantly in our lips and let us pray to the Supreme Narayana uttering these verses sanctified in the composition of our Paramacarya!

□ □ □

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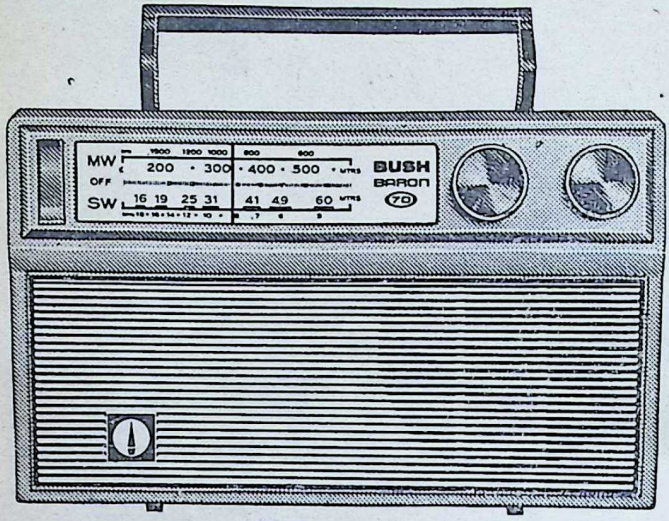

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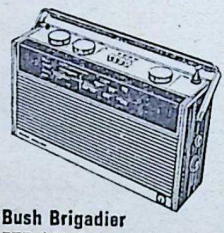

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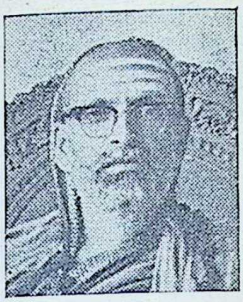

Sincere Devotion Alone Counts

H. H. JAGADGURU SANKARACHARYA OF SRINGERI

TO be born as a human being in this world is a rare fortune. It is only by taking birth as a human being, one can strive to get out of the cycle of birth, sickness, old age and death and ultimately attain Moksha. It is true that the Devas are not afflicted by old age but they have no *Adhikara* to practise the *Sadhana* necessary for attaining the Divine Bliss of *Mukti*. It is only in the human birth that one can practise the *Sadhana* such as *Karma, Bhakti* and *Jnana* which are necessary to attain *Moksha*. It is not easy to worship or meditate upon the formless aspect of God, but it is easy for everyone to worship and meditate upon God with a name and form. *Puranas* like *Bhagavatam* describe God with a name and form. Such *Puranas* foster *Bhakti* towards God. Bilwamangal became a great Bhakta of Lord Krishna. In his youth he was very much attached to a woman. When on a stormy night he went to her, scaling the wall of her house by catching hold of a serpent under the impression that it was a rope, the woman who was greatly surprised, remarked that such devotion as he was having towards her would only add to his miseries but that such devotion if directed to the Lord would lead him to *Mukti*. This remark transformed Bilwamangal into an ardent worshipper of Lord Krishna. He then composed his *Sri Krishna Karnamrita*, a work the study of which is sure to foster Bhakti towards Lord Krishna.

The Ananda that is attained by Knowledge and *Dhyana* is something which is attained after realising the

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The whole village talks of her. If little Rampur had a newspaper, this would have been a headline!

Muniamma doesn't give up easily. Nearing fifty, she has bought a sewing machine. The village Bank gave her a loan. She stitches clothes for the neighbourhood and adds to her husband's income . . . .

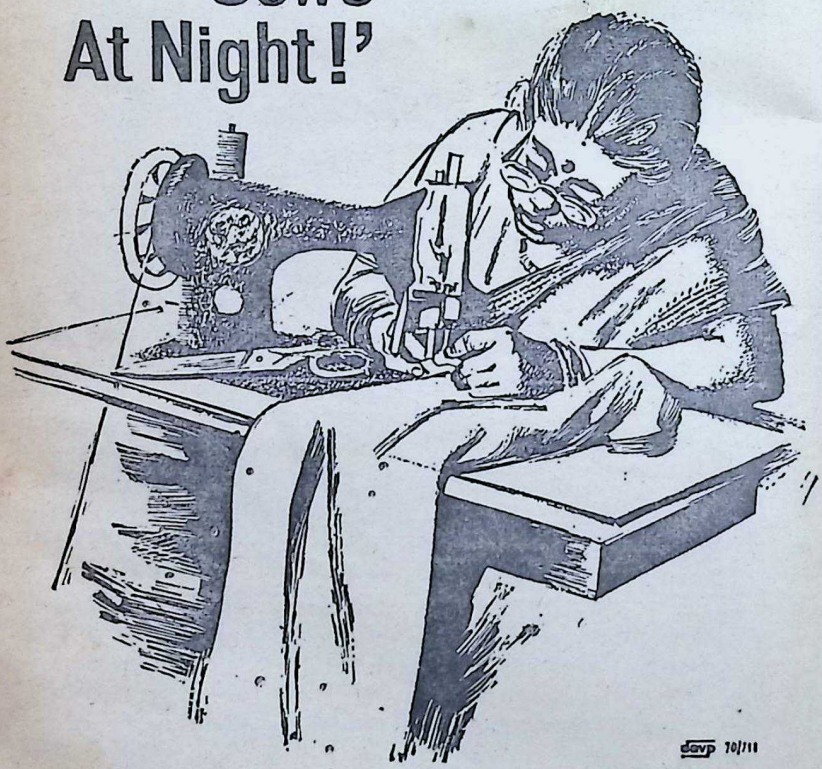
She works at night, when the chores are over. She can . . . . Her hut is electrified. Power flows in the villages, turning the wheels of small workshops, drawing water out of the depths in the fields . . . .

Even the oil-man uses power; he has sold the tired bullocks that turned the ghani. His son is in the polytechnic. The boy may dig for oil, one day . . . . Who knows?

it is a better today* which will lead to a still better tomorrow

* For a free copy of a booklet 'INDIA TODAY', please write to D.A.V.P., P.T.I. Bldg., Parliament Street New Delhi-1

'Muniamma Sews At Night!'



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Lord; and it is enjoyed only by him who attains such knowledge of the Lord. But the Ananda that results from *Bhakti* is something which is enjoyed even when one practises it and *Bhakti* gives happiness now only to the one who practises it but also to those who are around and about him.

The path of Karma, which is otherwise known as the *Pravritti Marga*, requires the help of others but the path of *Bhakti* does not require any extraneous help. The lives of Dharma Vyadha, who was a butcher; of Dhruva who was a boy, of Gajendra, the elephant, of Vidura who was not high born, of Ugrasena, the weakling King, and of Kubja, the deformed maid servant, who were all great *Bhaktas* should serve to illustrate that *Bhakti* can be attained and practised by one and all by one's own efforts without any extraneous help and does not require any special qualification.

It should however, be remembered that just because one has developed great devotion to God, he is not absolved from the duties enjoined upon him by the *Shastras*. It is only by practising right conduct that one can attain the fruits of *Bhakti* or devotion. The merchant Thulabhara conducted his trade with the object of making available to those that needed the things that he was selling at reasonable prices with a very low margin of profit and did not want to get rich or get rich quickly. His devotion to God coupled with his right conduct helped him to attain *Mukti*.

Bhakti may be broadly divided into three categories *Satwika, Rajasa and Tamasa*. *Satwika Bhakti* is devotion to God of *Satwa Guna* and such *Bhakti* leads to *Mukti*. *Tamasa Bhakti* is worshipping the devils. Worshipping *Yakshas, Rakshasas* etc. constitutes *Rajasa Bhakti*. *Rajasa Bhakti* and *Tamasa Bhakti* can never lead to Moksha; on the contrary they will only lead to degradation.

Purity of thought is absoluetly essential for *Bhakti*. Flowers should be offered to the Lord with the intention of worshipping Him. Such worship yields the desired good results. The story of Manmatha illustrates the importance of intention in the matter of worship and *Bhakti*. Manmatha's arrows no doubt consisted of flowers; nevertheless, since his shooting them at Lord Siva was for the purpose of causing disturbance to His *Tapas*, it resulted in his being reduced to ashes. This shows that the attitude of sincere devotion alone counts and not mere external show. May God help us all to attain the right type of Bhakti.

□ □ □

SELF-SURRENDER

Your character depends upon the quality of the thoughts you entertain in your mind. The mental picture and ideals entertained by you determine your future. If you entertain noble thoughts, sublime ideals and holy pictures, you will have a magnanimous character. Evil thoughts will perish by themselves. They will be powerless before sublime and divine thoughts.

—Swami Sivananda

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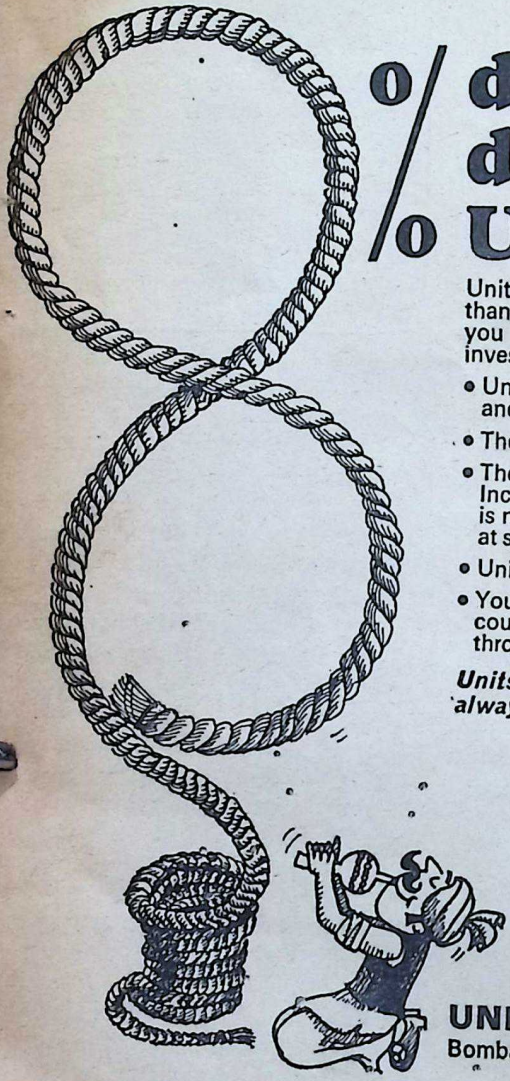

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National Integration

H. H. Sri Jayendra Saraswati of Kanchi

द्वितीयाद्वै भयं भवति ।

From duality springs fear.

तत्र को मोहः कः शोकः एकत्वं अनुपश्यतः ।

Where is delusion or sorrow for one who perceives unity.

THESE are Upanishadic statements affirming that Reality is one only and that multiplicity and difference are the cause of conflict, fear and sorrow. These statements convey metaphysical truths about the nature of ultimate Reality which in the last analysis is *a-dvaita* or non-duality. The lesson that we have to learn from this is that differences are not real and that we must not allow ourselves to be carried away by them. Advaita Vedanta affirms that unity is the truth and differences have no validity in the ultimate analysis.

This Advaitic dictum has a relevance to the subject of National Integration which is much talked of at the present day as essential to preserve ourselves as a Nation. Attempts ar being made to unify the several sec tions of our people and create a cli mate of emotional oneness. But un fortunately all these attempts do no seem to have succeeded. For, ever such attempt, which does not go be low the surface, underlines the dif ferences, and does not obliterate them We are as divided now as we wer ever before. If anything, the division have increased a hundredfold.

Integration will always be difficul to achieve if we start from the Man and try to proceed to the One. N philosophy worth the name has suc ceeded in effecting the transition fron the Many to the One. Advait Vedanta reverses the process an shows how the Many have sprung ou of the One, or to put it more truly how the One *appears* as the Many This means firstly that the One alon is the real and the Many are its ap pearances; and secondly, that th seeming reality of the Many is in vir

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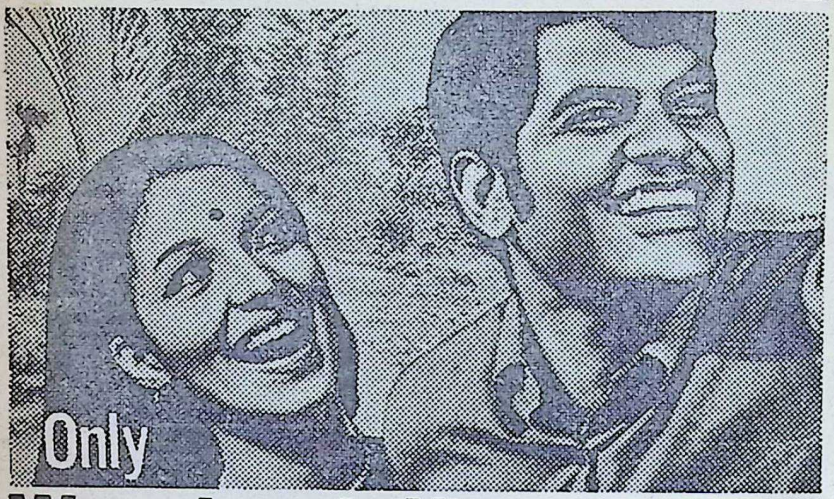

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tue of their being appearances of the One. It is the One that appears as the Many. And, therefore, the Many may be different, but they need not be, and, in fact, they are not contradictory.

If this Advaitic truth is understood, then National Integration will cease to be a problem.

The two main causes of conflict among our people are to be traced to differences of religion and differences of language. An Upanishadic text says:

सदेव सौम्येदमग्र आसीते एकमेवाद्वितीयम् । तदैक्षत बहु स्यां प्रजयेयेति....तत् सृष्ट्वा तदेवानुप्राविशत्

"My dear one, Reality alone was in the beginning, One only without a second. It thought: May I become Many. It created the Many out of Itself. Having created them, It entered into them". This statement has relevance to our quarrels about language and religion. Taking language first, the variety of tongues that we find among the people of the world is to be traced to the primordial sounds that emanated from the *dakka* which was sounded by Siva as He made His cosmic dance in the aspect of Nataraja. These sounds which are fourteen in number are known as *Maheswara Sutras.*

नृत्तावसाने नटराजराजो ननाव डक्कां नव पञ्चवारम् ।
उद्धर्त्तुकामः सनकादिसिद्धानेतद्विमर्शे ॰ शिवसूत्र-जालम ॥

They signified the different sounds that come out of different parts of the vocal organs of man. They constitute the fundamental sounds of which all languages of the world are

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by Godrej

fresca means fresh

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only different combinations. If this truth is realised, then it will be seen that, in essence, all languages have come out of a common source. Further, we in India look upon speech as the embodiment of divinity. Saraswati is worshiped as *Vaani* वाणी or *Vaakdevi* वाग्देवी. All languages are expressions of Saraswati and there cannot be any difference of importance or status between one language and another. The supreme which is known as *Naadabrahmam* is expressed in a multiplicity of languages and therefore there cannot be any gradation among them.

Moreover, language is only a handmaid to thought. A word and its meaning are inextricably bound up, as Kalidasa put it, like the divine pair, Parvati and Parameswara. To give an excessive importance to the word of language which may take many forms subordinating the meaning which is identical in all cases will be to exalt one of the Divine Pair to the detriment of the other. We must not forget that Divinity expresses Itself in various ways according to the needs and capacities of different men and different times. We need not quarrel over these expressions forgetting the essence of the underlying Divinity from which they have issued forth.

Religion maps out the process by which man makes his pilgrimage to God. In the history of mankind several religions have appeared at different times. There has not been a time when there was no religion. Long before the historical religions arose in the world there must have been a religion; for, religion is co-eval with mankind. If, as is accepted by everyone, the Vedas are the most ancient literature of the world, the religion that is enshrined in them must be equally ancient and common to all parts of the globe. It is justifiable to surmise that, during the ages that have passed, the truths of the Vedic religion were forgotten or lost in greater or less measure in different lands due to various causes. In fact, competent scholars are now inclined to believe that something like our Vedic religion, in its broad content and import, prevailed in many parts of the world in ancient times in places like Western Asia and the Mediterranean on one side, and Polynesia and the New World on the other. Vestiges of it are found even today in parts of the globe as distant from each other as Mexico and Indonesia. In the history of the world there arose different Prophets who were seers of different aspects of the one great Truth and who, recapturing it in their minds, declared them to their following and thus propounded what appeared to be a new religion, but was really an expression of the old Vedic religion *as they saw it.* Doctrinal differences among the religions are to be traced to the temperamental and other differences of the people. *But all religions agree in their ethical content, the character of their devotional approach and in their mystical fulfilment.* The essence of all religions is Vedic, but their expressions in terms of doctrines and tenets vary. Here again we may say the Reality is one, but its expressions are different— एकं सत् विप्रा बहुधा वदन्ति. The doctrines of several

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religions may differ, and may even appear to contradict one another, but the *religious attitude* is the same in them all. Theology may divide; but faith unites us. As all men are children of the one God, all religions are *paths that He has laid* to help men of different tastes and predilections to reach Him. As Sri Krishna said:

यो यो यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥

"Whatever devotee seeks to worship with faith what-form-so-ever, I make him unflinching in that faith". If this truth is understood, then religion need not be a dividing force among us sending us into opposite camps.

Integration has become a problem for us as we start with the differences and hope to build up an identity out of them. Differences *as such* will appear to be ultimate and will refuse to coalesce. There will be no problem at all if we start with the identity and see the differences only as various expressions of a primordial unity. That is how great sages and saints of all regions of the earth look at language and religion, gain the adoration of all peoples in the world and live at peace with themselves and the whole of mankind. Really *they* are the great Integrators who live for ever in the vision of the eternal One which is the Truth transcending the Many which are Its appearances in the temporal world. Let us remember:

द्वितीयाद्वैभयं भवति । तत्र को मोहः कश्शोकः

(We may add कः कोधः) एकत्वमनुपश्यतः

The prefix अनु to पश्यतः signifies that एकत्वं is not apparent on the surface. It is only a close and careful examination which is not carried away by superficialities that will reveal it. The wise see the One; the not-so-wise are lost in the Many.

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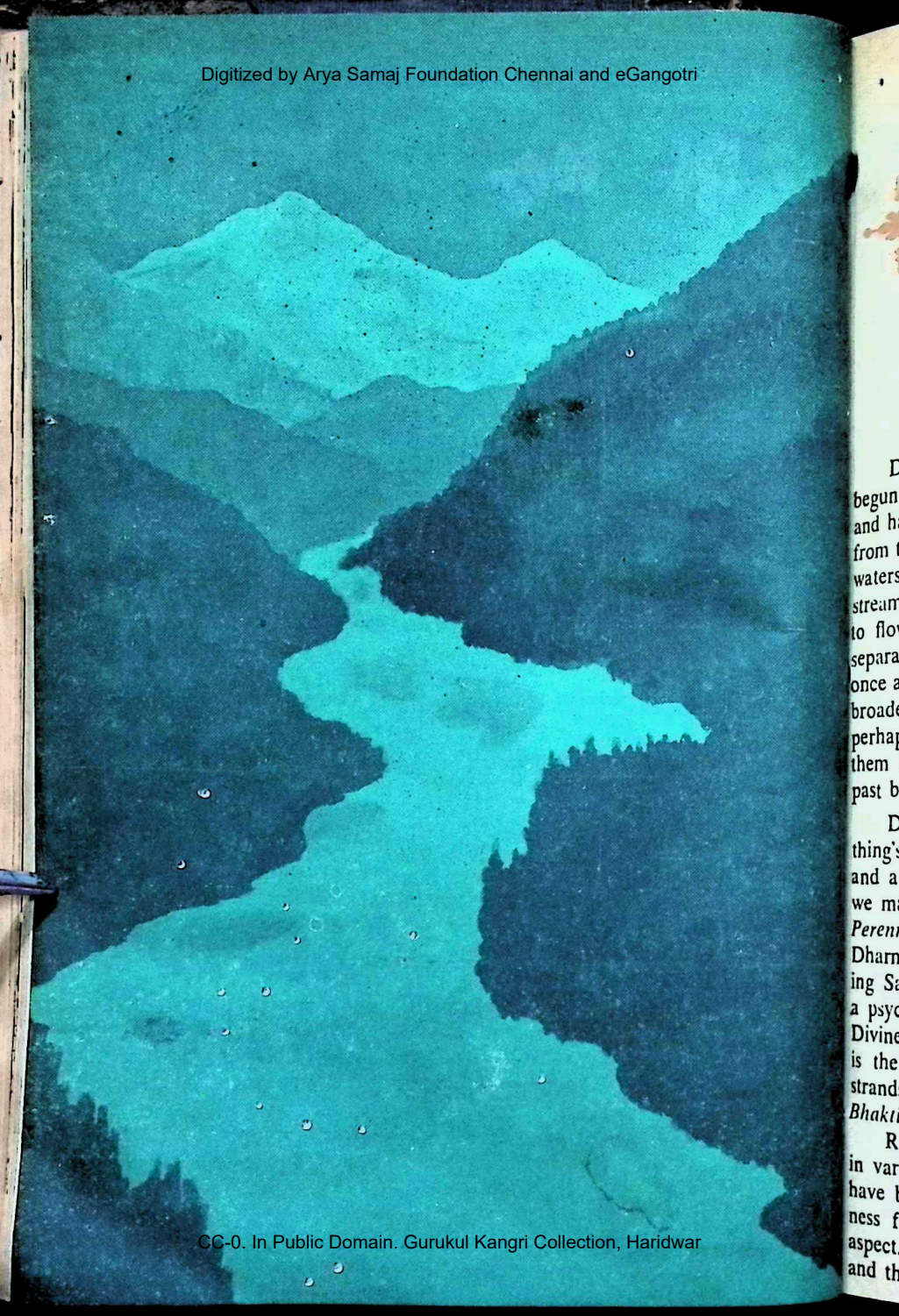

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DHARMAVAHINI

THE STREAM OF PERENNIAL PHILOSOPHY

Dharma Vauhini or the Stream of Perennial Philosophy might have begun as a slender stream from the top of the mountains and it is a strange and happy coincidence that this stream did indeed start as a slender stream from the top of the Himalayas. But the stream has gathered more and more waters from the enriching rivulets that have willingly emptied into this stream and has also let other major streams that defied merger for sometime to flow on and on in the fond hope that after all when they in their separateness empty themselves ultimately into the great ocean they will once again be merged in one inseparable Essence. The stream has become broadened now and it has to support and nourish more persons than it perhaps used to in the past. Perhaps it has to nourish them and sustain them in ways that might be different from the ones in which it did in the past but in essence it is there to sustain, to enrich and to support mankind.

Dharma is what sustains, supports, nourishes as also what is something's very nature, its very being. In this sense it has a broader denotation and a more extensive connotation than any one of the English words that we may use as its equivalent. It is for this reason the term *Philosophia Perennis* has been chosen to stand for it. Three streams constitute this Dharma Vauhini, the three streams of Ganga, Yamuna and the in-flowing Saraswati. They are the metaphysic that recognises a divine reality, a psychology that finds in the soul something akin or identical with this Divine Ground; and an ethic that paves the way for man's final end which is the realisation of his true relations with this Ground. These three strands in Indian Darshanic thought might be equated with the *Jnana*, *Bhakti* and the *Karma* modes of approach to the Reality.

Religions of the world have concerned themselves with these streams in varying degrees and have bestowed on them varying emphases. Some have been more involved in the metaphysical, while others with a proneness for emotional outlooks have been deeply concerned with the Bhakti aspect. Yet other natures have spurned both the abstruseness of Jnana and the emotional fervour of Bhakti to be totally engaged in Action. But

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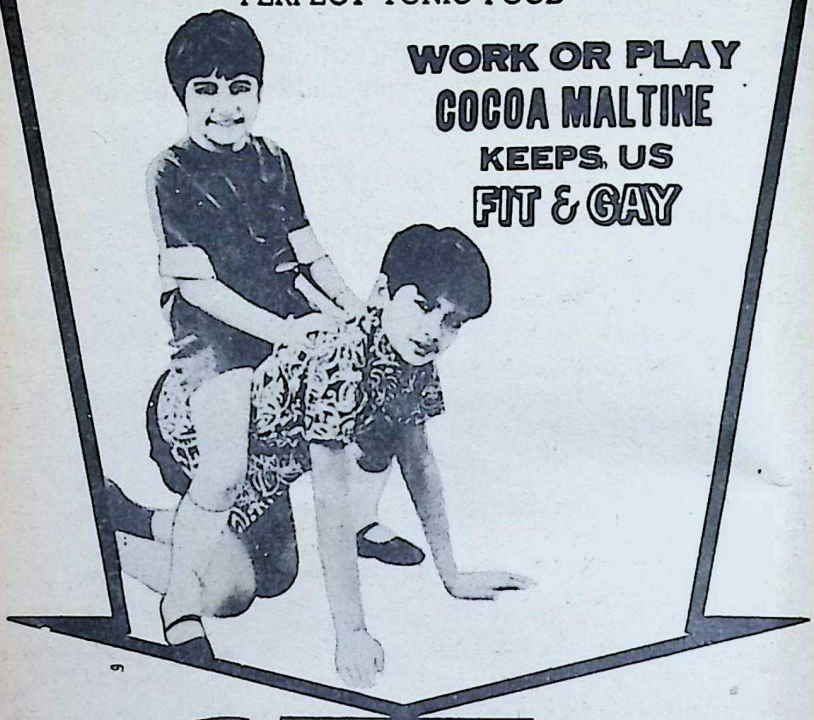

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in essence they have been moving towards the same end.

In the following extracts from the great religions and religious teachers of mankind an attempt has been made to place before the reader a glimpse of the raw material from which he can work out the lineaments of such a *Philosophia Perennis* for himself. It is neither exhaustive nor complete in itself. It is an attempt and in so far as it can provide the reader with a desire to probe into the matter more closely by a detailed study and yet more devoted discipleship to the wisdom and the precepts found therein. its purpose will remain fulfilled.

PHILOSOPHIA PERENNIS

The oldest records of this *Philosophia Perennis* are to be found in the Vedas.

The Principle of Unity in Diversity.

The first of these is the principle of Unity in Diversity. The sage whose one concern was with Man's World recognised that man in his limited understanding might worship various gods but behind this worship lies the worship of the One, the Divine Ground of everything.

The one Divine existence is hymned in the Veda thus:

They speak of Indra, Mitra, Varuna, Agni; and there is the
Divine, fine-winged Garutmat;
The One Existence the wise call by many names as Agni,
Yama, Matarishwan. *Rig Veda* I—164-46.

What exists is one but when this has to be spoken of, it naturally will be in differing words.

This is only natural because the Divine Ground is unspeakable, is beyond words and as the Upanishads, the later more philosophical parts of the Vedas declare,—"Speech beats a hasty retreat not being able to express this Being." *yato vaacho nivartante apraapya manasaa saha*

This idea is also beautifully expressed by a Sufi mystic who says when asked to say whether the Ultimate reality is immanent or transcendant:

If you assert (pure) transcendence you limit God,
And if you assert (pure) immanence you define Him.

The minimum hypothesis for true religious research, as Aldous Huxley says, is thus in positing the existence of the one Ground or Divine Being.

The Universe as one Home for mankind.

The Vedic seer who realised this One End of all human endeavours could without difficulty think also of the whole Universe as one home wherein like birds that fly away in the morning in search of their earthly existence but come back for a deserved rest at night to the same tree or

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nesting ground. It is this supreme vision that can sustain us in this universe for whichever way we fly and dart we have yet to return to the bosom of the Father, to the nest that gives us repose and rest. That all human beings in the world are to live united is based on the truth that the Mysterious Existence is there in everything, the warp and the woof of the world.

The Yajur Veda says:

The loving sage beholds that Mysterious Existence wherein the universe comes to have one home;
Therein unites and therefrom issues the whole;
The Lord is warp and woof in created beings. *Yajurveda* 32-8.

Whatever may be the differences in human conception of the divine there is in all religions the acceptance of the characteristics that the Divine is One without a second, that He is an Essence, an Existence, and that He partakes of the quality of a Mystery. In this hymn we find these ideas expressed effectively by the use of the neuter pronoun *tat* for the reality; the word *Guha* or cave, the distant deeps of the sky and the Ocean of Blake's symbolism, is used to indicate that there is a Mysterious quality about it and that this Supreme Reality is to be seen, experienced or realised and the word *pashyan* is used for the purpose.

The Lord as In-dweller in the Universe.

This idea that the universe is the dwelling place of the Lord or the Lord is the in-dweller of everything is expressed in the great verse of the *Ishavasyopanishad*:

ishaavaasyamidam sarvam yatkinchit jagatyaam jagat

Whatever moveable thing or transient thing is there here in the world, all that is to be thought of as pervaded by *Isha* or the Lord.

In Islam the same has been expressed in the following verses and utterances. Metaphors and symbols vary depending on the fancy of the seer or saint who was blessed with the vision.

There is naught in the universe save One Light;
It appears in a variety of manifestations.
God is the Light; its manifestation, the Universe
Unifications is this, the rest is illusion and tall talk.

Or as in

He is the First, and the Last, and the Outward and the Inward and He is the Knower of all things.

That this Ground is best defined as "existence" by the verb 'is' is expressed also in St. Bernard in the following words:

Who is God? I can think of no better answer than, He who is. Nothing is more appropriate to the eternity which God is. If you call God good, or great, or blessed or wise, or anything else of this sort, it is included in these words, namely, He is.

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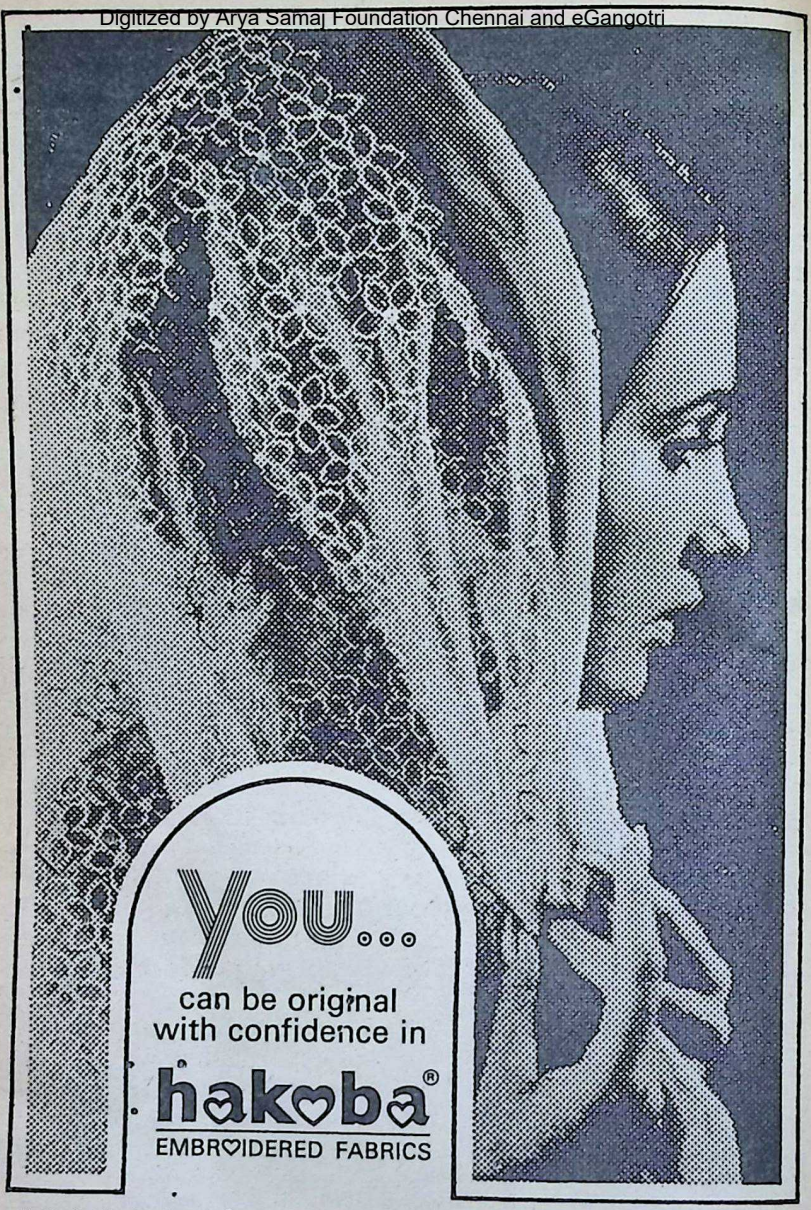

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This is what another mystic William Law says:

Though God is everywhere present, yet He is only present to thee in the deepest and most central part of thy soul. The natural senses cannot possess God or unite thee to Him; nay, thy inward faculties of understanding, will and memory can only reach after God, but cannot be the place of His habitation in thee. But there is a root or depth of thee from whence all these faculties come forth, as lines from a centre, or as branches from the body of the tree. This depth is called the centre, the fund or bottom of the soul. This depth is the unity, the eternity—I had almost said the infinity—of thy soul; for it is so infinite that nothing can satisfy it or give it rest but the infinity of God.

And in the words of the Chinese Chaung Tzu:

Do not ask whether the Principle is in this or in that; it is in all beings. It is on this account that we apply to it the epithets of supreme, universal, total....It has ordained that all things should be limited, but is Itself unlimited, infinite. As to what pertains to manifestation, the Principle causes the succession of its phases, but is not this succession. It is the author of causes and effects, but is not the causes and effects. It is the author of condensations and dissipations (birth and death, changes of state), but is not itself condensations and dissipations. All proceed from It and are under its influence. It is in all things, but is not identical with beings, for it is neither differentiated nor limited.

In Buddhism the *Lankavatara Sutra* too warns us not to be vainly lost in the jungle of reasoning without real understanding in the following words:

Those who vainly reason without understanding the truth are lost in the jungle of the Vijnanas (the various forms of relative knowledge), running about here and there and trying to justify their view of ego-substance.

The self realized in your inmost consciousness appears in its purity; this is the Tathagata-garbha (literally, Buddha-womb), which is not the realm of those given over to mere reasoning....

Pure in its own nature and free from the category of finite and infinite, Universal Mind is the undefiled Buddha-womb, which is wrongly apprehended by sentient beings.

The Inscrutable power of the Lord as the cause of all creation.

This great principle has been responsible for all that there is here on earth. It is the inscrutable power of the Lord that has given shape to all that exists and it is He again who animates all life and who is the breath of all beings. Without him not a blade of grass can stir and because of him the winds blow, the sun shines as if in great fear of this mighty Lord.

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Even regarding this one the seers and saints of all ages and climes have come out with their own partial descriptions but in all these descriptions we find much that can be extracted as the Highest Common Factor. Here is what the Hebrew Prophets tell us while singing the glory of the Lord:

Can you find out the deep things of God?
Can you find out the limit of the Almighty?
It is higher than heaven—what can you do?
deeper than Sheol—what can you know?
Its measure is longer than the earth,
and broader than the sea.

—*Job*. 11: 7-9.

I made the earth,
and created man upon it;
it was my hands that stretched out the heavens,
and I commanded all their host.

—*Isa*. 45: 12.

It is he who made the earth by his power,
Who established the world by his wisdom,
and by his understanding
stretched out the heavens.
When he utters his voice there is a tumult
of waters in the heavens,
and he makes the mist rise
from the ends of the earth.
He makes lightnings for the rain,
and he brings forth the wind
from his storehouses.

—*Jer*. 10: 12-13.

The Splendour and the Glory of the Lord.

Or listen to what the Sufi mystics say:

On Whatever we cast our glance, by God,
Nothing we behold is aught but God!
The two worlds are He, all else is illusion!
My dear, do not involve yourself in vain thoughts!

Or in more expressive terms in these utterances:

Do ye know who gives the talent to perceive?
How does the houri emerge from the dust?
Where-from comes the philosophers' power to think?
Where-from comes the speakers' power to speak?
Where-from comes the heart and where-from that which sways it?
Where-from the common place and where-from the
wonder-fraught?

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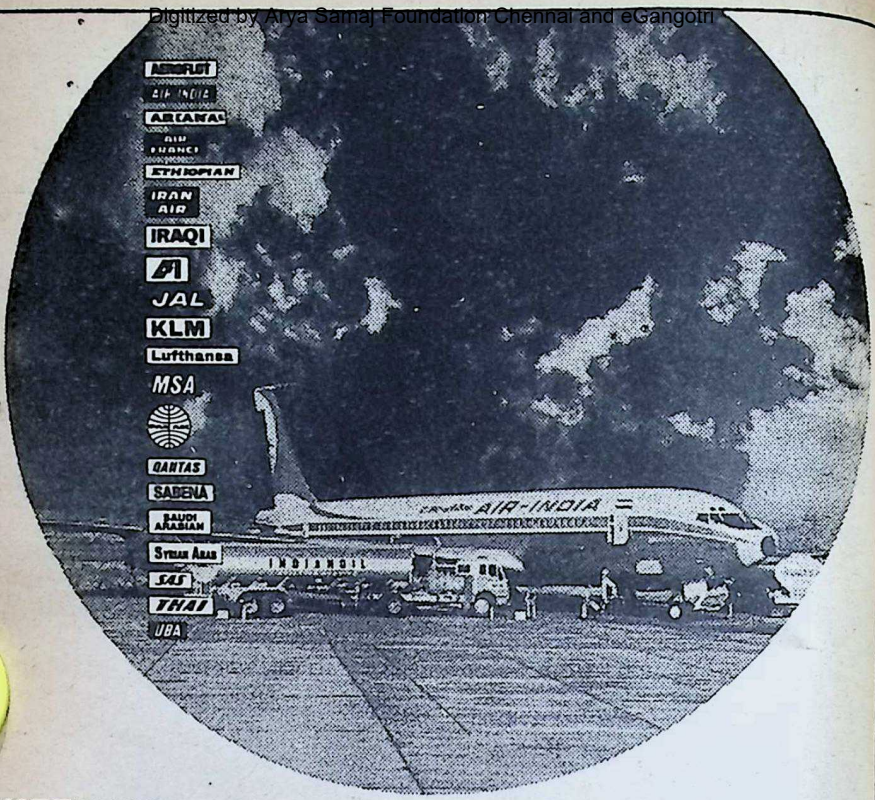

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The warmth of thy speech is not thine!
The flame of thy action is not thine!
These gifts spring from Nature's bounty
Nature, in turn, is from nature's Sustainer!

In the Vedas, particularly the *Atharvan*, the glory of the Lord is made manifest in the following mantras:

This earth is the possession of God, the King;
and the high heavens whose ends are far asunder;
And both the seas are his loins;
and He lies in this small drop of water.

—*Atharvan*: IV-16-3.

Or again the idea that God is everywhere is expressed in the *mantra* from *Atharvan* again:

Whoever stands or walks or who moves in secret
who goes to his lying down or uprising;
What two men sitting together whisper to each other,
all that God, the King knows; He is the third present there.

—*Atharvan*: IV-16-2.

The Lord as Life-giver, Light, Model.

The Lord is the Life-giver and He is the Light and He is the form behind all forms. So sing these mantras from the Vedas:

Most gracious God, who brings the world to life and keeps
it in repose
He who controls both what moves and what is still;
May He Savita the God, grant us grace,
For serene life, with three-fold bar against evil.

—*Rig Veda* 4-53-6

And again as Light in

A steady Light, swifter than thought, is stationed
among moving things to show the way;
All the Shining Ones, being of one mind and like
wisdom proceed
reverently toward the One Intelligence.

—*Rig Veda* VI-9-5

And that He is the Form that informs all other forms reminds us of the Platonic idea of the ideal form that is behind other forms:

For every form He has been the Model;
that form of His is the one to look on everywhere;
Indra by his maya or creative illusion moves in many forms;
verily his bay steeds are yoked a thousand times.

Rig Veda VI-47-18.

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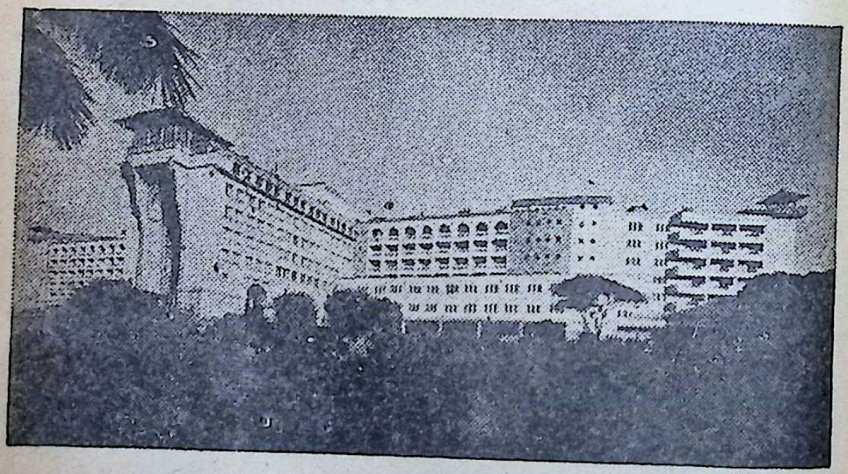

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Other scriptures have employed similar ideas, similar epithets and have spoken of the Divine as the Light, as the Intelligence, as King, as the one that lends grace and charm and form to everything here.

The Old Testament, a document that is prized both by the sons of Israel as the great Book and by the later Christians, speaks in the following manner:

There is none like thee, O Lord;
thou art great, and thy name is great in might.
Who would not fear thee, O King of the nations?
For this is thy due;
for among all the wise ones of the nations
and in all their kingdoms
there is none like thee.

—*Jer.* 10: 67

The Lord as the True Master differentiated from the False ones.

The Gathas of Zarathushtra bestow the same or similar epithets on the Highest Being and warn the unwary not to be misled into accepting the false descriptions and doctrines for the devil might come disguised and the wolf as sheep and might delude mankind. Here is the warning which at the same time speaks of the glory of Vohu Man, or Mazda Ahura:

Between these two should mortals ever choose
As their Protector and their Shepherd true
A Master who is e'er to Asa true,
Helping to spread the Love of Vohu Man';—
O Mazda, never may the Wolf disguised
As pious Shepherd share Thy Holy Truth.

Which of the two the Righteous One shall choose,
And which the False One, as the better Path,—
Let Wise Ones to the Wise this secret tell;
Let not the Ignorant lead men astray;
Reveal, O Mazda Ahura, to us
The secret of Thy Love, of Vohu Man'.

Him shall I strive to turn to us with songs,
For I have seen Him clear with eyes of Soul;
Good thoughts, good words and good deeds, taught me first,
And next through Asa did I realise,
That Mazda Ahura is Lord Supreme;
Songs of Devotion shall we offer Him.

The Lord in many a role—as Father, Mother, Husband, Wife and Child.

The Vedas have given expression to the Supreme in many ways, as Father to the son or child, as the Saviour, as the Refuge of Man.

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as the Divine Mother, as the support of the humble, as the most loving, as the next of kin and as the Child itself.

The one beautiful winged Bird
Has entered the sea that is the vastness of space;
He looks round this whole universe;
Him with a simple heart I have seen from near;
His Mother kisses him and He kisses the Mother.

—*Rig. Veda* X. 1144

In profusion we come across the characterisation of the Divine as the Husband, as the Lover, as the Chaste Wife, as the Guest, as the Friend and in short in every conceivable and desirable form.

The myriad ways in which God has been characterised and conceived by the saints and sages of antiquity and of recent times justifies the Indian description *ananta kalyana gunagana paripurna,* the one who is possessed and who is complete with a vast host of all the worthy and desirable virtues we can think of in this world.

The Logic of many approaches to Divinity.

Naturally this multifariousness of the characterisation of Godhead also makes us expect that there is a corresponding multifariousness in man's approach to Divinity and his attempts at reaching this Divinity. Hence there is not one *Sadhana* or Discipline that can be laid down universally and uniformly for all. The paths that lead man to Godhead are as numerous as are man's conceptions of the Godhead.

In all these modes of worship or realisation of Divinity one common principle was seen to be a desideratum—*Shraddha ;* and the Vedas eulogise this *shraddha* in a beautiful hymn. This is how the Vedas speak of *shraddha*:

Hymn to Faith

By faith is Agni kindled, through faith is oblation offered up.
We celebrate with praises faith upon the height of happiness.

Bless thou the man who gives, O Faith; Faith, bless the man who fain would give.

Bless thou the liberal worshippers; bless thou the word that I have said.

Even as the deities maintained faith in the mighty Asuras,
So make this uttered wish of mine true for the liberal worshippers.

Guarded by Vayu, gods and men who sacrifice draw near to faith.
Man winneth faith by yearnings of the heart, and opulence by faith.

Faith in the early morning, Faith at noonday will we invocate,
Faith at the setting of the sun. O Faith, endow us with belief.

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This same principle has been affirmed by the Gita also.

Let them be worshippers of other deities but as long as they worship with Shraddha or faith take it from Me that they too reach ultimately the same goal, namely Me.

Having been blessed with the vision of a transcendent Lord the sages of India could not limit Him and say this is just the path for all and that no other approach is possible.

The *Gita* has given unequivocal expression to this principle—the principle of *swadharma*. Each one has varying aptitudes and tastes and to suit his individual needs should the sadhana be. This principle of *swadharma* and the insistence that it is better that one even gave up one's life in its discharge than embrace another's dharma however attractive it might be is a great landmark in the *Philosophia Perennis*.

The Difficult Ascent through Jnana.

Of these approaches to Divinity there is the most difficult path—the path of knowledge. This path goes to the most exalted conception of the Ground and states that the ultimate aim of man is to realise the Oneness of his individual being with the Infinite. Listen to Eckhart who says:

The knower and the known are one. Simple people imagine that they should see God, as if He stood there and they here. This is not so. God and I, we are one in knowledge.

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Again the assertion is made that a proper cultivation of the seed of God in us will bear fruits in us and make us partake of God-nature.

The Scriptures say of human beings that there is an outward man and along with him an inner man.

To the outward man belong those things that depend on the soul, but are connected with the flesh and are blended with it, and the co-operative functions of the several members, such as the eye, the ear, the tongue, the hand, and so on.

The Scripture speaks of all this as the old man, the earthy man, the outward person, the enemy, the servant.

Within us all is the other person, the inner man, whom the Scripture calls the new man, the heavenly man, the young person, the friend; the aristocrat.

Cultivation of the Seed of God.

Again in the words of Eckhart:

The seed of God is in us. Given an intelligent and hard-working farmer, it will thrive and grow up to God, whose seed it is; and accordingly its fruits will be God-nature. Pear seeds grow into pear trees, nut seeds into nut trees, and God seed into God.

This difficult discipline of seeing All in all emphasised in the *Gita* is thus put in Eckhart's words:

When is a man in mere understanding? I answer, 'When a man sees one thing separated from another.' And when is a man above mere understanding? That I can tell you: 'When a man sees All in all, then a man stands beyond mere understanding.'

The Sufi mystics speak of this discipline and allude to them in more or less identical terms.

Once we were one with Him, the Lord of Being.
The question of being other than He never, then, did arise!

A gnostic has expressed the same truths of faith aptly thus:

If thou couldst but know thyself as thou shouldst,
Thou wilt gain the knowledge of the Universe.
If thou shouldst care to know the Truth,
Know thyself, not through speculation,
But through illumination, search and faith
Be thou own knower, for this is the way to know the Truth.
In the ocean of life there is nothing more precious than to know oneself,
We have, therefore, chosen to revolve round ourselves like a whirl-pool!

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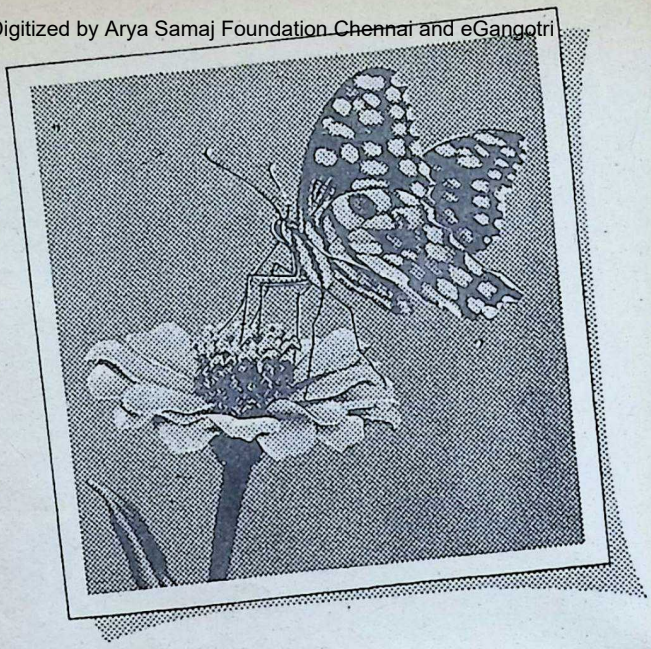

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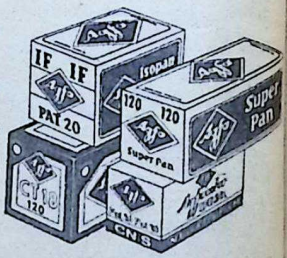

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There is also a slight difference in the mode of presenting this identity. It occasionally emphasises self-knowledge, what our Vedantins would term *aatma-jnaana*

The Path of Love or Devotion : Bhakti.

From this lofty conception of the identity of the knower and the known of the absolute non-existence of anything else except the One, we come also to other levels where God in his personalised aspect is worshipped in varying ways and here we find that the differing characterisations of the Divine as Father or Mother or friend or Guide has given birth to many modes of offering worship to him. The Zarathushtrian approach is to follow him as the master that has shown the disciple the right path, saved him from false gods or wolves that parade as sheep. The emphasis is on the righteous path on a life of usefulness lived here in society and a life of service for God's creatures. The Christian emphasises the service to fellow beings and so do the other religions. The service of humanity and charity become modes of approach to the divine. The *Gita* too tells us in its *Bhakti Yoga* that an aspirant should undertake graded disciplines to suit his own capacities.

The Hebrew prophets speak of the just and the loving God and assure man that He pardons them of their trespasses and iniquities.

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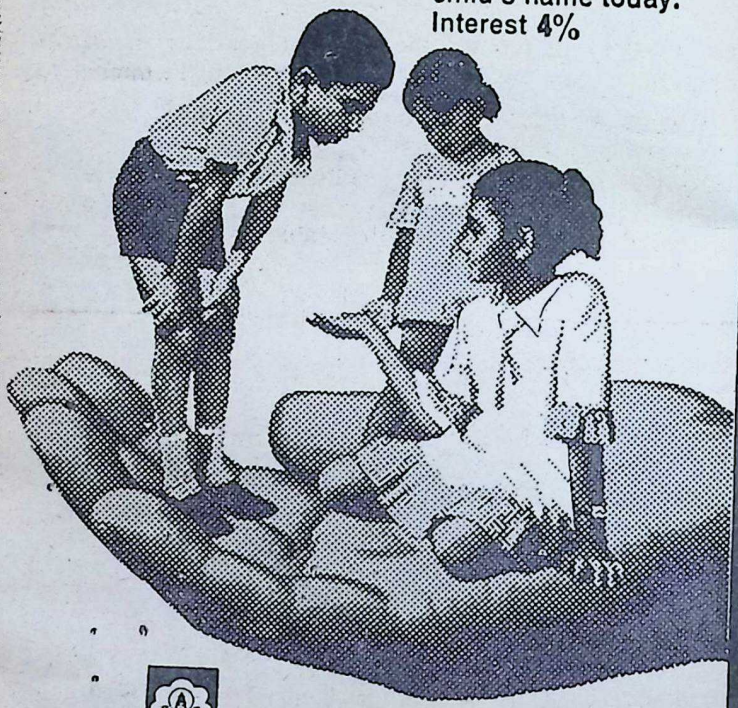

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Who is a God like thee, pardoning iniquity and passing over
transgression for the remnant of his inheritance?
He does not retain his anger for ever because he delights in
steadfast love.

—*Micah* 7: 18.

His infinite compassion and mercy are extolled to bring solace to erring mankind.

For the Lord will not cast off for ever,
but, though he cause grief,
he will have compassion
according to the abundance of his steadfast love;
for he does not willingly afflict
or give the sons of men.

—*Lamentations* 3:31-33

Again in this compassion the Lord admonishes persons that adopt ways that produce pain to other beings. The Old Testament says:

What to me is the multitude of your sacrifices?
says the Lord;
I have had enough of the burnt offerings of rams
and the fat of fed beasts;
I do not delight in the blood of bulls,
or of lambs, or of he-goats.
When you come to appear before me,
who requires of you
this trampling of my courts?

—*Isa.* 1:11-12

Wash yourselves; make yourselves clean;
remove the evil of your doings
from before my eyes;
cease to do evil, learn to do good;
seek justice, correct oppression;
defend the fatherless,
plead for the widow.

—*Isa.* 1:16-17

Reward and Punishment as inducements in the Path of Bhakti.

Not only is there this assurance to the believing ones but there is also occasionally a word of admonition to the ones that waver and so the other aspect that God is to be feared and that if He wills He can punish man is also there.

But essentially the emphasis is on the redemption of all as in:

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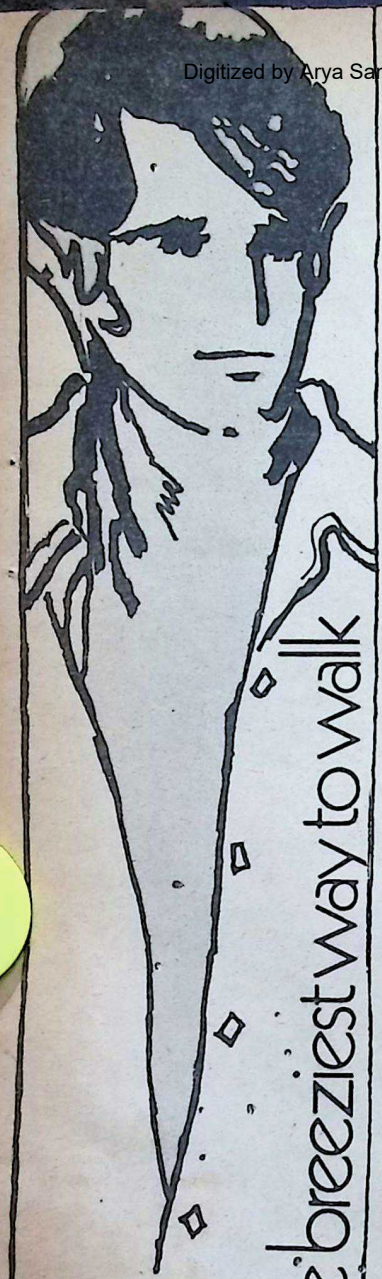

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By the word of the Lord the heavens were made,
and all their host by the breath of his mouth.
He gathered the waters of the sea as in a bottle;
he put the deeps in storehouses.
Let all the earth fear the Lord,
let all the inhabitants of the world
stand in awe of him!
For he spoke, and it came to be;
he commanded, and it stood forth.
—*Psalms* 33:6-9.

As I live, says the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn back, turn back from your evil ways; for why will you die, O house of Israel? (*Ezekiel* 33:11).

Though I say to the wicked, 'You shall surely die', yet if he turns from his sin and does what is lawful and right,.....he shall surely live, he shall not die. None of the sins that he has committed shall be remembered against him; he has done what is lawful and right, he shall surely live. (*Ezekiel* 33:14-16).

The Severely Ethical Disciplines :

There is also the reminder that man should not get lost in material things but bring back his mind on the eternal things and on God.

Woe to those who rise early in the morning,
that they man run after strong drink,
who tarry late into the evening
till wine inflames them!
They have lyre and harp,
timbrel and flute and wine at their feasts;
but they do not regard the deeds of the Lord,
or see the work of his hands.
—*Isa.* 5:11-12.
Like the partridge that gathers a brood
which she did not hatch,
so is he who gets riches but not by right;
in the midst of his days they will leave him,
and at his end he will be a fool.
—*Jer.* 17:11.

The Two worlds—the Material and Spiritual. Withdrawal from the former a precondition to progress in the latter.

In the Gathas of Zarathushtra too we have such echoes and with greater force is the insistence found as the two orders, of Good and Evil are very clearly demarcated in this faith. Listen to the Gathas for what they say of the life of the Good and the Evil ones:

Now will I speak; give ear and mind as well,
All ye, who come from near and far to learn,

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Remember well these dear Truths I teach:—
Never again shall Evil Teachers seek
Life to destroy, nor offer unto dupes
With specious words the pleasant paths of wrong.
His Grace redeeming all the Seekers seek,
All those that are, or were, or that shall be;
The Righteous Soul shall triumph and shall gain
Life Everlasting; but the False shall find
Pain e'er renewed;—thus Mazda Ahura
Supreme in Strength, hath laid down this, His Law.

Action is more important : mere prattle without practice leads us nowhere.

There have been approaches to the reality that have shunned speculation and metaphysical wranglings. The Buddha in particular concerned himself with the path to virtue, to liberation or cessation of pain and scrupulously avoided all digressions into the realm of mere speculation. Naturally in such faiths the emphasis is on an ethic and the other aspects do not appear to be explicit. In the Jaina faiths also there is this emphasis on an orderly sort of living and a life of discipline for the achievement of the ideal. The following extracts, first from Jainism and the next one from Buddhism indicate clearly the emphasis on the ethical:

Right belief, right knowledge, right conduct—these together constitute the path to liberation.

Belief in things ascertained as they are is right belief.

This is attained by intuition or understanding.

The vow is to be free from injury (*himsa*), falsehood, theft, unchastity, and worldly attachment.

Vows (are of two kinds): lesser vow and greater vow.

The causes of bondage are wrong belief, non-renunciation, carelessness, passions, and union (*yoga*) of the soul with the mind, body, and speech.

The soul, owing to its being with passion, assimilates matter which is fit to form *karmas*. This is bondage.

The main divisions of the nature of *karma* are knowledge-obscuring, perception (darsana)-obscuring, feeling-karma, deluding, age-determining, body-making, family-determining, and obstructive.

There is the maturing and fruition of *karmas*.

After fruition the *karmas* fall off.

Meritorious *karmas* are the pleasure-bearing, good-age-producing, good-body-producing, and high-family-determining.

The *karmas* other than these are demeritorious *karmas*.

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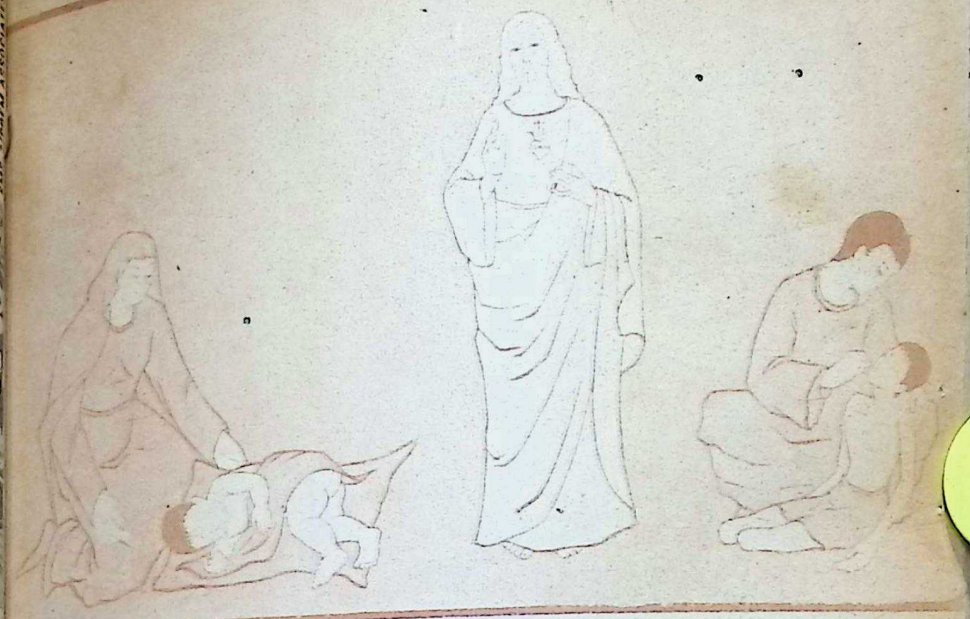

Perfect knowledge is gained by destroying the deluding *karmas* and they by simultaneous destruction of knowledge-and-perception-obscuring *karmas* and of obstructive *karmas*.

Liberation is the freedom from all karmic matter, owing to the non-existence of the cause of bondage and to the shedding of the *karmas*.

After the soul is released, there remain perfect right-belief, perfect right-knowledge, perfect perception, and the state of having accomplished all.

And in the Buddhist texts:

Whether Buddhas arise, O priests, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of being that all its constituents are transitory. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains, and makes it clear, that all the constituents of being are transitory.

What, O monks, is the Middle Way, which gives sight....? It is the noble Eightfold Path, namely, right views, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This O monks, is the Middle Way....

Let us live happily then, hating none in the midst of men who hate. Let us dwell free from hate among men who hate.

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Let us live happily then, free from disease in the midst of those who are afflicted with disease. Let us dwell free from disease among men who are afflicted with disease.

Let us live happily then, free from care in the midst of those who are careworn; let us dwell free from care among men who are careworn.

Let us live happily then, we who possess nothing. Let us dwell feeding on happiness like the shining gods.

Victory breeds hatred; the conquered dwells in sorrow. He who has given up (thoughts of both) victory and defeat, he is calm and lives happily.

There is no fire like passion, no ill like hatred, there is no sorrow like this physical existence (individuality), there is no happiness higher than tranquillity.

In a sense too other religions have done the same things in their injunctions: The Sufi warns man against indulgence in mere prattle without practice. Here is what he says:

If thou shouldst care to enter the
ranks of the men of vision,
Thou shouldst pass from the stage of
talking on to the stage of feeling!
Thou dost not become a unitarian by the
mere talk of the unity of God!
The mouth doth not get sweet by the
mere talk of sugar!
O thou, who art the quintessence of the world!
Thou canst not realise the unity of God
by the mere word of mouth!
What thou canst not gain by the mere
reading of Fusus and Lam'at,
Thou canst indeed achieve by a direct
denial of thine own existence!

Despite the great wealth of knowledge that the aspirant might acquire and possess in his path towards Godhead he is admonished for the pride of knowledge as in these Islamic utterances:

Thou hast turned into a philosopher but thou knowest not
Where thou art? From where thou hast come?
And what thou art?
O, ignoramus! When thou knowest not thyself,
Why then dost thou pride thyself on thy so-called knowledge?

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For whatever man might do there is still the final voice of the Lord. No amount of effort on his own part will assure and secure for him that final release. He will realise only when grace descends on him. Hence the admonition to give up pride acquires great significance in this light.

In the words of the Sufi mystics again:

Reason can but take you to His threshold,

It is only His grace which can lead one to Presence!

God's Love alone counts.

This Grace of the Lord is also pointed out in the famous *Upanishadic* verse:

Do not think that by listening to discourses or giving discourses one can know this Atman, nor does he become comprehensible by listening for long to accounts about him. Nor does intelligence help us in this. But only he who becomes the recipient of God's grace finally realises this Atman and to such a one the Atman reveals Itself.

God the ultimate arbiter of things: The need for His Grace.

Are we then to despair? No. The mercy of the Lord is infinite and he does not just shower His mercy on us; the gods shower flowers from heaven on those they applaud. No, He descends down, dons the dress of the mortal man, lives like him and is often mistaken and even repudiated by man as the *Gita* says.

I am repudiated by deluded ones, I who have taken the human shape.

The Incarnations of the Lord—a perpetual reminder of His Grace.

The idea of the Descent of Divinity, of Avatar or the Tathagatha or the Coming of Christ are common to all religions. This is what the Buddhist lore on the subject has to say, in *Tevigga Sutta.*

Then the Blessed One spoke and said: 'Know, Vasetha, that from time to time a Tathagata is born into the world, a fully Enlightened One, blessed and worthy, abounding in wisdom and goodness, happy with knowledge of the worlds, unsurpassed as a guide to erring mortals, a teacher of gods and men, a Blessed Buddha. He thoroughly understands this universe, as though he saw it face to face.....The Truth does he proclaim both in its letter and in its spirit, lovely in its origin, lovely in its progress, lovely in its consummation. A higher life doth he make known in all its purity and in all its perfectness.

St. Bernard too speaks of this in identical terms:

For my part, I think the chief reason which prompted the invisible God to become visible in the flesh and to hold converse with men was to lead carnal men, who are only able to love carnally, to the healthful love of his flesh, and afterwards, little by little, to spiritual love.

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And to complete this we may quote the famous *Gita* verses abou the Descent of the Divine:

When goodness grows weak,
When evil increases,
I make myself a body.
In every age I come back
To deliver the holy,
To destroy the sin of the sinner,
To establish righteousness.
He who knows the nature
Of my task and my holy birth
Is not reborn
When he leaves this body;
He comes to Me.
Flying from fear,
From lust and anger,
He hides in Me,
His refuge and safety.
Burnt clean in the blaze of my being,
In Me many find home.

—*Bhagavad-Gita*

Isa-bhavana or Divinising everything.

This entire universe is filled or wrapped up with *Isa* or the Lor and naught else exists. Let therefore everyone of our actions be instinc with this principle and to end this we shall quote another utterance fro a Sufi Mystic who says:

O heart, thy high-prized learning of the schools,
Geometry and metaphysic rules
Yea, all but lore of God is devil's lore:
Fear God and leave this lore to fools.

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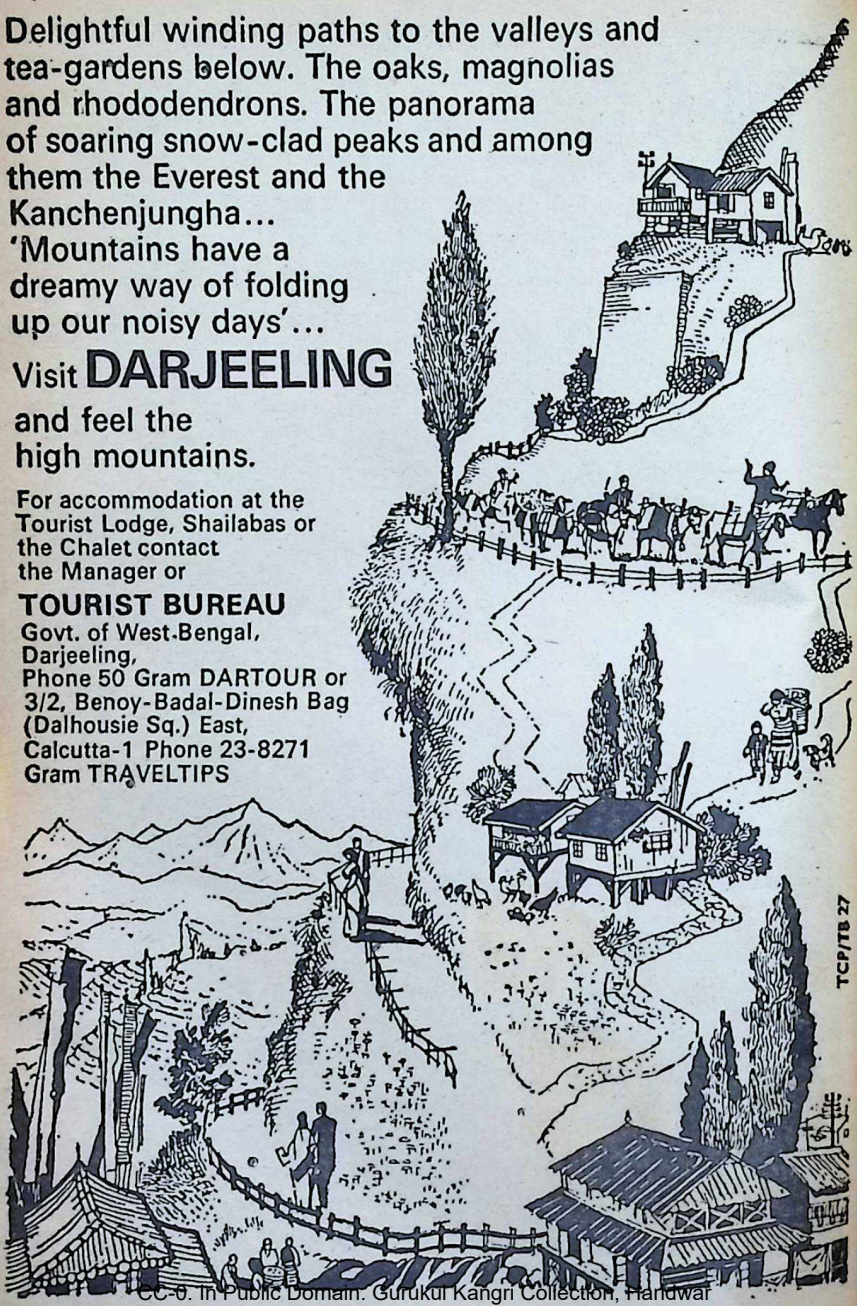

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all religions are true and equal

MAHATMA GANDHI

I believe that all religions are true and equal.

That has been my fundamental position for years. Underlying it is the idea that you don't become judges of the world. Differences in the world there have been, and will be. God is all-powerful. He appears with many shapes and faces. If we search, we may find as many religions as there are men. Hundreds of men are merely striving to know the Truth. They will put the Truth in their own way. No two men will put it in identical terms. Men would not put the Truth in identical terms with me. Though I know that God, the All-powerful, resides in every one of us, we are imperfect media. We are all different. No two bodies are identically the same. No two leaves of a tree are identically the same; there is bound to be some difference. Each one prays to God according to his own light. Who am I to judge and say that I pray better than you do? I don't judge the Muslims, Parsis, Christians and Jews. If I am a seeker of truth, it is quite sufficient for me. I cannot say that, because I have seen God in this way, the whole world must see Him in that way. All religions are true and equal. That, however, is not to say that they are equally true in religious terms or are absolutely true. Another man's religion is true for him as mine is for me. I can't be a judge of his religion. That is my fundamental position.

I believe Hinduism to be a religion of truth, but Islam and Christianity also are religions of truth. From your standpoint Christianity is true; Hinduism from my standpoint.

I believe in the fundamental truth of all great religions of the world. I believe that they are all God-given, and I believe that they were necessary for the people to whom these religions were revealed. And I believe that, if only we could all of us read the scriptures of the different faiths from the standpoint of the followers of those faiths, we should find that they were at bottom all one and were all helpful to the others.

There is no religion that is absolutely perfect. All are equally imperfect or more or less perfect.

□ □ □

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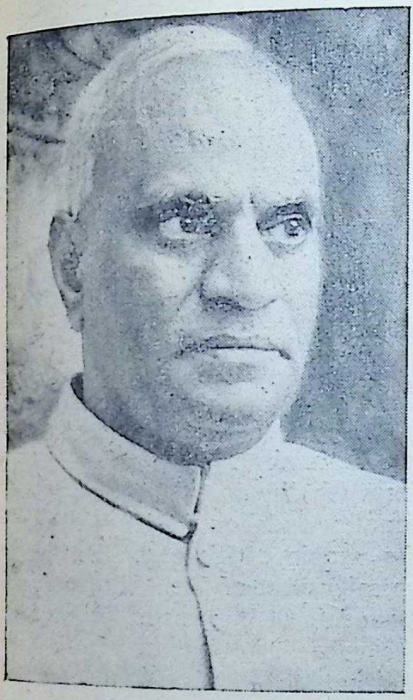
... all religions preach good conduct in life, the foundations of which should rest on ethics ... Without the basis of morality, philosophy would remain mere polemics and religion meaningless and vain ...

Sri Sankara's Humanism

DR. V. V. GIRI

President of India



SHRI ADI SANKARA is known to the world generally as an intellectual *par excellence* and the greatest exponent of Advaita Philosophy. In stressing his role as a philosopher, people sometimes are apt, though unintentionally, to relegate his great contribution as a pragmatist who infused in his own inimitable way a broad catholicity of outlook among the followers of different faiths. While his philosophic teachings emphasise the path of knowledge—*jnana marga*—to realise the Supreme Reality, he laid equal accent on *bhakti* or unselfish devotion as an equally effective method by which people could realise the ultimate goal. In fact, this message has a deeper significance especially when the majority of the people are not evolved to follow the path of knowledge in its finest form and would like to adopt a somewhat easy, yet sublime, path of *bhakti* through total surrender to be one with God.

It is remarkable how Sankara, indeed an *avatara,* within a short span of thirty odd years traversed from

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Kanyakumari to Kashmir, spreading the message of *bhakti, jnana* and *karma* and transformed the entire approach of the people towards the attainment of Ultimate Reality. The period in which he was born was, in a sense, propitious for it was a time of intellectual chaos and spiritual degeneration. A seer he was; he knew the perils of such degeneration; and to bring order and sanity he rid this country of many ungodly cults which flourished under the guise of religion. The country was in a ferment and the Hindu society had strayed away from the simple faith of the Vedic period during his time and many rituals and practices had grown among the Hindus. This led to a heterogeneous society worshipping different gods and goddesses, everyone of them making an emotional approach to their respective beliefs and in that process infighting became rampant.

Sankara took upon himself the tremendous task of proving the basic contradictions and inner weaknesses in which all these systems worked and weeded out all the undesirable aspects from them. He evolved a system where six major schools—*shanmata*—were recognised and that too not outside but within the four corners of the Vedic tradition. He had effected a happy blending between the Tantric and Vedic worship when he chose significantly the six deities—*Ganapati, Kumara, Vishnu, Surya, Shakti* and *Shiva*—and their forms of worship. He made the people give up horrid and irrational rites and practices and asked them to take to worship full of love, purity and wisdom. By this it was possible for some of the extremists to shed the unwanted accretions in these *shanmatas*.

All the temples with their magnificent architectural glory, the *puranas* with their innumerable anecdotes and all the different modes of worship characteristic of different regions, are only to remind us of this six-fold concept of Godhood. Any attempt to revive these temples and institutions is bound to ensure the progress of the *jiva* through the various stages and take him ultimately to the Supreme Truth where even these six forms are to be abandoned. Many of us who are still in different stages of development and are far away from that state of true knowledge have necessarily to attach ourselves to one or the other of these six forms. It goes to the credit of Sri Adi Sankara who established that it was possible to reach the ultimate goal by taking to any of these six forms of worship.

Reading through the works of Sankara, one is deeply struck by his catholicity of outlook and all-pervading humanism. The many incidents from his life reveal his powerful personality and how he brought home to the people of his generation the universal aspect of life. His meeting the Chandala at Banaras made him realise the unreality of external forms and is a lesson to all of us that the distinctions that we try to make between man and man are completely to be wiped out. This intellectual giant proclaimed in all humility to the Chandala: "He who has learnt to look upon all as Brahman is really my *guru*—be he a Chandala or a Brahmin."

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The fundamental lesson that Sankara taught the world was that there are no set rules to reach the Supreme Reality and each one could evolve his own philosophy and approach. Self-realisation is possible only if we first understand and follow the norms and values strictly on an ethical basis and according to our lights.

We should remember that all religions preach good conduct in life, the foundation of which should rest on ethics. Without the basis of morality, philosophy would remain mere polemics and religion meaningless and vain. Nobody can say that he is religious unless he is truthful, straightforward, honest, humble and absolutely unselfish. He should be the very embodiment of love. I have always tried to practise in my own humble way a sense of detachment and also the virtues of introspection and retrospection. I have always felt that by constant endeavour through thought, word and deed, one could acquire absolute peace of mind which will give greatest happiness to a human being irrespective of the status or position he occupies.

If once we realise the ephemeral nature of things and understand that the world is a stage and we are only actors performing our roles and that nothing is permanent, we will shed much of our artificial and false values that shroud our minds with ignorance. One may reach the goal through the path of knowledge and another by total devotion. It is idle to argue which of them is superior. Each has got its own relevance and importance.

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RAMAYANA

The Sharanagati Veda

SRIMAD ANDAVAN SWAMIGAL

VEDA is the source of the philosophy of all Indians in general and Hindus in particular, irrespective of caste denominations. Anything good in Indian thought, culture and tradition has its roots in the Vedas. The influence of Vedas on Indian life as a whole is highly significant, in that it has helped the people of the country to imbibe a spirit of tolerance and understanding and lead a life of peaceful co-existence, recent political and communal mischiefs apart. Vedas are extremely secular in their philosophy.

Vedas have been divided into two parts. The first part is known as *Karma Kanda* i.e., performance of various acts and observance of various disciplines laid down for the attainment of happiness in life here and hereafter. The second part is known as *Jnana Kanda* which deals with the knowledge about the Supreme Being and the means to attain such knowledge and ultimately merge oneself with the Absolute.

Again, Vedas are divided into four branches according to import and content. The fundamental thought in each of these branches remains the same. However, the four branches lay special emphasis on different aspects of life-force. The division of Vedas into branches was not intended to be water-tight compartments but it was only for purposes of codification and specialisation.

There are several scriptures a epics which can be elevated to t status of Vedas. Among them, *Ram yana* most successfully stands the te The high philosophy contained *Ramayana,* narrated in simple ve in the form of a story, is capable being perceived by the ordinary h man mind more easily than any oth religious text. The popularity of *R mayana* in India is established by t fact that it is the most widely re epic, in all parts of the country, all languages and at all times. It h been translated into several forei languages and has made a big imp on the minds of scholars and phil sophers, both present and past, several parts of the world.

Ramayana places special empha on *Sharanagati Tatwa* or comple surrender to God and therefore it c be called the *Sharanagati Veda.* Ea character in *Ramayana* is imbu with the spirit of *Sharanagati* and cognition of God as Absolute a Supreme.

Sharanagati has six facets. Det mination to abide by the Divine La is one form of *Sharanagati* while t others are: total rejection of and r sistance to any act opposed to Divi Order, complete faith in the imm nence of God, dedication of all a to God with a spirit of sacrifice, co plete surrender to the Divine will a mercy and honest confession of on weaknesses and errors at the feet

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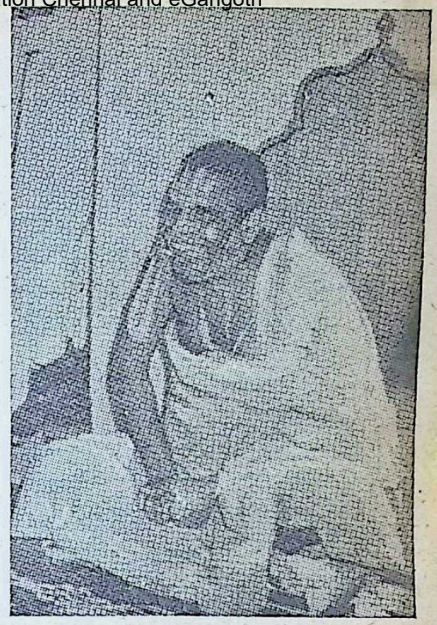
God and repentance.

Each of these forms of *Sharanagati* is clearly manifest in the various characters in *Ramayana*. While Sita exhibits the determination to abide by the law as enunciated in *Pativrata Dharma*, Lakshmana exhibits the quality to always stand by Rama in upholding the *Universal Dharma*. Bharata's *Sharanagati* is of the type which depicts the dedication of all acts to God with a spirit of sacrifice. Hanuman and Vibhishana are a class by themselves in vibrating the spirit of *Sharanagati*. Hanuman's *Sharanagati* is of the type which encompasses the first five facets of *Sharanagati Tatwa*. Vibhishana has excelled even Hanuman in projecting the spirit of *Sharanagati* in its entirety. *Vibhishana Sharanagati* is a golden spot in *Ramayana*.

Even Kakasura, who, by his misdeeds wronged Rama, comes and surrenders at His feet and the all-merciful Rama exonerates him. Such is the power of *Sharanagati*. It is highly interesting to note Ravana, the villain of the drama, musing in himself *Tam Manye Raghavam Narayanamanamayam* and thus recognising the supremacy of the Divinity in Rama.

Coming back to *Vibhishana Sharanagati*, Vibhishana, at the risk of sacrificing his own brother and endangering his own life and the life of his family members, comes and surrenders himself to Rama, heart and soul. Vibhishana should not be mistaken for a defector. He was a true *Jnani*, wedded to the path of *Dharma*, with no stakes in the game and his supreme concern was *Dharma*. Dejected at



the behaviour of Ravana and having suffered disgrace at his hands, Vibhishana comes to Rama and says *Tykatwa Putramscha Daramscha Raghavam Sharanamgatim*. *Vibhishana Sharanagati* is of the highest form and has been very beautifully portrayed by Valmiki in *Ramayana*.

Thus, the *Sharanagati Tatwa* has been interwoven into the fabric of *Ramayana* and has been summarised in Rama's words as:

सकृदेव प्रपन्नाय तवास्मीति च याचते ।
अभयं सर्वभूतेभ्यो ददाम्येतद्व्रतं मम ॥

Ramayana has inspired human thought in the past and has been doing it even today. It will continue to do so as long as life lasts on the earth. It is for us to shape our lives according to the *Dharma* propagated in it. If we could do this, Heaven descends to earth. □ □ □

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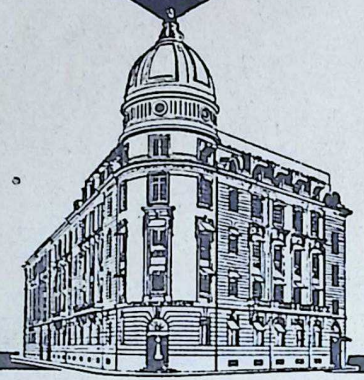

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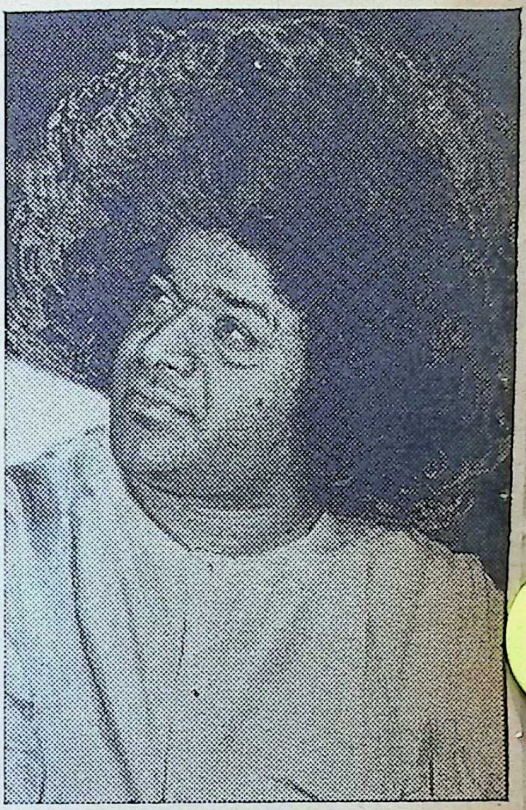

Sanatana Dharma

SANATANA Dharma is the mother of all religions, all ethical codes and all Dharmas of this world; and Bharata Desa is the home where the Mother was born. Oh! How fortunate are the Bharatiyas! How sublimely splendid is this Bharata Desa!

The world in its entirety is the body of the Lord of the world, and this Bharata Desa is that body's unique organ, the eye. Without the eye the body is not master of itself, is it not? Again, it can be said that Bharata Desa has been beautified by the two eyes, the Vedas and the Sastras. On account of this it can be declared without doubt that the Samskara attained by the Bharatiyas has not been acquired by the people of any other country. Sanatana Dharma which teaches the truth of all religions and tolerance of all religions is the Dharma of all mankind. Born in various areas, flowing through various paths, the rivers at last reach the ocean; so too, born in different lands, practising different ways of Dharma, people reach the Ocean of the presence of the Lord, through different modes of worship. Sanatana Dharma is the central location in which all these various paths, moving in different directions, converge. Followers of the different religions can practise this Sanatana Dharma, by being truthful in speech, by avoiding jealousy and anger, and by acting always with a loving heart. All those who so practise Sanatana Dharma and, without faltering achieve it, are entitled to be called 'Bharatiyas.'

The Hindu religion is the only re-

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ligion that has achieved and maintained the foremost position among all religions from earliest times and established itself permanently. The only people who have survived without being destroyed throughout the historic age are the Hindus. In this religion, more than in any other, people have practised lives of love, equality and gratitude. The Hindus have earned their Dharma through the discovery of philosophic principles and through the Vedas. They have drunk deep the essence of the Vedas which are without beginning and without end. A land so holy is a veritable spiritual mine to the world. Just as the bowels of the earth reveal in each area mines of different metals, in Bharata Desa is found the mine of Sanatana Dharma, the essence of all the principles of all the Sastras, all the Vedas, and all the Upanishads.

As if by the good luck of the Bharatiyas, along with the emergence of the mine of Sanatana Dharma which is as a home to them, from that moment and for that very purpose, leaders, thinkers, commentators, apostles and teachers have been originating in this land itself. Also from this very Bharata Desa arose seers, selfless Karmayogis, wise men, realised souls, and Divine personages connected with this religion. It is through these persons that spiritual wisdom guaranteed by experience flowed all over the country. In this way loaded with essence, Sanatana Dharma progressed throughout the world. But, to whatever land it spread, the 'original home' is Bharata itself.....Look at the world today; machines, cars; engines of some new type or other come light in one country and are export to others. But their original ho cannot be forgotten. Such cars a engines are manufactured only on t basis of experience. Nothing can done without that basis. So too Sa tana Dharma arose in Bharata De and people of other countries bene ed from its waters through the gre persons and the books they compos Hence, the basis of the original ho cannot be ignored. That is impos ble. But it is a matter of some conce to see today in this Bharata Desa, t birthplace of those holy persons w nursed and fostered this sacr Dharma, new modes being accept as one's Dharma, and the Sanata Dharma itself being assigned and ke aside for people of other countri by persons who have not even tast the sweetness of the Dharma, w have not grasped its meaning, and w have smothered it in empty dispu tions. The reason for this is, course, the absence of proper guid who could show the way. But ev when there are such guides, peo yield to these modern modes and g attached to them. These are rea like bazar *pakodas*. They attract their smell, and are bought by perso who do not discriminate. Thou their *Swadharma* is the pure Sanata Dharma, the fascination exercised outward show is absent and so it g neglected. Truth has no need for su decorations. Taste is the importa thing. The basic reason for this is t fact that men today are motivated mere whim and fancy. It has becom the habit to reject the reality and

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cept the Dharma of another. This is a great mistake. It is against Dharma for Bharatiyas to be attracted by external forms and by outward show. No other Dharma has, or will have Truth and Highest Love, above and beyond that contained in Sanatana Dharma. Sanatana Dharma is the veritable embodiment of Truth. It is the heritage of all. There can be no boundary for Holiness. Holiness is one.

Those who have attained Liberation in this life by adherence to this Sanatana Dharma who have earned the Grace of God, who have understood the nature of Truth, who have achieved Realisation are all Bharatiyas. Bharatiyas have adored those who have reached that holy stage, without distinction of caste, creed, or sex. The holiness of that stage burns to ashes all such limitations. It is only until that stage is reached that it becomes impossible to consider everything as equal. So, it is necessary to determine boldly on the realisation of Sanatana Dharma. This is the birthright of Bharatiyas.

If we examine history since its very beginnings, we can know in detail what great personages were born and in which sections of the Hindus. Incarnations. Divine personalities and *Jeevanmuktas* like Rama, Krishna, Balarama, Janaka, and Parikshit, *Rajayogis* like Viswamitra all arose among the Kshatriyas. *Brahmarishis*, great Pandits, Sastraic Scholars, Vedic Rishis, originated in the Brahmin section. Sudras predominate in the epical books, like *Bharata* and *Bhagavata*. Among the great devotees of the Lord, members of the lower castes form a large number. To attain holiness, without being affected by the world, and to reach Paramatma; each one's Sadhana is important; other things like caste will not be a hindrance at all. But, one should deserve the Grace required for it; one should become regular and disciplined in practice.

Such holy Bharatiyas, however, now bring endless disgrace to the Hindu religion by neglecting the principles of life of the above mentioned great personages, not studying them and following their instructions, by modifying their way of life to suit the changing times and, (as the saying goes "The hour of ruin brings wicked thoughts") by becoming slaves to name and fame and the craving for power and position and an anxiety to promote the well-being of their wives and children through selfish means. Still, there is no dearth of persons who love all in equal measure, who are devoid of selfishness, who are engaged in the promotion of the welfare of all, who have dedicated themselves to the service of mankind and who sacrifice everything. But they are suppressed; they are not appreciated or placed in positions of high authority for fear there will be then no place for the wicked, the crooked and the unjust.

However broad and deep the ocean, when the earth quakes underneath, the waters part of themselves, and when the commotion subsides, they resume their original position. So too these good men keep away without being caught up in it during the earthquake of injustice, unrighteousness, selfishness and ostentation; and as

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soon as the hullabaloo becomes cool, they re-enter the world. Evanescent authority and self-glorification cannot be permanent. "To grow is only to decay" it is said. The present peacelessness is decay, not growth. For, see how the Bharatiyas who, from the beginning, grew up in righteous ways with pure feelings, with self-control and reverence for the good name, who were fed on the breast milk of the Vedas, Sastras and Upanishads, who welcomed and honoured even races driven out of their own country and vouchsafed to them Love in equal measure, today, for love of power and pelf, accuse their own brethren, one person impatiently envying the prosperity of another, deceive their own brothers maddened by selfish greed, keep at arm's length their real well wishers, pursue only each one's selfish ends, multiply bad qualities therto unheard of in the Hindu f follow wrong paths and ways of and become the target of conflict restlessness, on account of the abse of fear of sin, fear of God, discipl reverence and faith. The fall is deed incredible.

Hindu Brethren! Children of B rat! Followers of the Sanatana W Where have the manly qualities old gone? Truth, Tolerance, Mora Discipline when would you acc Arise, Awake. Establish once a *Rama Rajya,* resplendent with m sions of Satya, Dharma, and Sa Love your Bharatiya brethren. Pr tise the Sanatana Dharma. Que the burning flames of Ignorac Peacelessness, Injustice, and E with the waters of Love, Forbeara and Truth. Develop the feeling of

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tuality. Sweep away all Jealousy and Anger. Remember the rules of the holy personages, the characteristics of the most eminent and of the reign of God. Each one should realise his own faults, and understand that there is no use in searching for faults in others. That is mere waste of time; it also breeds quarrels. So, give up that trait. If this opportunity is missed, what else can be done? Do not yield to dejection, but say finis to all the unrighteousness of the past. Repent sincerely and tread the path of Prayer to God, Good Deeds and Brotherly Love. Establish the eternal *Rama Rajya.*

The 'Sanatana Sarathi' has been started to win this Rajya; its army will help this effort by word and deed. Draw that chariot forward! Gird up your loins and begin Narayanasarana ....Bharatiyas are all the children of one Mother. Her name is Sanatana Dharma. Redeem the debt due to the Mother. He is no son who forgets the Mother. He cannot be good who says the Mother is bad. Her breast-milk is the very breath of our life....The Giver of this Life, the Father of all, is Paramatma.

All are the children of the same parents. So, without blaming and accusing each other, without wishing evil for one's kith and kin, understand that your other brothers have the same attachment to the objects they love that you have towards the things that you love. One should not find fault with what another loves; nor should one laugh at it. These are the characteristics of Truth and Love, of Bharatiyas.

□ □ □

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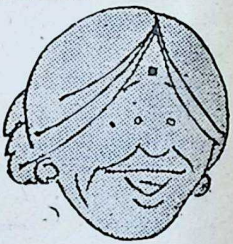

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What is Bharatiya Vidya?

SRI-LA-SRI PANDRIMALAI SWAMIGAL

BHARATIYA Vidya, lofty as the Himalayas is like the mighty course of the Ganga. It is perennial, rich and holy. It is not a fixed dogma or an isolated strain of thought but a set of revelations fed by a confluence of insights. The insights that dawned on the great seers in their silent and solitary meditations constitute the bedrock of this ancient vidya. It supplies at once the view and way of life. It is thus both philosophy and religion —Brahma Vidya and Yoga Shastra.

In India, religion is the consummation of philosophy. Truths are intended for incorporation into the actual conduct of life. And conversely the conduct of life is oriented in every detail towards realising in one's self the ultimate Truth. It is because life in India was organised as a preparation for the art of self-realisation, the tradition of this Bharatiya Vidya is alive and dynamic till day, enshrined as it is in the *Upanishads, Gita* and the *Puranas* and epics of *Ramayana* and *Mahabharata* which are the gifts of the great Seers and Siddha Purushas—the teachers who knew the secret of the Self and who had the *Atma-Sakshatkara.*

The art of self-realisation is not unknown to other countries in the world. But in Bharat, due to the excellence

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of *Bhakti*, the ardour of the disciple to learn from the teacher and the fact of the living presence amidst us even today of the divine souls in human form who have seen the Truth as clearly as day-light, Bharatiya Vidya glitters like the pole-star in the spiritual firmament. It is to be noticed that India is like the eyes of this great Vidya as only here the Truth has been worked out thoroughly and its significance concretely demonstrated.

The one great truth that the Seers discovered was that reality is one. "Truth is one. Sages name it variously" declares the sage in the *Rig Veda*. Great saints of India pronounced in no uncertain terms the same discovery. This intuition into the nature of Truth as one, has made Bharatiya Vidya the most catholic and universal of spiritual traditions in its scope, aim and outlook. All religions are more or less faltering glimpses and no religion is totally false. Even the worship of the Totem is not completely without its value. The faiths of the world are looked upon as members of a spiritual fellowship and federation. The unity of Truth is reflected in the unity of man.

If religions of the world are only various approaches to Truth with their own dignity, there are various paths to reach Truth even in one and the same religion. The methods are determined by the competence of the seeker. What is food for one may be poison for another. Mental, moral and spiritual fitness qualifies the religious man for any specific discipline. The methods of knowledge, of action, of devotion, of meditation and of service are prescribed according to the eligibility of the spiritual trainee. As a consequence of this, no man, according to Bharatiya Vidya is so mean as to be debarred from spiritual efforts.

Again, Bharatiya Vidya assures us that the individual souls are none other than Reality. One universal consciousness breaks up as it were on its own accord into different centres of individual consciousness. "That thou art" (*Tattvam-asi*) is the great text of the *Upanishads*, declaring the oneness of living beings with that supreme consciousness. This pronouncement has a profound implication and far-reaching consequence. All living beings are essentially equal in their fundamental worth. A spiritual democracy follows as a logical corollary of this position. Not only human unity, but the unity of the entire creation is brought home to us as a living truth. Love and charity are the possession of man as naturally as the light and heat are of the Sun, and the gravitation is of Nature. Love is the law of life.

Bharatiya Vidya places before everyone the goal of getting release (*Moksha*) from the cycle of transmigration. To realise in oneself the truth of his own divine nature on the ground of the fact that Truth is all is the royal road to release. How can there be a limitation of the unlimited? To realise and remember that one is deathlessly divine is to refuse to be drawn by the senses and the mind into a sense of selfish individuality. When the vision is narrowed and identity forgotten, one is helplessly drawn into the whirlpool of

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birth and death. "Know Thyself" is the central call of Bharatiya Vidya. The *Kathopanishad* gives us an imagery which is well worth noticing.

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ।
इन्द्रियाणि हयान्याहुः विषयांस्तेषु गोचरान् ।।

"Know the body to be the chariot; the intellect to be the charioteer; the mind to be the reins; the senses to be the horses; and the sense-objects to be the highway. But know the self to be the master of the chariot."

Life is a pilgrimage. The bodies are the mid-way houses to be lived in for some time and forsaken when the time comes. While alive, the chariot of the body, mind and the intellect is to be employed to progress. The horses must be controlled to high purpose and with courage.

The doctrine of Karma and rebirth which is the distinguishing feature of Bharatiya Vidya signifies the moral worth of man and treats lives as opportunities for spiritual growth. Man is responsible for what he does. If he forgets Truth wilfully and acts as though he is independent he lets himself into the blind necessity of Karma. He has to reap what he has sown. The force of this action recoils upon him with the inevitability of a physical law because he is acting in obedience to the dictates of ignorance or forgetfulness of Truth.

On the contrary, when he acts in accordance with Truth he is no more bound by the acts that he does. When he has realised himself as one with Brahman because his own being is Brahman, he is at once free from the claims of Karma.

The body is not only the chariot of the soul, it is the temple of Truth. The Siddhas of India insist on transforming one's being by realising truth within oneself. Bharatiya Vidya disregards none of the elements of the world and asks us to see truth everywhere and in everyone.

The souls exalted by the supreme vision of unity are rare but live among us rather unnoticed by the madding crowd lost in the busy commerce of life along its noisy thoroughfares.

In short, Bharatiya Vidya is a treasure-house containing priceless gems of wisdom.

Om Tat Sat

□ □ □

PERSISTENCE

Nothing in the world can take the place of persistence. Talent will not; nothing is more common than unsuccessful men with talent. Genius will not; unrewarded genius is almost a proverb. Education will not; the world is full of educational derelicts. Persistence and determination alone are omnipotent.

—Calvin Coolidge

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१. **संसार का सार (हिन्दी में):** आधुनिक, साधनों द्वारा आध्यात्म शिक्षा। . . ३.००
२. **ज्ञान साधना :** ज्ञान साधना के प्रति संकेत। . . २.००
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४. **वेदान्त नवनीत :** महात्माओं के प्रवचनों का सार। . . १.५०
५. **वेदान्त का सरलबोध :** वेदान्त, बड़े ही सरल उदाहरणों में। . . १.००
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२५. **'मनन' आध्यात्मिक मासिक :** मनन करनें योग्य पत्र : वार्षिक शुल्क ४.००

ग्राहक एवं - (एजेन्ट्स, पत्र-व्यवहार करें)

तुलसी-मानस-प्रकाशन

अन्तर्गत विभाग केबल मार्केटिंग कंपनी

गुप्ता मिल्स इस्टेट, रे रोड, बम्बई-१०

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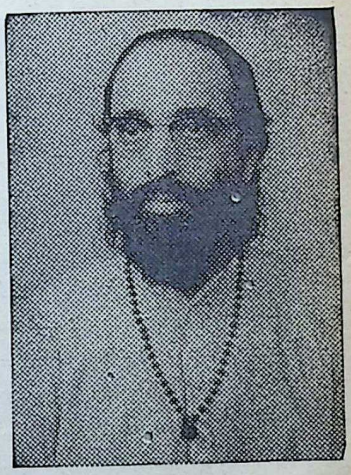
... it is religion and religion alone that sanctifies and cultivates the higher values of life in the hearts of men ... For individual happiness, we need religion; for community welfare, we need religion; for international peace, we must have religion ...

RELIGION
our greatest need

SWAMI CHINMAYANANDA

ONLY a religion wedded to philosophy can hope to succeed in the modern world and only such a combination is capable of solving problems of this age. Today man's personality is shattered. He stands between two worlds—one dying and the other struggling to be born. Will the baby be a monster, or an angel? You alone can choose. Man is the maker of his own world, and if today the world is an ugly place, it is because he himself is ugly. Cleanse your face with the soft towel of religion, and you will find that the brilliance in the world is but a reflection of the brilliance within you.



This self-cleansing becomes difficult for the average man because it is a subjective process, wherein each has to cleanse himself by himself. Hence moral living, ethical standards, religious virtues and cultural values are often discussed, and more people talk about them, but very few come to live them. And unless we decide to bring about these known virtues into our own life, the perfection promised by the Scientists of Life cannot be

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ours. The Divine Truth remaining the same in all bosoms, the personalities expressed through us differ because of the difference in the arrangement of our vehicles. Returning the inner personality is the only thing we have to do, in order to bring out from each one of us a greater dynamism, a brighter cheer, and a fuller love in all our contacts in society.

Without this unfoldment of our inner beauty, life cannot be chastened and brightened. Secular and material organisations are necessary: the politicians, the economists and the scientists have great burdens to bear; social welfare, organisation of production, distribution, administration of justice, all these are to be looked into in order to improve the conditions of life in society. But the happiness of the community can ultimately be assured only when we have a healthy humanity. If man has the positive virtues of the heart and the self-creative values of the head, his responses to the environment will be healthy, and he will come to gain a balance and a joy in existence.

The values that make him a happier man himself and a healthier social creature in life, spreading love, service, benevolence and cheer around, are the religious values that are advised in the scriptures of the world. The scientific theory is that man's actions in the outer world are expressions of the intellectual urges in him. If his intellect is rife with unhealthy values like lust, passion, selfishness, anger, vanity and the like, his actions—which are nothing but the expressions of the values entertained in his intellect—bring about confusion, and conflicts, not only to himself but also to others in the society.

It is individuals that make up society. Often do we hear that our society now-a-days has deteriorated that it is vulgar and bad. In fact, it is the individuals, who constitute the society that are deteriorated, vulgar and bad. If the individuals are healthy, noble and divine, then the entire society that is peopled with such individuals, is healthy, noble and divine. For, individuals, in their mutual relationship constitute society.

Individual perfection is the means for total perfection. Religion is the means for individual perfection. It supplies the higher values of life to its followers and nourishes them with its various techniques till each individual absorbs them into himself.

Socialistic pattern of society or Welfare State, will remain but an ideal in the world, if the individuals in the society do not pursue healthy values of life. And it is religion and religion alone that sows and cultivates the higher values of life in the hearts of men. For individual happiness, we need religion; for community welfare, we need religion; for international peace, we must have religion. In short, to complete the work of the politician and the economist, to fulfil the promises of Science, to establish a cultured happy community, we must have the true Religion based upon an exhaustive, intelligent, and rational philosophy.

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AMONG SOME MODERN SAGES

KAVI YOGI MAHARSHI
SHUDDHANANDA BHARATI

Alchemy, it is said, can turn iron into gold. But a Guru's power is much more. He turns the disciple into alchemy itself so that he, in turn, can transform men who are like base metals into men of gold. Kavi Yogi Maharshi Shuddhananda Bharati has perhaps the distinction of having met the greatest number of saints. Recently the Yoga Samaj, Madras, celebrated Kavi Yogi's Yoga Siddhi Day. The Bhavan's Journal *has pleasure in presenting the Kavi Yogi's own account of his intimate contacts with some of the great modern saints and* Siddha Purushas.—*Ed.*

PURNANANDA Bharati was my grand uncle. He fled from home as a boy with a Sanyasin and did Tapasya up the Himalayas near Kedarnath. He knew personally Ramakrishna Paramahamsa, Dayananda Saraswati, Totapuri and Swami Ramalinga. He looked quite like Ramana Maharshi—fair and tall and robust; but he was very strong and healthy. He taught me the Gita and Hatha Yoga and led me to deeper meditation. He used to say "You are a University. Your Soul is the Principal. Your conscience is the professor. Knowledge comes from within." He told me the story of Sadasiva Brahmam which deeply impressed me. He used to sing *Chinta Nasti Kila* melodiously and make me follow his sweet voice. I wanted to be a saint like Sadasiva.

Jnana Siddha

Often I was absent-minded in the class, ruminating over the *who* and *why* and *how* of That which breathed as Soul in the body. When the teacher asked me to repeat any poem I used to compose one anew and get beaten and scolded for my original poem. One day he took me to task saying "Are you Kambaa, you ass, write imposition or get out...." I escaped his angry cane and ran to a mango grove one mile from the school. There I sat in contemplation upon the nature of men and things around me. The monitor who followed to catch me threw a stone at a mango. The stone fell heavily upon my head and blood was mingling with my tears. I was dis-

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gusted with the wicked world and thought of drowning myself in the lake nearby. I cried "O God! I shall meet a brave watery grave; save my soul's freedom." I was about to jump when I remembered I knew swimming very well....and it happened that a protecting hand drew me back and took me into the grove. I saw a luminous Yogin in wordless surprise. He had a head-gear and a long *jibbah*. He wore a *lungi*. His Hindi which I could not understand gave me immense courage. "Your life and living are in the hands of God. He has given you this body to fulfil a mission. I know your past and future" said he dragging me into the grove. He gave me a sweet mango fruit. I ate it and drank water. Then he passed his fingers across my spinalis and I felt electromagnetised. I fell into a trance on his laps. Something new awakened in me. For six months I had his contact. He taught me how to take the awakened Kundalini to Sahasrara and how to steep myself into the Self-I. He mapped out my future and marked out the sages who will bless me. "Sing of God and serve Sages. Repeat Aum-Jaya-Aum with each breath. Feel the dance of God Nataraja in the heart-beat and the Brahmarandra. Keep away from crowds. Keep silent. Talk to the point and listen more than you speak. Be pure in food and life. Live in tune with the heart's Beloved. Be away from personality-cults and be strongly God-centric. Write down your intuitions and they will be useful to humanity in course of time. Trust in God and do His Will. Be joyful like the moon-kissed lily and sun-kissed lotus. I will direct you from within. March on to my command...." Yes, I marched on from plane to plane, saint to saint, from truth to truth singing joyfully.

I met this Saint again in the Agastiya Guha near Kedarnath where he inspired me to finish the Sadhana Kanda of *Bharata Shakti*. He still comes in my Samadhi and directs me. I follow his words even now.

Sai Ram of Shirdi

During the Lucknow Congress in 1916 I had the contact of Lokamanya Tilak and Gandhiji. Tilak appreciated my knowledge of the *Gita* and gave me a copy of the *Gita* which I preserve even now. The Subjects Committee Meeting was very noisy and I cried out:

I: *Itna avaj karnese Swaraj kabi nahi milega* (Such a noise cannot bring us freedom).

Tilak: *Piche kaisa Swaraj milega—Bhai* (Then how comes freedom?)

I: *Mahatmavonka asirvadse swaraj milega* (By the grace of Sages Swaraj shall come).

Tilak: *Aisa Mahatma kahan hai?* (Where is such a Mahatma?).

Koparde who was sitting near me told Tilak "Such a Mahatma is in Shirdi. He is Sai Baba!"

"Chalo Shirdi" said Tilak.

After the Congress was over we reached Kopergaum and thence went to Shirdi in a bullock cart. We took our bath in a well and went to Dwarkamayi (an old Masjid) with flowers. Sai Baba sat cross-legged under a neem tree. A mystic golden smile was flashing through his silver beard. He

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wore a long *jibba* and a head-gear. His look was tiger-like, piercing into his heart. Tilak pushed me forward. "*Avo bachcha....Itna avaj karnese swaraj kabi nahi milega....*" ejaculated the sage: the same words uttered by me in the Lucknow Congress!

Tilak murmured "Then how can freedom come?

Sai Ram stood up and declared "*Alla Achcha Karega.. Allah Malik* (pointing to Tilak). *So jao ..Admi sota hai.* (You go and sleep, another man comes to free India). Tilak was suffering from acute diabetes. And indeed he went to Bombay and took eternal rest leaving leadership to Gandhiji. He had great regard for Sai Baba.

Sai Ram kept me with him for three months and I derived immense spiritual benefit from his close, affectionate contact. He gave me every morning a handful of margosa leaves and they tasted sweet. That tree is called now the Gudneem. He tied a piece of orange towel round my head saying "*Suno Aumkar.*" The *anahata-Aumkar* that I was hearing since my childhood now became flute-like. It was heard from Sahasrara.

Sai Baba said "The Bee hums AUM after drinking honey from the top Lotus here. Keep silent, silent of word, mind, body and breath. *Allah achcha Karega..*"

I took to silence from 1917 at His feet talking just to the point when it was absolutely necessary. Sai Ram created around him an atmosphere of calm majesty. It was the rendezvouz of the best brains of Maharashtra—*Dikshit, Sathe, Nana Saheb Chandolkar, Baba Saheb and Mahalsapati.*

Upasani Baba was then sitting naked in the Kandoba temple; he told me "Sai Ram has made me like this—God-mad. He will not leave me..I cannot tear away from him." Upasani Baba became my good friend.

Sai Ram never went out of Shirdi, never saw a train; he was far away from modernism. He never read or wrote. He did not even sign his name. He lived in self-gathered Divine communion emmagazining his energy within, telling devotees, "*Allah Malik, Chup Raho.*"

A fire was burning before him fed often by aromatics. Sai Ram gave its ashes to devotees which cured diseases. His words touched the heart. Sometimes he was hilarious and often serious. He allowed singing of songs by Kabir, Nanak, Tukaram, Surdas and Tulsidas and he loved *Ramayana* and *Bhagavadgita.* He was steeped in the inner mystery beyond eye and ear and his words were true, though few. His presence influenced seekers. "God is our Master; the world is His miracle. What more miracle do you want more than the sun-rise and heaven's shower?" Such were his unassuming words of devotion.

One day he cried out "*Goda, goda teak jav, Hum.*" We were surprised. One hour passed; Chandolkar came in a horse cart. He fell at His feet and cried "Sainath, Sainath, you have saved me. The horse went wild on my way. I toppled down. The wheel might have crushed me..But suddenly I saw a hand lifting me up and controlling the horse. My journey

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was then smooth."

Devotees made a silver palanquin for him. Sai Ram made his dog sit in it. Devotees held silk umbrella above him while he went for begging his food crying "Roti lao, dal lao" holding a tin bowl. He fed his dog first, then the poor and then took the rest. He collected money from devotees in the morning and distributed them to the poor in the evening. He was simple, humble, noble and his life was a poem of psychic love.

While I was with Sai Ram, a slim shining Parsi youth came there and he was Meher Baba. Sai Ram blessed him.

Upasani Baba

By this time Upasani Baba went away to Sakori. He remained a gynosophist and created around him a gynoeceum to uphold Sanatana Dharma. He settled in a graveyard and that developed into a Shaktipuri. Upasani Baba directed me to Narayana Maharaj, the princely saint of Khedgaon. I saw his Satyanarayan-puja, took prasad and went to Poona to see Hajarat Babajan in her trellised Manzil. She was an old bold lady declaring *Anal Haq* (I am God). She initiated Meher Baba in the mysteries of Divinity. "My son, Meher will create a commotion in the world" said she.

Then I saw Tazudin Baba at Waki near Nagpur, a dazed and demented saint regimenting and marching his devotees to the rhythm of "*Ram Rahim, Ram Rahim.*" He awakened God-love in millions.

I then saw saint Siddharuda at Hubli with a vibrating presence created by ceaseless Siva-mantra—*Aum Nama Sivaya*. He gave me the Siva-mantra and treated me very kindly. At night a tiger calmly slept at his feet. After seeing a few more saints in Maharashtra and Kannada, I saw Sri Aurobindo and Ramana Maharshi—the two saints that transformed my entire life.

Ramana Maharshi

During the days of the Simon Commission, I was editing the *Swarajya* daily and was an active platform speaker. While addressing a meeting before the great hero Chidambaram Pillai at Tuticorin, I had a Vision of India liberated by the Spiritual force of Saints. Then I remembered the Uttarpara speech of Sri Aurobindo in which he said "Sri Krishna is leading the country. The freedom of India implies the freedom of Humanity and the establishment of Sanatana Dharma." Retiring from politics I took to *tapasya* up the Gomateswar Hill in Shravana Belagola remembering the Vedic dictum "Find God in the heart's cave."

Who will lead me to the Heart's cave? Yes, Ramana. I hurried to Ramana and He was telling Nayana, "There comes Bharati...." I entered into His presence. He was surrounded by Nayana and B.V. Narasimha Swami and other devotees. I was dazed and engulfed by a subtle light which made me close my eyes and open my heart. Opening my eyes after one hour, Maharshi appeared to me like a Lingam and he smiled at me

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saying "Now you have seen That. The Self is there where Thought begins and the breath too. Find out the root of thought and be self-immersed." *Hristale mana: swastata kriya*: That hint sent me into trance and I sat silent, silent in the Virupakshi cave for months at a stretch. Then I wrote the *Ramana Vijayam* which has now gone into several editions. Ramana read to devotees my *Jnana Malai* and other verses.

We used to meet at midnight at the foot of the Arunagiri and I have recorded our talks in an unpublished book *Midnight Talks with Ramana Maharshi* wherein I have written down my experiences with the great Jivanmukta. When the call of Sri Aurobindo came, Ramana said "Continue silence and fulfil your Sankalpa." He blessed my *Bharata Shakti*.

Seshadri Swami

Whenever I returned from a visit to Ramana, Seshadri Swami came on my way saying in his silvery voice "Shuddhanandam, go on and on.... treasures wait for you." Seshadri Swami often visited my cave and chanted *Sama Veda* and *Muka Panchasati* at night. He had a very sweet voice and his words were prophetic.

Sri Aurobindo, The Divine Master

Darsan of Sri Aurobindo and the Mother was vouchsafed to me on the Victory day 24th November, 1927. They appeared to my mind as Krishna and Radha—a blue aura shimmering around them. They smiled; blessed me and possessed my soul.

Next day Mother put me into meditation and chose me as her child. For 23 years I remained under the protective grace of Sri Aurobindo at His feet. To Him I owe what I am. To the Mother I owe what I know. She made me a French Poet.

Sri Aurobindo is a Presence, a Power and a manifestation. The Mother is His radiating Shakti. I saw first Sri Aurobindo with my friend Swami Keval Ram in 1915. We wanted to revive the spirit of Sivaji and Ramdas in the nation. Sri Aurobindo burst into a tingling laughter and declared "Off with mental constructions and human plans! God leads the nation. Follow His will. India's freedom is assured as soon as it regains its Soul." He walked here and there as if possessed and declared in a melodious voice "India shall unfold its soul force for the creation of a Spiritual humanity."

Sri Aurobindo is the prophet of New Spiritual Humanity. He is the architect of a World Union. He reconnoitred the formidable Unknown, climbed the mute summit of supramental Truth and stood on the Splendour-peak of Divine Bliss. He foresaw the crisis and nemesis of today threatening humanity with a nuclear holocaust. He had already solved within him the cosmic riddle of "to be or not to be." He told years ago that men must come out of the enclosures of isolated contradictions, groupist self-interests, comic opportunism and tragic jingoism. He stood like a colossus spanning the gulf between East and West. He took upon himself the difficult task of transforming the Earth Spirit by the descent of the supramental Force. Self-finding and Self-expan-

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sion are the two wings of Sri Aurobindo's high-soaring Integral Yoga.

Sri Aurobindo admits no negative attitude towards this empirical life. He sought to realise self-existent peace and bliss in this life besieged by emotional sufferings. Sri Aurobindo Ashram is a grand artistic creation. It is a new academy of love and light and a harmonious beehive of busy workers.

The Auro Ville created in His name by the Mother is a nucleus of the new world and the new cosmic race envisaged by the Supramental Yogin. It is the fulfilment of the Master's golden dreams uniting the actual and the ideal, the spiritual and the pragmatic. In the rich variety of its rapturously expanding harmony, I have sung this new world of spiritual effulgence in my *Bharata Shakti* Mahakavya.

I came out of the Ashram unable to bear the passing away of my ever beloved Master Sri Aurobindo.

Swami Sivananda

One day Sivananda, the tall and robust Sanyasin, invited me while I was steeped in dynamic silence at the feet of Sri Aurobindo. I meditated for five minutes and wrote a line for him: Be Center In That is Life Divine. Sivananda is my boyhood friend. He started the Divine Life Society at Rishikesh on the sacred banks of the Ganges. Every week he wrote to me. I sang *Aum* after quarter of a century of continuous silence before sanctum of Nataraja at Chidambar and addressed a large gathering in Chitsabha hall. I broke my silence fore him and he garlanded me called me to preside over all the vine Life conferences in several p of India. He introduced me to all followers in Europe, America, Ja and Malaya and they honoured me I visited those countries. Sivanan gave me the title of Maharshi.

Meher Baba

It was while I was addressing Divine Life Conference at Rajahm dry that the call of Meher Baba ca He embraced me at Tadepalligud and signed "You are born for I will be with you always. I shall se you to America." I attended his Sa vas at Ahmednagar and Poona. Th East and the West gathered befo him and drank the nectar of pe and bliss flowing from His silent p sence. He gave me the opportun of addressing his American discip one day and they made arrangeme for my visit to America, I dedicat a book to him entitled *Silent Spl dour* which has gone into many e tions.

Recently I came in contact w Satya Sai Baba, Pandrimalai Swam gal, Sai Balu, Bala Yogi, and ma other saints who create devotion the minds of people by doing thin that are not possible to ordinary pe ple. □ □

Contentment is a pearl of great price, and whoever procures it at the expense of ten thousand desires makes a wise and happy purchase.

—John Balguy

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Brahman and Its Realisation

SWAMI SHRADDHANAND

INDIA has a tradition of Sanyasins. To many a young Indian naturally comes the urge to take to wilderness, to deny to oneself the love and care of a home, to be a fakir. Why this impulse to spiritual vagrancy? Why have the *Vedas* and the *Upanishads* lauded the free, unfettered mind of a yogi? Why, for that matter, has India been fascinated by the mind and spirit of man and not so much by his body?

The answer is not easy. Perhaps India realised that spiritual joys are more abiding than the physical ones. Perhaps India chose the mind of man as a fit subject for search and experiment to unravel the mystery of creation just as the Westerners have chosen matter. Perhaps, the subject 'I' attracted the ancient Indian philosophers as much as the outward matter attracts the western scientist today. India was serious not so much about the matter as about the spirit of the matter.

Swami Shraddhanand is a film technician turned saint. The conversion came after he met Swami Nityanand of Ganeshpuri, 45 km north of Bombay. Shraddhanandaji, on whom the mantle of his Guru is said to have fallen, has been instrumental in uplifting the people of a vast area in and around Nirmal, a village near Bassein. The Swami Shraddhanand Samsthan, apart from catering to the spiritual needs, also looks after the material needs of the people it serves. —Ed.

In her search for this spirit, this innermost core of all creation, India

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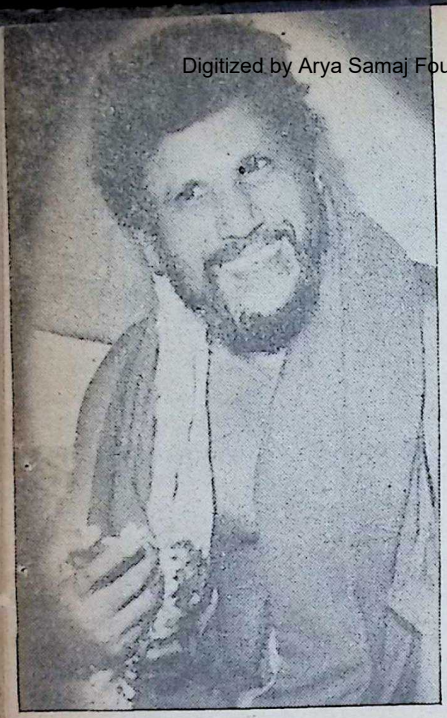

The Author

CHARITY

Giving to the poor is alone charity: all other giving is of the nature of loan.

Though it lead unto heaven, receiving is bad: and though heaven should be denied to the giver, even then the giving of alms would be the highest virtue.

It is only the high-born man that giveth without ever meanly saying, I have not.

The heart of the giver is not glad until he seeth the smile of content on the face of the suppliant.

The conquest of conquest to the conqueror over self is the conquest over hunger: but even that conquest cometh only after the self-abnegation of him who appeaseth that hunger.

—Tiruvalluvar

realised *Brahman*. The word *Brahman* has its root in the verb *bruha*, to pervade. And therefore, *Brahman* means that which pervades the whole universe. Having discovered or instinctively arrived at this spirit which permeates and enlivens all creation, Indian seers further realised this *Brahman* as *Atman*, the Soul of man. *Aham Brahmasmi* states the *Brahadaranyakopanishad*.

The vision of this supreme reality in which *Atman* and *Brahman* become one or are identical is beyond the grasp of ordinary human consciousness. It is described as *neti, neti*, 'not this, not this,' because 'not by speech, not by mind, not by sight' can it be reached. It is an ecstatic experience of highest bliss, continuous and beyond Time and Space.

To the person who has attained it "life and death hold no terror." He knows that he is part of the divine will and he wants only to merge in it, to become a part and parcel of it, ceasing to have a separate consciousness of his individual self. He feels released from whatever else he is. The sense of liberation is *Moksha*, a continuous state of consciousness beyond of 'ego, sense of power, pride, desire, anger and carnal pleasures.' He feels 'free from attachment and at peace with everything'.

To enable the spiritual aspirant (*Mumukshu*) to attain this state of perfect bliss, Indian seers evolved the discipline of Yoga. Yoga sharpens the spiritual perception by inculcating a sense of balance both in body and mind. *Samatvam Yoga Uchyate*—the equilibrium, the peace of mind is called

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ed Yoga, says *Gita*.

The ordinary man, according to Indian seers, is caught in the web of his individual destiny and his inborn tendencies or propensities, *karmajal* or *Karmanirbandhah*. Like a spider he goes on weaving these coils around himself. These coils enmesh his body and soul, and he lives in a self-woven *mayajal*, an illusion incidental to his destiny and his tendencies (*Samskaras*).

Jnaneshwar has called this web *Maya Nadi*—the river of illusions. This enchanting *mayajal* veils the supreme reality of his soul. It is only when he rends asunder this web of illusions, this veil of narrow relative reality of the grosser levels of his being and consciousness that overlays his soul, can he see the sun of absolute reality which is his own spirit. "Just as the disc of gold or silver shines after being cleansed of dirty impurities that cover it, the soul, purified of its dross, shines and renders its bearer happy and devoid of grief and worry." This tearing away of the *mayajal* is done through the discipline of Yoga which cleanses the mind or psyche of its dross that obstructs the clear view of the *Atman*.

The discipline of Yoga 'consists in overcoming the limitations of his body, mind and understanding and realising the Absolute spirit'—the Atman—the Soul present in oneself. Simultaneously dawns the realisation that the same Absolute spirit that is at the core of every human being also pervades the whole universe, that Atman is also Paramatman—*Aham Brahmasmi*. □ □ □

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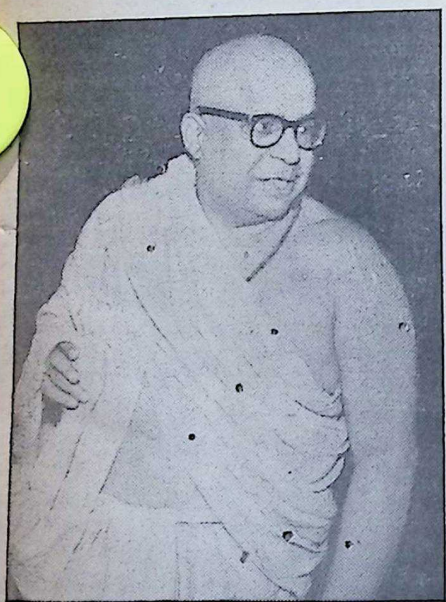
SWAMI
AKHANDANANDA SARASWATI

The Substance of Piety or Sacred Duty



THE Atman without a second whose nature is Existence-Knowledge-Bliss or *Sacchidananda* is the fountain-head of Piety or Sacred Duty; for the *Upanishads* declare that there is no other substance at all. Therefore Piety is undoubtedly the means of spirituality and in the life of the realised souls or the emancipated souls it continues to remain as a dominant character. Let us take each of these aspects separately and ponder over them so that we may get to know what they mean.

Self or Atman is Existence

This implies that the *Atman* or the Self has been, is and will ever be. It has never died, nor is it dying, nor will it ever die at all. From this we derive the conclusion that we do not die nor should we kill; surely we should neither fear death nor frighten others about death. It also implies that we must practise fearlessness and favour others with freedom from fear. This then is the first result of the knowledge of the Self-awareness.

The second corollary of the knowledge of Self-Realisation is that we have been living, we continue to live and we shall live for ever. Till now if death had touched us, we would not be living. Living is natural but death is accidental or imaginary. What lesson does this indicate in respect of Piety or Sacred Duty? It is summed up in the aphorism—Live and let others live too. That means everyone with whom our Self is associated should obtain food, clothing, shelter and medicine. It implies also that effort should be made to provide

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means of sustenance for the able-bodied and provision of livelihood for those who are disabled in society. Another important offshoot of this is that arrangements should be made to maintain and protect such as are engaged in contemplation, in seeking knowledge and peace.

Atma is chit swarupa of the nature of Awareness and as such its inherent nature is to know or experience

This also means that it is not of the nature of nescience or *Ajnana.* Even after the recession of senses and mentations, it illumines the states of trance, swoon and sleep. If the *Atman* had not the capacity inherently to know, then the very state which we designate as 'deep sleep' would not have been understood by any one. Even the knowledge, 'I am ignorant' is also being apprehended by *Atman.* The Self has no connection with nescience. What conclusion can we draw from this: we should not remain ignorant nor should we mislead others or mystify others. It becomes unrighteous to remain ignorant and to indulge in cheating or duping or taking advantage of another's ignorance. This is the consequence of our partaking of the nature of awareness or ultimate consciousness.

Another corollary arising from this aspect namely that we are of the nature of Awareness is that, as mind identified with the individuality we know, keep on knowing and desire to know more and more. From this the conclusion we draw for Piety or Sacred Duty is that we should keep on increasing our knowledge and also encourage promotion of knowledge in others. Therefore it is our duty to acquire complete clarity about our owr knowledge so that we may impart i clearly to others. Even birds and animals impart to the young some knowledge they have. This indicates ther that education, research, university publications, libraries, philosophical expositions, seminars and all other arrangements meant to impart knowledge form the sacred duty of persons. Laboratories or research bodies should be brought into being; study of the revelations of the past, of modern trends and situations and planning for the future equally form part of one's sacred duty. Biology, sociology and politics too are included herein.

In addition Truth which is undifferentiated, formless and immaculate has to be investigated and known. By such study the intellect gets rid of its one-sidedness. Man's life does not become balanced unless he acquires analytical and specialised knowledge, common or general knowledge and synthetic or unified knowledge. Specialised subjects may be learned anywhere but the acquisition of the knowledge of that undifferentiated ultimate Truth can be got only from dispassionate and philosophical saints only. The making of suitable arrangements for such things is also a part of our sacred duty. Knowledge is either *Adhyatmic* or what relates to things that are within the body; it may be *Aadhidaivik* or what concerns itself with the forces that are working in this universe or it may be *Aadhibhautik* or what relates to the world of matter and material things. Bu

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lifferent from all these is the knowledge of the *Non-dual Brahman* or *Paramarthajnana*. Since the self is of the nature of knowledge it is necessary that every arrangement and facility should be provided for the acquisition of this knowledge.

Self is of the nature of Bliss

This fact is proved by our abundant and unfading love for ourselves. All things have an end; *Atman* is the end point or perceiver of end. We do not like misery or desire it. Sorrow is a foreign thing to our nature and man makes an all-out effort to remove it just as the body makes all effort to get rid of any foreign body such as a thorn that has got into it or dust particles that have got lodged in the eyes. From this the lesson for Piety or Sacred Duty that we can draw is that at no time or in no place should we from any cause whatsoever be unhappy nor wake up in others the consciousness of being unhappy. That I am unhappy or that another is unhappy is a false knowledge that results from the superimposition of some external and totally unrelated substance on the Self. Therefore, becoming unhappy or making others unhappy are both unrighteous and contrary to our nature of being blissful. Such is the first consequence of the Self's blissful nature on the life of righteousness.

The second of the sacred duties that derive from this fact of our nature that we are blissful is that we should always, at all places and in every possible way be happy and try to make others happy. We desire to be happy, so do all. In whatever mode you obtain happiness, do remain happy—be it through knowledge, through meditation, through rest or recreation, through the Love of the Lord, through the practice of virtue, through dance and song, through singing or playing on the instruments, through play-acting or staging plays, through renunciation, or through gathering things. It is necessary that man should obtain happiness. Obtaining happiness is Dharma and making others happy is equally our Sacred Duty. However such obtaining of happiness acquires the greatest distinction when it is always carried out, when it is effortlessly done, when it is done without causing any kind, however slight, of misery to another, and when it is pervasive and absolutely independent of another. Happiness acquires the qualities of stability or permanence and subtleness when there is a closer and yet closer proximity of the Self to happiness and the means of obtaining happiness. Or in other words as long as happiness and the means of obtaining it are more and more intimately connected with the Self, to the extent the happiness becomes stable and subtle. The modes of acquisition of happiness by each group of people should be unquestioningly accepted and they should be permitted to obtain happiness in their own way. There is no justification for causing any obstruction to these modes. For all things, be it an idea, an emotion, an action, an effort or relation, are good in themselves. Bliss is our very nature and so when our mind enjoyes any thing it imparts to it t

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quality of bliss. Every creature whether it belongs to the insect species or the winged tribe, has its own happiness and it is not right for us to cause any obstruction to these enjoying their own happiness.

Self is non-dual

From this the lesson that emerges is that perpetuation of differences and the creation of differences is a result of an illusion based on ignorance. It is this ignorance that is the father of such polarities as mine—theirs; high—low; foe—friend; attachment—hatred; and its cause dislike and conflict; quarrels and war. It is again the slavery to this duality that makes man, disregarding true knowledge, to raise such questions as tradition and modernity. Drawing up false geographical boundaries they create provinces, nations, islands etc. and then indulge in quarrels and disputes over these. Communalism, class-conflict theory, provincialism and linguism—all these are the offshoots of this only. Self indeed is non-dual. It is one thing to accept an attitude of duality as a means towards the ultimate cessation of the false sense of duality but it is entirely another thing to perpetuate duality, misery, and foolishness. To be engrossed in this delusion of duality and to cause more and more misery or to instigate others for the purpose is unrighteous. Hence the conclusion we can draw from the fact that Self is of the nature of bliss is that we should rid ourselves of the sense of duality and should also not cast others in it.

Another corollary of this fact is that there is nothing other than one's Self; that is to say, that everything is one's own. Just as we possess love and affection for things that belong to us or that partake of our nature and quality so too we should extend the same love and affection to things that might appear to belong not to us but to others. In our heart we must have love and sympathy for all and we should endeavour to enhance mutual understanding and unity in the bosoms of others. In this non-duality, ignorance, egotism, love, hatred, fear—all are discarded. The pragmatic result of this is that just as we dislike theft, injury etc. to our person and desire praise, honour etc., so too the others desire for the Self. God dwells in them. Since the Self is one, whatever we do unto others will also be done to us.

In this the general basis of common duties arising from the recognition of the Existence-Knowledge-Bliss nature of the Self has been expounded and we might end by pointing out that the same principle can also be the basis for special sacred duties. □ □ □

Self-respect is the noblest garment with which a man may clothe himself—the most elevating feeling with which the mind can be inspired. One of Pythagoras's wisest maxims is that in which he enjoins the pupil to "reverence himself."

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INDIAN CULTURE

GREAT researches have been made by savants both in the East and West to study the cultures of different nations, ancient and modern, and so many valuable treatises on the subject are before us at present. Indian culture and civilisation also have been treated by many. The culture of any nation has to be determined by the highest thought that the nation has reached in its life of cultural evolution. In India, the highest thought ever reached by humanity is the thought of the Upanishads, the Vedanta. But only few have so far attempted to present the subject in the light of Vedanta, even though volumes have been produced on the subject from different standpoints of thought —archaeology, history, ethnology, linguistics, etc. Hence this attempt to

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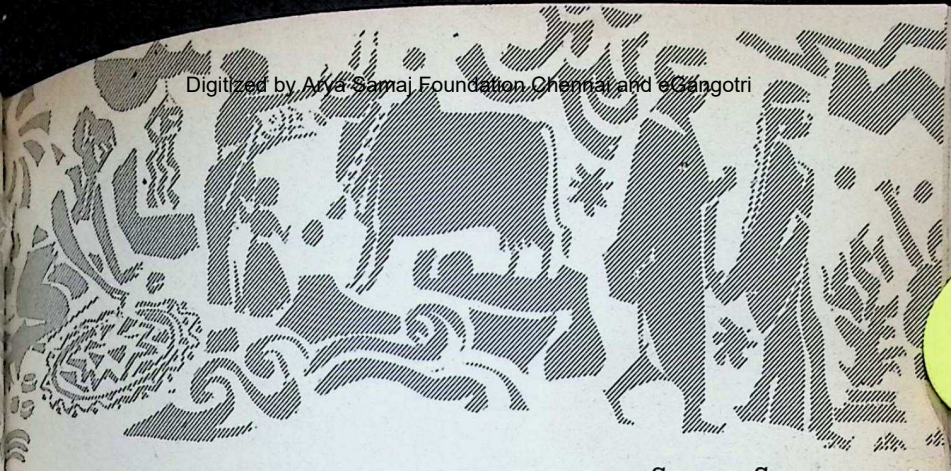

SWAMI SAKHYANANDA

AND CIVILISATION

discuss the subject from the standpoint of Indian thought, the Vedanta.

The term 'culture' may be better understood by its Sanskrit equivalent 'Samskriti (Samskara)' and Indian culture as 'Bharatiya Samskriti'. The Sanskrit root 'Sams-kri' means to refine, to purify, and Samskriti is the state of being refined, made pure, free from all dross. The word 'culture' conveying the same sense, is derived from its Latin root 'cultura', meaning tillage, improvement, or refinement, as implied in agriculture. 'Agri (agre)' is land (soil), and culture is the process of tilling and refining the soil by removal of weeds, thorns and stones so as to make it suitable for growth of food-crops. Again, pure metal is extracted from the ore by removal of foreign elements through different processes of refinement—powdering, sieving, melting, blowing, etc. Similarly, when culture is used in relation to human beings, it should mean the refined, purified state of the 'being' of man, his 'Satvam' as termed in Sanskrit. What is this satvam, the being of man, subject to refinement, and to what extent is its refinement? On the answer to these questions depends any definition of culture. Naturally, men of thought differ in their understanding of these terms, namely, the being of man and the extent of its refinement, and hence we have different views about the subject. Without a clear insight, deep and broad enough to view life in its totality, no healthy definition of culture, universal in its application, can

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THE CREAM OF CONDUCT

Culture is the cream of conduct. It is the sure result of the Study Habit, linked to Self-Reliance and blessed by concentration.

Fortunate are we if we evolve from our hearts these great gifts with which Creator, in His goodness and wisdom, has endowed us.

Culture, like all of life's blessings, cannot be hoarded—it is for service.

Those who are wise give their culture away, and thus do they retain it.

—Albert Hubbard

be given. Only Vedanta, the Upanishadic thought of India, has that vision of oneness, unity of all life in One Eternal Principle of Life. It is therefore worthwhile to study the subject of culture in the light of Vedanta, the Indian view-point.

Culture in the context of Indian Thought

According to Indian view of Vedanta, the Atman, or the Self of man, the real essence of our being, is ever-pure, eternally perfect and unchangeable. It is 'Sat-Chid-Ananda' (Truth-Knowledge-Bliss) Infinite. The satvam—to be more exact, 'the buddhisatvam'—is the 'Upadhi', or the limiting adjunct, which constitutes his apparent being as an individual, and determines his character and conduct in relation to the world of objects outside. In this worldly life of subject-object relationship, the buddhisatvam, with 'I'-consciousness as its nucleus, is the instrumental faculty of man to carry on the various subjective functions of perceiving, feeling, willing, reasoning, knowing, acting and re-acting. It is therefore called the 'antar-indriya', or 'antahkarana'—the inner organ of man. There are various other terms in Sanskrit to denote, partially or wholly, the different functions of this inner being of man, for example, 'chitta'—the mind or mind-stuff, 'hrid' (hridaya)—the heart, 'Chetana'—the conscious principle or the soul,—all these terms represent the buddhi-satvam in its different functions. It is also sometimes called 'Sukshma Sarira'—the subtle body, or the psyche—as distinct from the gross physical body of matter. All that is expressed in the character of man as true knowledge and bliss, all that is beautiful and sublime, all that is good and great, really belongs to the Self which is Spirit Divine (Sat-Chid-Ananda-Atma). The buddhi-satvam, by virtue of its intrinsic serenity, reflects, as it were, the glory of the Atman and finds expression in the character of man as omniscience, omnipotence, perfect peace and bliss. This original state of purity *par excellence,* where the character of man is perfection all-round, is the ideal state of our being, the end and aim of all life; it is the realisation of unity and harmony of all life in oneself.

Life, in the words of Swami Vivekananda, "is the unfoldment and development of a being under circumstances tending to press it down. What is it that tends to obstruct the unfoldment and development of the being? According to Vedanta, it is 'Avidya', ignorance, that creates a condition of impurity and bondage to the soul. It is the cause of all i

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perfection, all delusion and misery. This delusive element of ignorance veils the clear vision of the Self within, and binds the soul to the objective world of matter through a wrong notion of self-identity with it. It is to be removed by right effort in order to attain the original state of purity and perfection. All struggle of life is to get rid of this element of ignorance and manifest the glory of the Spirit Divine within. Evolution of a being means this process of unfoldment and development of the spiritual excellence in man by elimination of ignorance that binds the soul to the world of imperfection.

In sub-human species, where the will-power of satvam is not developed, evolution takes place involuntarily, governed by natural laws. But, in human beings, where the will and reasoning faculties have developed, conscious effort is required, and progress of evolution depends on proper exercise of will-power. Hence, the need of struggle to cut asunder the binding force of ignorance. 'Vidya', that is true knowledge *par excellence,* is the counter-force of 'avidya'. When, by earnest concentrated effort, by proper training in the path of Vidya, the impure element of ignorance is removed, satvam attains its mature state of refinement, and manifests the glory of the Spirit Divine in all its perfection. The effort to purify the satvam by application of Vidya is real *Education* —'Vidyabhyasa', and the resulting state of purity and perfection is *Culture.* In Sanskrit, it is called 'Satva-Samsuddhi', or 'Satva-samskriti'. We may, therefore, reasonably define culture as *the refined, perfected state of human character which functions in harmony with the universal spirit that is Sat-Chid-Ananda, Infinite.*

This is the ideal of culture India is holding, not only for her national life, but for all humanity; for, her ends the whole process of culture evolution by fulfilment of all human aspirations and endeavour to become perfect. That this interpretation of culture from the Vedantic view-point of India is all-comprehensive, will be justified when we examine some of the definitions given by those representing the different strata of enlightened society.

Other views of Culture

In the first place, there is the popular view, the view of the educated common man. In his eyes, culture is neat dress, fine manners and etiquette, flowery speech and to some extent, respect for other's sentiments. To those having aesthetic sense, culture is the expression of talents in fine arts, music, dancing poetry, etc. For the highly educated intellectuals, it is human excellence in the field of science and philosophy. Dr. K. M. Panikkar, the reputed author and statesman, in his lectures on *Essential Features of Indian Culture,* makes his significant remark: "I define culture as the complex of ideas, conceptions, developed qualities, and organised relationship and courtesies that exist generally in a society".

In the UNESCO-sponsored book *Traditional Cultures in South-East Asia,* the following definition of cul-

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ure is given: "Culture means the total accumulation of material objects, ideas, symbols, beliefs, sentiments, values and forms which are passed from one generation to another in any given society."

These statements are, no doubt, true with regard to outward forms of cultural expressions. But, what is culture essentially? The sum total of material objects, ideas, etc. must have an origin somewhere, without which they cannot pass on from generation to generation in any society. What is that fundamental source? Of course, it is to be sought in a highly perfected human personality, where alone these products of culture can originate. So, culture in its essence is spiritual perfection as defined above; it cannot be anything less than that. In that high state of perfection, where human character attains its full blossom, there become expressed, as its natural splendour and fragrance, the creative genius of man in the different branches of true knowledge—religion, philosophy, science, fine arts, music, dancing, poetry, etc. All that is expressive of truth, knowledge and beauty (Satyam-Sivam-Sundaram or Sat-Chid-Ananda) all that is good and great, belong to the realm of spirit; becoming expressed in the refined perfected human being, they pass on to the material plane in various forms. Thus, from the standpoint of Indian culture, we can explain the cultural phenomenon in its different aspects and justify and harmonise the popular and scholarly views cited above.

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Culture versus Civilisation

The word 'culture' is often used to mean civilisation also, and *vice versa*. Though civilisation means to some extent human progress and development, connotations of these words are different in exact sense of the term. Civilisation is the state of being civilised, i.e. made fit for civil or community life. It is 'Nagarikata' in Sanskrit. Man is thereby raised from the primitive state of barbarism to that of an organised city life. The improvements of civilisation are confined to the outer life of man in his social, economic and political relations with the community, and welfare on the material plane of existence is the motive behind the improvements. Culture, on the other hand, is concerned with the inner life of man on the mental and spiritual planes. It is development from within, the motive being perfect peace and bliss in the wake of spiritual enlightenment. Since the same spiritual law governs both the inner and outer realms, any development of cultural value in the inner life will eventually have its effect on the outer life of society. Thus, the national life in general flourishes with the resurgence of creative geniuses in different fields of science, art, literature, etc. and consequently, the social, economic and political levels of life find great improvements. These reforms in the outer life are sometimes attributed to civilisation and, in this sense it legitimately goes along with culture. But, such a civilisation will always have a grandeur of its own, that of its cultural background, distinct from the glamour of purely materialistic civilisations.

The distinctive feature of cultural civilisation is that its products, even while expressed in material surroundings to appeal to the senses, will always exert an influence of their own, a charm and beauty of inner excellence, leading man inward to harmony and synthesis in spirit. That is the charm and beauty of Indian arts and sciences, India's cultural language of Sanskrit, her poetry, music, drama, etc. Another outstanding feature of cultural civilisations is their power of endurance. They will survive the onslaughts a thousand times, and will revive even after they are destroyed to pieces. As Swami Vivekananda says: "Their lives are like that of the phoenix, a thousand times destroyed, but ready to spring up again more glorious. But, a materialistic civilisation once dashed down never can come up again." That is the story of ancient Greece, Carthage, Rome and other powerful nations that arose in the West; they have vanished for ever with all the pomp and splendour of their materialistic civilisations, because they were built on the ephemeral. There was no cultural stamina, nothing of immortal value in them for revival. But the civilisation of India and other nations that have stood at India's feet to listen and learn, namely, Japan and China, live even to the present day, and there are signs even of revival among them, because they are built on Eternal Values of Spirit Immortal.

□ □ □

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'Two Out of Five Will Survive'

That is what grandma used to say every time a baby was born in the village. We didn't like it; but, she was right. It was true. Some died of small-pox, others of malaria. We dreaded these diseases; they were fiery demons. (Don't ask 'what is small-pox?' Look up a text-book).

We now have a hospital hardly two miles away. And we know, better than grandma, how to look after ourselves in regard to health and hygiene. In fact, the doctor says people will live longer now — 20 long years more! Though there is less ghee .... don't know how ... We need many more things ....

but

it is a better today * which will lead to a still better tomorrow

* For a free copy of a booklet 'INDIA TODAY', please write to D.A.V.P., P.T.I. Bldg., Parliament Street New Delhi-1

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SALVATION

DR. S. RADHAKRISHNAN

IT is the aim of religion to lift us from our momentary meaningless provincialism to the significance and status of the eternal, to transform the chaos and confusion of life to that pure and immortal essence which is its ideal possibility. If the human mind so changes itself as to be perpetually in the glory of the divine light, if the human emotions transform themselves into the measure and movement of the divine bliss, if human action partakes of the creativity of the divine life, if the human life shares the purity of the divine essence, if only we can support this higher life, the long labour of the cosmic process will receive its crowning justification and the evolution of centuries unfold its profound significance.

The divinising of the life of man in the individual and the race is the dream of the great religions. It is the *moksha* of the Hindus, the *nirvana* of the Buddhists, the kingdom of heaven of the Christians. It is for Plato the life of the untroubled perception of the pure idea. It is the realisation of one's native form, the restoration of one's integrity of being.

Heaven is not a place where God lives but a world of spirit where the

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ideas of wisdom, love and beauty exist eternally. Salvation is not escape from life. The individual works in the cosmic process no longer as an obscure and limited ego, but as a centre of the divine or universal consciousness embracing and transforming into harmony all individual manifestations. It is to live in the world with one's inward being profoundly modified. The soul takes possession of itself and cannot be shaken from its tranquillity by the attractions and attacks of the world. If the saved individual escapes literally from the cosmic process, the world would be forever unredeemed. It would be condemned to remain for all time the scene of unending strife and darkness.

The Hindus assert different degrees of liberation, but the complete and final release of all is the ultimate one. The *Bhagavata Purana* records the following prayer: "I desire not the supreme state with all its eight perfections nor the release from rebirth; may I assume the sorrow of all creatures who suffer and enter into them so that they may be free from grief." The self-fulfilment which they aspire to is inconsistent with the failure to achieve similar results in others. This respect for the individual as individual is not the discovery of modern democracy, so far as the religious sphere is concerned. When the cosmic process results in the revelation of all the sons of God when all the Lord's people become prophets, when this universal incarnation takes place, the great cosmic rebirth of which nature strives to be delivered will be consummated. □□□

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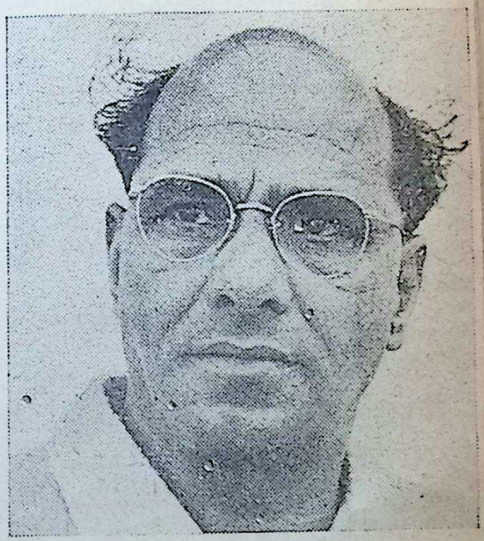
"Ma, get a bucket"

MAHAVIR TYAGI



IN 1936, a Congress Parliamentary Board was formed to fight the elections of U.P. Assembly. The late Sri Rafi Ahmed Kidwai was its Chairman and Sri Jawaharlal Nehru, Tandonji, Pantji, Sri Prakasa, Sampoornanandaji, Acharya Narendra Dev, etc. were its members. I too was a member. The Board had also appointed me the Election Commissioner of Meerut. My task was to tour the districts, talk to the Congress workers there and suggest to the Board the names of such friends who could be given Congress tickets. The Board used to meet often, sometimes at Allahabad. At that time the Board had practically selected the names of the Congress candidates for almost all the seats. But the official announcement was yet to be made.

Pandit Govind Ballabh Pant, who was a member of the Central Assembly, one day casually told me: "Do you think fighting an election is a child's play? Without money, it will be difficult even to distribute pamphlets, not to speak of touring the districts and arranging election meetings".

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That day, we had had only Rs.70 or 80 in our fund. Sharp-tongued and having a fancy for witty and pungent remarks as I was known to, I could not keep quiet. I said: "There are some 20 to 30 seats where big landlords are standing as candidates. When we do not have hope to win these seats, why not extract some money from them?" Pantji laughed and said: "Bring it if you can get it."

I was only waiting for this green signal. I immediately set about the task. In the district of Bulandshahr, I concluded the bargain for a seat for ten thousand rupees. When I informed Rafi Saheb about it, he said: "No, no. We are sure to win this seat. We shall never withdraw our candidate from this seat. We can withdraw our candidate only from a constituency where we have no hope at all to win and where the contesting candidate, besides giving us donation, promises to extend support to us in the Assembly." My bargain failed miserably. I struck a similar bargain in the district of Shahjahanpur. But Pantji vetoed it this time.

Just to Fix you

I was not disappointed. I was itching to strike an excellent bargain. I descended on the principality of a big Talukadar and started holding election meetings. I had held only a couple of meetings; in the meantime the Talukadar invited me to meet him at lunch. The food served was delicious and in silver plates. Finally, when the time for serving betel and tobacco came, the Raja Saheb directed me towards his drawing room. He said: "Tyagiji! why are you after me? What wrong have I done to you?" I replied: "Raja Saheb, you have done nothing. In fact, you are considered as the best among the Talukadars. But our difficulty is that we have to fight the Britishers and we must win a majority of seats. We have therefore to fight for every seat."

"All right," said the Talukadar. "But tell me honestly, do you think you can win here?" I replied: "Certainly not. But we are not fighting to win here. Our aim is to tie you up here. If we do not engage you in a fight here, you will harass us not only in this constituency, but in the neighbouring districts too." He said: "If you insist on contesting, I shall have to spend more than two lakhs of rupees. What if I support your own party in the Assembly after winning the election?" I said: "Wonderful! Give us an undertaking in writing." Raja Saheb said: "How can I give it in writing? Don't you realise I am Talukadar? I'll have to forfeit my Sanad." I said: "I understand. In that case, I take your word for granted and can register your oral statement in our Lucknow office." "Whatever you say", he replied. I added: "Now that you have crossed over to Congress, what shall I say? Whatever you think fit, give." Raja Saheb sighed: "In that case I can give you, Tyagiji, twenty thousand rupees."

Twenty thousand! It was a pleasant shock to me. Whoever had expected twenty thousand? My expectations were not beyond ten thousand. Yet, as was my habit, I said: "It's not much. But I had left it to you. So whatever you say, I agree."

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I asked myself: "After all, he is a big man, why not raise the figure a bit." Looking to the ground in a soft voice, I said pointing to myself: "Let this Brahmin also get something by way of Dakshina. My wife is fighting election in Dehra Dun." He was a gentleman—and a Thakur at that. He was moved. He stood up and asserted: "Oh! Why not? This is a test for this Thakur. Bahenji's election is my election. How much do you need? You tell me. Please do not hesitate. First, you had left it to me and you agreed to what I proposed. Now I leave it to you and shall accede to whatever you say." I was asking for myself, so I really felt ashamed. It was not my habit to ask like this. With hesitation I said: "Two thousand." He said: "Only this much? I'll give you three thousand." I was quick and told him, "In that case, kindly draw a cheque for Rs. 23 thousand."

Next day, I handed over the cheque to Rafi Ahmed Kidwai and returned to Dehra Dun.

Thief was caught

After about a month or so, a meeting of the Parliamentary Board was called at Allahabad. We gathered in the drawing room of Anand Bhavan. Jawaharlal Nehru came a little late. The moment he entered the room he shouted: "Rafi, please ask Tyagi to get out of this room. I cannot sit in any meeting where he is present." With a show of false anger I taunted him: "Have you taken *bhang* or what? Rafi Saheb, please ask *him* to get out. To come late by fifteen minutes and then to flare up like this!" Every one laughed but Jawaharlalji was serious. He blurted: "All right then. I'll show you all."

He took out a letter from his leather bag and handing it over to Rafi Saheb said: "This man is moving about trading the Congress flag." I saw the envelope containing that letter and at once I understood that the letter was from that gentleman from whom I had extracted the donation. I sensed trouble. I did not know the contents of the letter. Rafi Saheb read it and said: "I don't know anything about it." I was horrified. The letter was read out to all. The substance was: "Tyagiji had come here and met me and had taken away twenty thousand rupees from me on the specific guarantee that no Congress candidate would stand against me. If you don't want to keep your bargain, I appeal to you to return my donation."

He was a gentleman. He mentioned only twenty thousand. He did not say anything about the three thousand that he had given me.

I whispered to Pantji: "Look, Rafi should not have let me down like this." Pantji was sitting next to me. With a low voice and covering his face with a newspaper he told me: "Mahavir! It would not be proper for you to drag any body else in this." I said: "Pantji! how can I alone bear the burden of twenty-three thousand rupees? I am a poor man."

At this, Pantji told me something so ennobling that it became a part of my character throughout my life. He said. "Mahavir, look, the time for test of friendship between two friends comes but only once in life."

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Those words of Pantji went straight o my heart. As I was brooding over t, Jawaharlalji asked me: "Well Sir? Tell us. Did you bring the money or not?"

"Yes, I did", I replied. "I am indeed ashamed. What can I say? I was maintaining myself since years by selling my ancestors' property. I am neck-deep in debt. How can I lie to you? My wife is fighting the election. I faltered and slipped. I paid this money to my creditors. I'll gradually pay off the entire amount."

Hearing my reply, a hush prevailed at the meeting. Eyebrows were raised. For a moment I became an object of contempt in the eyes of my friends. All were stunned. They did not expect this from me. They felt that integrity had taken the form of deceipt. Where was Jawaharlal, a peerless angel, and where was I, a crook in their eyes. In the assembly of those pious souls, I stood there as a symbol of sin.

Jawaharlal became red with rage. With a heavy heart, more in anguish, he urged Rafi Saheb: "Now he must be asked to get out." Kidwaiji was unruffled. With a cool voice he told me: "Tyagiji, now I think you must withdraw." What cold-bloodedness! Like a piece of iron so cold that even if you put it in a furnace, it comes out cold.

Burden of shame

Well, I had to go out. As I was putting on my chappals, Nehruji turned towards me and, in a voice choked with pain and sorrow, said: "Look here, you better return all the money by tomorrow, or else I'll get this news published in the papers that you are going round committing forgery in the name of the Congress. Asking for donations in the name of the Congress and then misappropriating them?"

I heard this and walked out. Pantji's words were humming in my ears—"the time for test of friendship between friends comes but only once in life." I made a firm resolve: "let me be an object of ridicule to the world, but I would not reveal the secret." I went out of the room and sat on the bench which was my favourite sitting place in the time of "Bhaiji" (Pandit Motilal Nehru).

There was darkness before me. I thought: "Deprived of my friends, deprived of my home, where would I go? Should I drown myself in the *Sangam*? If I go home, even the railway coolies will have, by tomorrow read everything in the papers. People would think: 'here is that hypocrite who was our leader' ". But the more perturbed I got, the more determined I became in my resolve that let anything happen I would not reveal the secret. If Pantji reveals it, let him do it. But I would not open my mouth.

After some time the Board meeting was over and one by one the members were coming down and proceeding towards the Tea Room. Only Keshavdev Malaviya who knew everything, approached me. The moment he called me, I started weeping. "Keshav, our beautiful and long association has been snapped—

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and that too with what disrepute! Not only I cannot talk to you now, I cannot come even near you ever again. The world would spit on me. I have lost all my friends. But Keshav, let anything happen, I shall not speak out."

Munim's Testimony

Keshavji said: "Are you mad or what? You don't know anything. After you left, there was great fun inside." He then informed me that after I came out, Pantji asked Rafi Ahmed Kidwai: "Brother, you had sent me some Rs. 2,500. I think Mahavir would definitely have brought that money to you." At this, Jawaharlalji got annoyed and snapped: "This is all rot. Mahavir himself has confessed that he gave away the money to his creditors!" Pantji held his ground: "Whatever it may be, why not ascertain? Let us call our Munim." The Accountant was called. Pantji asked him: "You had sent me some money. Where did you get it from?" Munim replied: "Tyagji had brought twenty-three thousand rupees. I took it from that money."

For Shri Balakrishna Sharma, this was too much. He was enraged. He poured out his anger at Jawaharlal and told him all sorts of things. He said: "From now on we will not call our meetings at the private residence of any member. All meetings should be held at the Congress office." What right had Jawaharlal to say that Tyagi should get out? Who is there amongst us here who would silently bear the cross of injustice and ridicule and walk out? This is not his doing. We all have conspired at this." Shri Balakrishna Sharma was like an angel. But when he became angry, he would blurt out all sorts of things.

It was a frontal attack and Jawaharlalji had to defend himself. He said: "You are angry at me but why don't you tell him? He walked out after enacting a drama." Every one was eager to recall me. But who would do that? Keshavdev Malaviya was assigned that task.

When Keshavji narrated this story to me, I was moved. It is beyond me to describe my feelings. Peace returned to my mind. Sorrow disappeared. Love came to the fore. I felt like doing some mischief.

I said: "Keshav, whatever may happen I cannot take tea. You please go and tell Jawaharlalji that whatever tea that I was destined to drink at Anand Bhavan, I had taken in the time of Bhaiji. No more now. The horses have gone away and donkeys now rule. Let those who did not get it in those days now drink as much as they like. For me it is the end of food and drink at Anand Bhavan." Keshav asked me: "Shall I say all this?" I replied: "Of course."

Keshav went and gave a verbatim report. Every one burst into laughter—every one but one person. And that was Mata Swarooprani. She was preparing tea. She did not laugh. On the contrary she was pained. She was aghast. "How is it possible? How can those who used to take tea in his (Motilalji's) time not take it now?" she said.

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Mother's Invitation

She sent for Vijayalakshmi. Vijayalakshmi came to me and said: "mother wants you". I went in.

Now listen to the story of our dear leader, who would never have offered an apology to anyone during his life time, except perhaps while walking on the road and running into someone, he might have uttered: "Excuse me". But then where was the need for him to apologise? A man of clean heart. A pure soul. A person without jealousy or malice. A man of childlike innocence. Indeed a lovable man. As soon as he entered my room, with his characteristic broad smile, he said? "Oh mother! What can a cup do? Get a bucket. Don't you see our ho has arrived."

There was a burst of laughter. I could not restrain my laughter. W love! What fun! I would have p ferred to die a thousand deaths this lovable man. I was moved a my love for him knew no bounds. I said: "Don't you now talk of buc and all that. You did ask me to out. Didn't you?"

Ma intervened: "What ri has he to dismiss you from here? I alive. Anand Bhavan is mine. Jaw harlal is merely a tenant." She look at Jawaharlalji with a sweet anger a offered me my cup of tea. □ □

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On August 1, 1920, *Lokamanya Tilak passed away. Here is a tribute on the occasion of his* 51*st* Punya Tithi.—Ed.

Tilak

Father of Indian Nationalism

B. SHYAM SUNDER

"SWARAJ is my birthright and I will have it," "in spite of the verdict of the jury I maintain that I am innocent. There are higher powers that rule the destiny of things, and it may be the will of providence that the cause which I represent may prosper more by my suffering than by my remaining free". These are the resounding words of Lokamanya Tilak which shook the very foundations of the British Empire. Tilak is no more, but his spirit is ever-pervading as also his words and deeds which are ever-inspiring. In an editorial, *The Manchester Guardian* said: "Mr. Tilak was the greatest exponent of Indian-Nationalism. He was a terror for the British and the heart beat of the Indians. He was genius,—a genius."

An attempt to interpret the life of a great man is prompted by a sort of an intellectual curiosity. History is a fascinating subject and it is all the more fascinating to study how a great individual influenced the course of history and to place him in the scheme of things. Lokamanya Tilak is a part

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of India's personality—a part of which Indians should justly be proud. To evaluate his life correctly is a task which only a mastermind can accomplish.

Bal Gangadhar Tilak was born on the 23rd July 1856, in a family of Chitpavan Brahmins at Ratnagiri in the Bombay Presidency. The Chitpavan Brahmins are known for their uncommon intellectual abilities and from the time of the illustrious Peshwas have earned a name for administrative as also martial qualities. In the British period, the Chitpavans were among the first to take to English education and filled many important positions with distinction. Tilak's father, Sri Gangadhar Tilak, was a Sanskrit scholar and a distinguished educationist, and his mother Parvathibai, was a devout religious woman who worshipped the Sun God to beget a noble son. The child was named Keshav first, but came to be known by the pet name 'Bal' given to him by his mother. The name, Tilak says, he continued in later life, to perpetuate his mother's memory. At school, Bal exhibited his rare gifts and proved to be extraordinary.

Bal was married at the age of 15 with no dowry whatsoever, though it was rampant in those days, as painfully as it is now, against which he fought all through his reformation movement. It is unfortunate that this evil still exists today and ruins the lives of many a young girl. Tilak was a small, puny-looking individual and the contrast that his puny physical frame presented to the more robust one of his wife was a matter of mirth among his friends. Their perfect mental harmony had a great impact on Tilak's glorious public life.

After a first class career, Tilak embarked on his life as an educationist with a degree each in law and mathematics. With a view to imparting pure Indian Education he founded the Deccan Education Society in Poona under which were started the New English School in 1880 and the Fergusson College in 1885 which later produced many a national leader for the freedom struggle. These were the landmarks in the Indian Renaissance movement. As a further step in educating his countrymen, Tilak took to journalism and started the *Kesari* in Marathi, and *Mahratta* in English. The former, noted for its direct simple style was meant for the masses, while the latter was mainly intended for the more advanced section of the community who needed material for thinking intelligently on the important topics of the day. Very soon they became the champions of people's cause and grievances. The very first incident, the Crawford Affair which dealt with the atrocious treatment of some Tahsildars by the officer, Mr. Crawford, who was notorious for his corruption, was frontally attacked by the two papers and the grievance was readily redressed. With this feather in his cap, Tilak vehemently criticised the Government repressive measures in handling the problem of plague which eventually led to the murder of Captain Rand, the Plague Commissioner. The prosecution of Tilak was almost a foregone conclusion and the courage with

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which he accepted the long and harsh term of imprisonment has been described by Sri Aurobindo as "the second seal of the divine hand upon his work, for there can be no diviner seal than suffering for a cause."

As an organiser, Tilak diverted his energy towards inculcating nationalism among the masses. Tilak thought the new ideals must be grafted—and not transplanted—on the life of the people. For this he took to the revivalist method in his political work. Through the Ganapathi festival and Shivaji celebrations, he was making the new ideas familiar to the people and also creating in them a pride in the glorious past, which was an assurance of the glorious future, in spite of the dismal present. In his anxiety to influence public opinion for political action, Tilak decided not to disturb their traditionalist ways in social life. I think, we too should adopt the same methods even to day.

Tilak's efforts fructified, and the Swaraj movement was born. The three pillars on which it rested were Boycott, Swadeshi and National Education. The clarion call for Swaraj thus reached every home in India and gave a new vitality to the body politic. As Aurobindo picturesquely put it, "The new movement, for him, was the first step towards shaking the Congress out of its torpid 'tortoise-like gait' and turning it into a living and acting body."

Tilak's impatience with the go-slow policy of the moderates was growing day by day. During this period he was closely associated with Aurobindo and regarded the revolutionary activities as a necessary complement to the Civil revolt for which he was creating a favourable ground. He, however, wanted the congress to state the ideal of Swaraj in an unequivocal manner, but could not succeed inspite of Aurobindo's and the entire extremist section's support. But the masses were with him, and he was emerging as the most popular leader of India which frightened the British Government.

Then came the famous sedition case of 1908, when he became the symbol of National Honour and though the British Government sent him to Mandalay, no power on earth could dethrone him from the hearts of the people. During one of my trips to Burma in 1965, I specially visited this sleepy town of Mandalay, off Rangoon which has now become an international museum. Thatched roof cells surrounded by high walls and palmyra groves transport us back to 1908-1914 when Tilak was intermittently sick there, and as ordained by Destiny, he wrote his magnum opus *The Gita Rahasya*. The aspen and the banyan trees planted by him still stand sentry to his vibrations and memories.

Switching on to the most illuminous part of Tilak's life, it is a Himalayan task to evaluate his outstanding contribution to the world of letters. He was a scholar and a *Sadhaka* of the highest order, to an extent seldom matched, and certainly never surpassed. Aurobindo said of his scholarship, "Tilak, had he devoted his energies in this direction, might easily have filled a large place in the His-

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tory of Marathi literature and in the History of ethical thought, so subtle and comprehensive was his thinking, so great the perfection, and so elegant his style."

His major works include, *The Orion, Arctic Home in the Vedas* and *Srimad Bhagavadgita Rahasya. The Orion,* a major treatise on the antiquity of the Vedas, was written for the Ninth Oriental Congress held in London in 1892. It deals with the problem of fixing the period of Vedic civilization. The great Orientalist, Prof. Max Muller, followed the literary or linguistic method and divided the Vedic literature into four periods —the Chhandas, Mantra, Brahmana and Sutra. Tilak followed the astronomical method based on facts, references, and allusions contained in the Vedic works; this he coupled with the linguistic evidence and rearranged the Aryan civilization as under (i) Pre-Orion period, 6000-4000 B.C. (ii) The Orion period 4000-2500 B.C. (iii) The Krittika period 2500-1400 B.C. and the Pre-Buddhistic period 1400-500 B.C. which is the period of *sutras.* Thus, Tilak used both the methods and so judiciously harmonized them, that a last curtain was drawn on the Vedic Antiquity.

The Arctic Home in the Vedas published in 1903, is in fact, an extension of *The Orion* which fixes the nativity of the Vedic man. Following the same astronomical method, Tilak coupled with the latest researches in geology, archaeology and palaeontology drew the conclusion that the ancestors of the Vedic Rishis lived in an Arctic Home in interglacial times. He exploded the idea of explaining every Vedic myth in the light of the Storm or the Dawn theory. He remarked, "The north pole is already considered by several eminent scientists as the most likely place where plant and animal life first originated and I believe it can be satisfactorily shown from the Vedas and Avesta that the oldest home of the Aryan people was somewhere in regions round about the North Pole." Tilak, however, is in conflict here, with Max Muller, Dr. Warren, Pavoji and Dandekar.

Srimad Bhagavadgita Rahasya is Tilak's masterpiece written in Mandalay Jail. It was 8 years in the making and is a class by itself. There is a story told about the Kohinoor Diamond that after it had been taken from India to England, it was again cut there, and on that account, it began to look more brilliant. This law which is true in the case of a diamond, also applies to a Jewel, in the shape of truth. With the already existing chain of commentaries on *Gita,* by Tilak's further dissection of it, *Gita* assumed a new glow and gave its own lustre to the freedom struggle.

The central idea of the *Gita Rahasya* is the philosophy of Action with detachment. Tilak was convinced that the original *Gita* did not preach the philosophy of Renunciation (*Nivritti*), but of positive energism (*Karmayoga*). The action advocated in the *Gita* was altogether different from self-aggrandisement, and because it was performed in a disinterested manner it created no bonds. The action thus performed in the interest of so-

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ciety implied self-effacement. Tilak, thus, accepted the metaphysical position of Sankaracharya though he differed from him in ethical matters—Sankara considered ethics from the point of view of individual emancipation and hence advocated Sanyasa, whereas Tilak thought of ethics in terms of social duties and hence advocated Karmayoga. Here he was partly nearer to Madhwa and Aurobindo. However he differed from them who pointed out that one cannot think of social duties unless one regards the world as a reality. Tilak was not reconciled to this dualism. He accepted the Mayavad with the qualification that Brahman was not without attribute (*Nirguna*), but had many attributes (*Anantguna*). Though this is not the place for philosophic discussion, I think, that the position of Aurobindo was more consistent than that of Tilak.

Thus in his quest for realisation, Tilak saw in the three aspects of the message of the Bhagavadgita—Karmayoga, Lokasangraha and Bhakthi—a higher synthesis of different philosophies. Tilak's own life was full of activity. The world knew him as a practical politician, and yet he was a born idealist. Gita was the life-blood of Tilak, which helped him emancipate his self and become a *sthitapragna*, having attained a philosophic calm in his life. *Gita Rahasya* was, therefore, not a commentary or an interpretation; it was an expression of Tilak's faith and a quintessence of his experience. The other two sadhakas—Gandhi and Aurobindo—greatly admired his insight and findings, but differed from his volatile results.

It was 1919, and Tilak was now nearing the sunset of his life. In this brief interlude, he was active in the 'Home Rule' movement and also visited England for a short time. His health was steadily deteriorating, so, anticipating the end he wrote, "As the Poet Moropant said, 'old age which is the spotless white banner carried by the army of attendants of death, is already in sight; my body is exhausted in the struggle with diseases, which are the advance-guard of that army"—and the guards took him away on 1st August 1920. It was an end of an era, an Epoch, and a glorious chapter in the freedom struggle. Honoured by the whole world, he slipped into history, as *Lokamanya*.

Lives of great men are like music, the tunes of which linger in our ears long after they are heard no more. Death snatches an individual from this earth, time draws its veil over him, and he becomes a part of the past. In the case of great men, however, the past creeps into the present and becomes a part of the future. Their words and deeds are not converted into the shadows of the past, but find a place in the heart of millions and become an indivisible part of the personality of the nation, and in some cases even of humanity. Such was Tilak, who is the very soul and spirit of India. May his life and deeds guide us through the dreary darkness of today, into the enchanting sun-light of to-morrow.

□ □ □

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—C. RAJAGOPALACHARI

THE UNIVERSALITY OF VED

ALL culture in India has been rooted in Vedanta. Whatever courage, heroism, self-sacrifice or greatness is to be found in our history or seen in the lives of our people has sprung from Vedanta which is in our blood and tradition. For, Vedanta is undoubtedly a living philosophy of life in India, a part of the mental structure of our people. The people of India get it not from a study of books but from tradition. It is in the air, so to say, of India and Asia. The foreigner has to get it from books and he necessarily sees so much subtlety in it that he may well swear that it is impossible that such a doctrine could ever be the actual cultural basis or living spiritual principle of the daily life of any people of modern times. Yet this is the fact in India. The greatness of Gandhiji and the strength of his movement were entirely derived from and rooted in Vedanta. However much foreign civilization and new aspirations might have affected the people of India, this spiritual nutriment has not dried up or decayed or changed. The lives of the rich as well as of the poor, of the leisured classes as of the peasants and labourers, of the illiterate and not only of the learned, are in varying measure sweetened by the pervasive fragrance of this Indian philosop Paradoxical as it may seem, e communities born to avocations dee ed dishonest and disreputable h evolved a code of honour of th own, and are Vedantins to the ext of sincerely respecting it. This curi moral enclave in sinful lives touc the heart, and makes a great pity what is doubtless just a matter sheer reprobation.

The *Upanishads* are quite large number, but about twelve may called the principal Upanishads a they are now available in collec book form with fairly accurate tra lations. It would be a mistake to e pect ancient works to be like the boo of our own time. The principal Upa shads were written thousands of yea ago—scholars are not certain abo the exact time. In India, as in the re of the world, the environment and t lives and habits of men were all ve different then from what they are t day. We may not forget or overloo this difference in attempting to unde stand and interpret the Upanishads o for that matter any book of ancie times. To interpret and judge thing written more than three thousa years ago in the light of today a bring to bear on them modern doub

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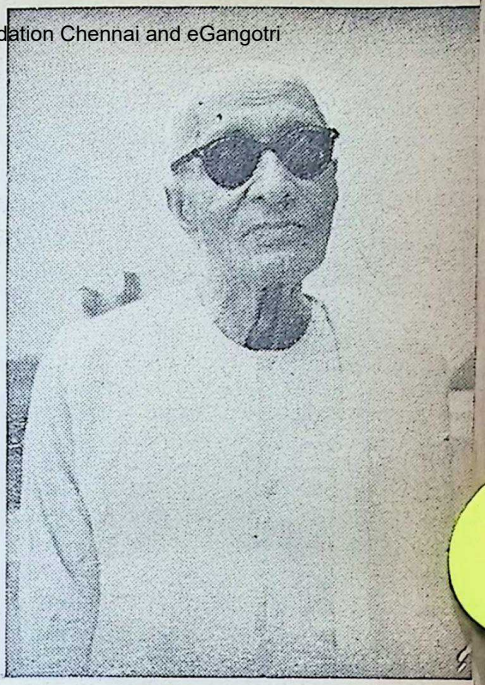
ANTIC HINDUISM

discoveries and controversies would be utterly stupid. We should remember that what is now doubted or disputed was not then a subject of question or controversy. Any literature, sacred or secular, must be juxtaposed with the real life of the place and period before it can be rightly understood. We should throw our minds back thousands of years, and try to recreate by an effort of imagination the world of the Upanishadic period—the way in which men lived and thought, and the way they disciplined themselves—so that we may understand and appreciate what was said by the rishis or seers.

The principal teaching of the Upanishads is this: Man cannot achieve happiness through mere physical enjoyment obtained through wealth or the goods of the world or even through the pleasures attainable by elevation to the happy realms above through the performance of the sacrifices prescribed in the Vedas. The potency of these sacrifices was a matter of implicit belief in those times. Yet, the attainment of these worlds of pleasures through Vedic sacrifices is not the object of the Upanishad teaching. In fact, pleasures in superterrestrial worlds were regarded as



When Rajaji chooses to write on abstract science or abstruse philosophy, he has his own way of making the subjects sparkle by investing them with his innate simplicity and clarity of vision—a hallmark of the great.
In this article, an excerpt from his book, Hinduism: Doctrine and Way of Life, *published by the Bharatiya Vidya Bhavan, the Bhishmapitamaha of modern India, tells us that Vedanta is a living philosophy which need not confuse and mystify those who approach it. Nay, Vedanta is more than a philosophy. It is a religion too, so all-embracing in its concept as to give room for all forms of worship, says Rajaji.—Ed.*

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hardly higher in real value than sensual enjoyment on earth. The *Mundakopanishad*, after a glowing description of the welcome accorded in *swarga* to the performer of sacrifices—how he is borne there on the rays of the sun and told in loving terms that he has earned the pleasures he is going to enjoy—goes on to say:

Perishable and transient are the results achieved by sacrifices. The person of small wisdom who having won them congratulates himself on having eternal bliss is caught up again in decay and death. He only enjoys the fruits of his deeds in a distinguished place in *swarga*, and when they are exhausted he returns either to this world or enters a lower one.

The only happiness worth a wise man's seeking is permanent happiness as distinguished from fleeting pleasures that are exhausted by enjoyment, like a credit account in a bank, either here or in the world beyond. Absolute happiness can result only from liberation and it follows therefore that spiritual enlightenment alone, which frees the soul from all illusion, can liberate the soul by breaking the bond of karma, the unending chain of work and results, and unite it again to the Supreme Being, which is *moksha* (liberation).

It is necessary to point out that enlightenment does not mean learning, much or little. Indeed, enlightenment (*jnana*) is not an intellectual state, but a state of spiritual awakening which comes through moral rebuilding. Purity of life and a mind free from selfish desires are essential for enlightenment. Without full moral self-control, no enlightenment is possible.

नायमात्मा प्रवचनेन लभ्यो न मेधया न
बहुना श्रुतेन।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा
वृणुते तनूं स्वाम्॥
नाविरतो दुश्चरितान्नाशान्तो नासमाहितः।
नाशान्तमानसो वा। प्रज्ञानेनैनमाप्नुयात्॥

Enlightenment does not come from extensive study or by learned discussion or through the intellect. It comes of itself when one's self intensely yearns for realization, but not unless the mind has turned away from evil and has learnt to control itself and to be at peace with the world.

—*Kathopanishad*, I-ii-23, 24

The path of enlightenment therefore runs through stages in which the self gets more and more purified, more and more truly freed from the longings that often seem to disappear but hide themselves only to reappear in other forms. The mantras or verses of the *Upanishads* may appear in some place to conflict with one another, but these contradictions disappear when it is remembered that the whole is a process of teaching by stages. All education was through oral teaching in those days. The disciple lived in intimate companionship with the teacher and the scripture was little more than an economic guide to the teacher, and not a text-book to be kept in the student's library. To the teacher as well as to the pupil, it was a help to memory, not a comprehensive treatise. The system of education when the Upanishads were composed was a highly evolved process, but the me-

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dium was not, as now, the reading of books bought at bookshops or taken out of libraries. This made a great difference as to the content of books and what was left for oral guidance.

Separate cults based on the worship of Siva or Vishnu are of no consequence in Vedanta. Whatever may be the significance of the later controversies as to who represents the Supreme Being, the Siva or Vishnu of our mythology, these controversies do not find a place in the *Upanishads*. Vedanta has indeed no place for such disputes. Vedanta is not mere philosophy. It is both philosophy and religion. Yet there is no controversy in it about forms of worship. Vedanta is the common heritage of the people of India in whatever denomination they may happen to have been brought up. In his treatises, Sankara, the great Vedantin, uses the word Narayana to indicate the Supreme Being. Others in their books give to the Supreme Being the name of Siva. Names and images, whether mental or sculptured, even the sacred and mystic syllable "Om" itself, are but crutches to help the faltering fleet of infirm faith on the way to realization—mere aids to concentration, and protection against doubts and distractions. The Saiva-Siddhanta philosophy wherein Siva is the Supreme Being is not different from the Vedanta taught by Ramanuja who treats Hari as the Supreme Being. The worshipper of Siva or Hari may emphatically say that either the one or the other is the Supreme Spirit and every other God is but His manifestation for the time being and for the particular function, but names do not matter. Indeed, Jehovah, Allah and the God of the New Testament might well be made the central name-piece of the teaching of the *Upanishads* and the sense of it would remain unaltered. Pious men of all religions should indeed study the *Upanishads* and the *Gita* in that very manner, to whatever faith they may belong, only substituting their accustomed name wherever the Supreme Being is referred to. This really means that the *Upanishads* contain the quintessence of all faiths in which the divine thirst of the soul for the nectar of immortality has found expression. They contain the answer to the yearning appeal:

PURE LOVE

Listen, my Brethren, to the message which the Most High sends you from heaven, by means of the least of His servants. Love all, both your neighbours and those from whom you suffer anything. The former are manifestly your friends, the latter are by no means your enemies. Those who love you, who serve you, who give you food and clothing, do good indeed to your bodies; but those who prosecute you, who are angry with you, who injure you, do much more good to your souls. All men are therefore your friends, and no one is to be called an enemy; all are your benefactors, and no one does you harm. You have no enemy except yourself.

—St. Francis of Assisi

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असतो मा सद्गमय ।
तमसो मा ज्योतिर्गमय ।
मृत्योर्माऽमृतं गमय ।

From appearance lead me to Reality
From darkness lead me to Light
From death lead me to Immortality

Brihadaranyakopanishad, I, III-28

The tradition in Hinduism is that it is not open to any Hindu, whatever be the name and mental image of the Supreme Being he uses for his devotional exercises, to deny the existence of the God that others worship. He can raise the name of his choice to that of the highest, but he cannot deny the divinity or the truth of the God of other denominations. The fervour of his own piety just gives predominance to the name and form he keeps for his own worship and contemplation, and he treats the others as Gods deriving divinity therefrom. This reduces all controversy to a devotional technique of concentration on a particular name and mental form or concrete symbol as representing the Supreme Being. It makes no difference in the content of Vedanta to which all devotees equally subscribe.

Devotees of other Gods who worship them with true sincerity really worship Me, though not in the regular way, says Sri Krishna in the *Bhagavad Gita*.

Just as all water raining from the skies goes to the ocean, worship of all Gods goes to Kesava, explained Bhishmacharya in the *Mahabharata*.

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Hinduism in India's Life

T. H. CHOWDARY

MOST foreigners readily tend to associate all of India's problems—feud with Pakistan, population increase, famine, cow-slaughter etc.—with the Hindu religion. The almost annual debate on Kashmir in the United Nations and the 1965 war between India and Pakistan, the November '66 police firing on "ban the-cow-slaughter agitators" in front of India's Parliament, dramatised accounts of stray Hindu-Muslim riots and generally poor information about India perhaps combine to induce such tendencies. And as all generalisations are less than true, so is attributing all of India's ills to its principal religion.

Few people seem to know that a former President of India, some of its Ministers, Generals, Ambassadors, Vice-chancellors of Universities, Chief Engineers of Government departments, Director-General of Council of Scientific and Industrial Research, Judges of High Courts and the Supreme Court are and have been Muslims and that India has the third largest Muslim population of the world after Indonesia and Pakistan—75 million, i.e., as much as the total Arab population of the world.

Still fewer people know that Hinduism had no founder, has no scripture like the Bible or Koran, has no church, does not believe in proselytising, asserts that all religions are true and that its followers include ardent agnostics as well as faithful believers.

What then is Hindu religion? And what part does it play in Indian day-to-day life?

Hinduism, unlike all other religions,

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but like Judaism, is not a credal but an ethnic religion. It originated in, grew up and evolved along with the Aryan race that migrated to and settled in India. It was never a set of static, immutable concepts, but always a subtle, gradual and changing principles. Indeed, the Hindu word for religion, *dharma,* defines it as the one that holds—holds society together safe from disruption and disintegration. Hindu religion cannot, therefore, be divorced from the civilisation and fortunes of its peoples. They are mutually dependent, one influencing the other. It is the unawareness of this relationship that baffles the foreigner, trying to comprehend the Hindu behaviour and attitudes.

The Aryans who came to India about three thousand years before Christ from their Central Asiatic homes were highly organised into tribes, each under a leader but held together by their preceptors who all believed in, and were dedicated to, the upholding of the same *dharma.* Their history between about 3,000 B.C. to 500 A.D. falls into three broad phases—conflict with, and conquest of, powerful natives, integration of the two peoples, and attainment of tremendous prosperity. Each period had its impact upon the Hindu religion.

The Aryan 'thought' and history of these events obtain in four classes of literature—the *Vedas,* hymns addressed to the gods containing profound thought and supplication; the *Upanishads,* tracts of searching philosophical enquiry, often in the form of dialogue between a teacher and a pupil; the *Puranas,* legendised history of t period of conflict and conquest; and the *Itihasas,* idealised history of th period of integration. The Vedas a held to be divinely inspired, revea to man but not composed by hi Their authority is final. They are t starting point of all enquiry and t basis of all schools of thought a practice. They have been expound and interpreted in the other thr classes of literature to permit the soc and cultural evolution of the Ary first and later of the integrated soc ties. It is this built-in flexibility inv ved in the definition of *dharma* ite that has helped Hindus survive eve invasion, every domination and eve alien rule from the conquest-inspir Macedonian Greek, the proselytis Muslim and the colony-seeking Euro pean.

With this brief background of t origin and evolution of the Hin religion, it would be possible to und stand the puzzling phenomena caste, inter-religious attitudes, co slaughter, 'westernisation', etc.

Who was to interpret *dharma?* W was to enforce it? Who were to p duce the goods and services requir for the sustenance of society? Wh was to be the place of those men wh were still savage, imperfectly evolv wild and uncultured? The answ was the caste system which was bas on the differentiation of the nature duties performed and not on bir The most learned, spiritually inclin and highly self-controlled became t Brahmans, interpreting *dharma,* min

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ring to the spiritual needs of men, spiring men to nobility and right-sness. All of them were ordained non-possession of land, of treasures d any form of wealth.

The valorous and passionate became shatriyas or defenders of the realm d its rulers. Rulership did not in-lve sovereignty. Sovereignty vested *dharma* whose interpretation was iven by the sages, the highest Brah-mans. Sages were preceptors to royal amilies and ranked higher than the ings.

People less gifted than the Brahmans d Kshatriyas were Vaisyas. These ere the farmers, the herdsmen, the aftsmen and traders, organised in eir various guilds.

When the Aryan colonisation start-the conquered natives were not ndemned to ghettos or reserves or 'partheided' but given their due places the castes, mostly in the Kshatriya d Vaisya orders. Their gods and ractices were given new interpreta-on and new dignity and accepted into e Aryan divinity. But those who re-ained wild, unreformed and un-terested in spiritual elevation were assed Sudras, but admitted into the Hindu fold and assigned menial jobs.

Caste designated a group of men rforming similar duties or functions. e harmonious working of all four stes was essential to the order and ogress of society. A farmer's son likely to be more interested in farm-g rather than in, say, non-possessing esthood. To this extent birth deter-ed caste, and no more. The *Pura-nas* and *Itihasas* are replete with accounts of persons who have moved up and down in caste and distinguished themselves in the new caste. How this came to be derived from birth is a different story, occurring during the period of Hindu decadence.

The confrontation between two almost equally developed civilisations and cultures, the Aryan and the Dravidian, had a profound influence on the Hindu attitude to other gods. The loftiest aspiration of every Hindu is *Mukti,* liberation from the cycle of birth and death and *Kaivalya,* oneness with the Eternal. Whoever aimed at this and conducted himself in a righteous way was compatible with the Hindu. The Dravidian natives had their own gods and codes of conduct and behaviour. Over a period of conquest and assimilation the more incompatible forms and practices were denigrated and the others, slightly reformed, were accepted as Aryan. Thus, in the words of Lord Krishna, in the *Bhagavad Gita* (The Song Divine) of almost scriptural veneration, 'even these devotees who, endowed with faith, worship other gods, they too worship Me alone, though not in accordance with rules (i.e., without proper knowledge).' So for the Hindu, religious tolerance is a divine ordinance.

India gave refuge and shelter to the Christian communities from Syria fleeing the Moslem Arab invasions. They settled in Kerala, prospered and now form one-third of its population. The Christian faith and Church in India

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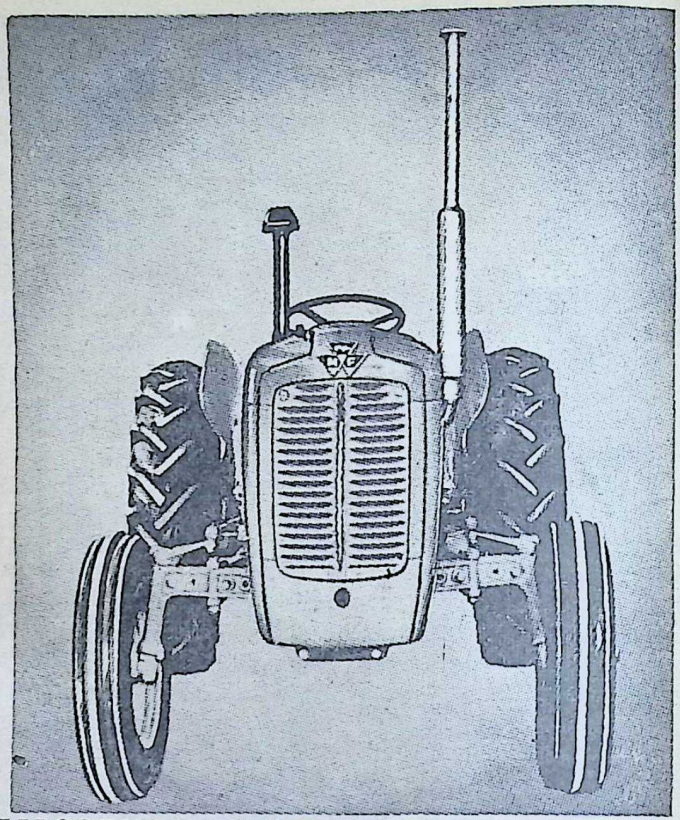

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are over 1200 years old and did not originate with the European, as many erroneously think. Parsees, followers of Zoroaster, fled from Persia to India. The Hindu Kings welcomed them, gave land and other endowments. These now are the most prosperous and influential Indians in and around Bombay.

But it was different with the Moslems. They came not merely for conquest and riches as the Greeks, the Parthians, the Scythians and Huns came hundreds of years earlier, but to convert the Hindus to Islam or kill them if they do not embrace Islam. Their women were carried off into the harems of the victorious soldiery. The Hindu resistance was therefore a question of religious survival, a test of their faith in the values and ways of life cherished for thousands of years. For almost seven hundred years, except during the period of Akbar, the Great, the Hindus of the Indo-Gangetic plains were treated as less than humans in their own native land and compelled to pay taxes to practise their religion in their homes (for, all public places of worship had been razed to the ground and mosques erected in the very places). Hundreds of thousands of them were forcibly converted to Islam. It is the freshness of this memory of the shame of defeat and the consequential humiliating treatment that rankles in the mind of a North Indian Hindu. It was during this period of fanatical alien rule and national impotence that the Hindu religious thought stagnated and decayed. In a misguided attempt at preservation of the Hindu religion, the form became superior to the content. The result was stratification of caste, glorification of ritual, absence of creative thought and intensification of untouchability of a certain class of Hindus.

The spirit of Hindu enquiry was not completely dead, however. This period saw the birth of the cult of devotion—for that was all that was permitted to Hindu subjects. Ravidas, Surdas, Namdev, Tukaram, Kabirdas (a Muslim devotee of Hindu Gods) and Mira (a Rajput Princess)—these were the great devotional saints of the time drawn from all castes. They preached universal brotherhood, irrespective of Islam and caste.

By the time (later half of the 16th Century) the Moslem came to dominate South India, the force of his invasion was blunted. His iconoclastic and proselytising zeal abated. Most of them were accepted as any other Hindu king. They ruled impartially by and large, endowed temples and patronised the local languages and arts. Indeed, most South Indian Moslems do not know Urdu, the language spoken by the northern Moslem. The Hindu-Muslim tension was and is a phenomenon of the plains of Hindustan in North India.

But British power immensely altered the situation. The British did not interfere with the religions of Indians. The disappearance of Muslim domination and discrimination at their hands, coupled with the British interest in the Hindu religion and its language, Sanskrit, released the Hindus from their stupor. English education opened their eyes to the shameful

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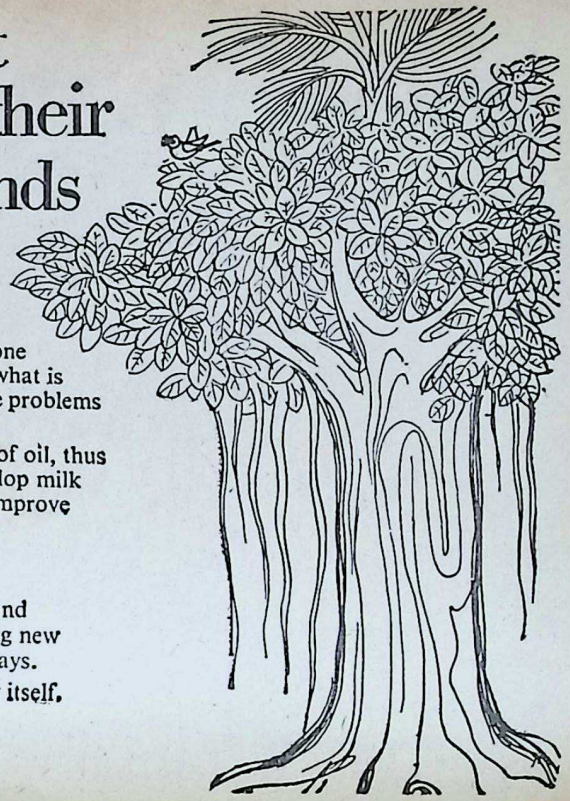

'Let it stand,' someone said of the banyan tree as the site was being cleared for the Hindustan Lever Research Centre, at Andheri.

So the tree still stands—and it stands for quite a lot. For one thing, the tree signifies that we can't easily get away from what is home-grown. Appropriately, therefore, the Centre will tackle problems rooted in India—the kind that can only be solved here:

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Research on all this can only begin at home. It has, at the Hindustan Lever Research Centre in Andheri. The sweep and thrust of the studies are daring. The scientists are producing new devices for old, making traditional things happen in new ways.

They have, of course, left the banyan tree alone to grow by itself.

Hindustan Lever

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aspects and practices of the Hindu religion currently practised. Child marriage (conceived to ward off abduction of young women by Moslem masters), Sati, the voluntary immolation of a widowed woman on the funeral pyre of her husband, untouchability, animal sacrifices, and such other excrescences were denounced. Reform movements such as the Brahmo Samaj in the East, the Arya Samaj in the North, the Prarthana Samaj in the West and the Theosophical Society in the South set out to cleanse the Hindu religion of all its obnoxious practices and rituals. Hindu thought and creativity came into their own. Thinkers, leaders and reformers went back to the fundamentals, the Vedas, and quickly got down to cleanse the Hindu religion of all its irrational, intolerant, and repugnant aspects. Hatred of anybody, Muslim or Christian, was held to be un-Hindu, caste by birth and untouchability were proved to be not sanctioned by the Vedas or any other authoritative literature and internal reform became as much the preoccupation and aim as self-rule for India. Hindu-Muslim brotherhood and friendship were studiously preached. The Moslems, after a slow recovery from the shock of loss of power, had also started to reform, shedding their abhorrence of the Hindu.

Annie Besant, Tilak, Gokhale, B.C. Pal, Madan Mohan Malaviya, Lajpat Rai, Gandhi were as great religious reformers as political leaders,—and now Rajaji who is happily with us. It was the creative, adaptive, live religion of the vedic calibre that inspired them to nationalism.

This is not to say that Hindu-Muslim brotherhood has been established on an abiding foundation. No; the last 25 years of British rule undid the work of the earlier 160 years in this respect. For political reasons, to postpone British withdrawal from India, they encouraged Hindu-Muslim separation and differences culminating in the partition of India. For the Hindu, India has always been one, wherever and under whomever he lived.

But the shock, emotional and physical, of partition was endured under the leadership of Mahatma Gandhi, who was accepted as an incarnation of God by many. His death at the hands of a fanatical Hindu assassin after Independence and the constitution of Pakistan as a theocratic State, resulting in expulsion and/or consigning their Hindu citizens to second class citizenship status and the unceasing influx of Hindu refugees from East Pakistan, keep alive Hindu resentment of the Moslem in certain actions. In spite of grave provocation and recent memories, it certainly is to the credit of the Hindu majority of India to have declared the State a secular one and written into the constitution fundamental rights guaranteeing freedom of religion and language. These are not mere words as in Stalin's constitution of Russia but living freedoms as is evident from the fact that a Muslim was the President of India and Moslems occupy leading positions in the Indian Armed forces, the diplomatic field and in all other walks of life.

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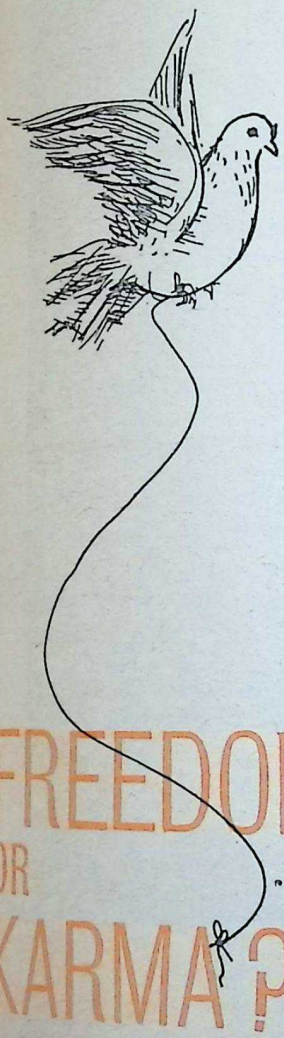

FREEDOM OR KARMA?

"....With what measure ye mete, it shall be measured to you again."

—Matthew 7:2.

A FEW days ago I attended a public lecture on Reincarnation. It was a well-knit discourse, and the speaker made many relevant points. But, to my mind, it suffered from one glaring discrepancy which materially detracted from its otherwise logical presentation. And, somehow, I was left with the feeling that the point of discrepancy is one which seems to figure quite largely in the general understanding of the subject.

The lecturer explained that the *modus operandi* of Evolution at the human level is by means of Reincarnation. No thinking man today can doubt the fact of Evolution; and no thinking man can feel that the human spectrum of being is exempt from the all-embracing process that is at work through and through the created order.

The "created" order would not be what it is were it not for the fact that it is limitation, in some degree that makes for the apprehensibility of its parts and functions at every level of significance from energy to the loftiest heights of spirit. And the very fact that things are apprehensible means that there must be some interplay, some interaction, among its infinitely varied expressions. It is only because of this interplay that we can and do experience.

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Experiencing is possible only in a dynamic situation, one in which interactive interchanges between units is possible. But a dynamic situation could be either one of chaotic, unpredictable, haphazard interchanges, or one in which interaction is orderly and governed by the functioning of natural law. Experiencing would be common to both; but only in an orderly, law-abiding dynamism could experience lead to growing knowledge, and ultimately to growing wisdom.

It is no doubt true that the transmutation of experience into knowledge calls for a higher level of consciousness, a more penetrating and analytical quality of apprehension than that at which experience as experience alone subserves the requirements of living. As such, the analytical capacity that makes for "knowing" is an evolutionary achievement that characterises the highest and youngest spectrum of biological being, namely humanity. But the point is that evolution has been possible only because the milieu of its action is a law-governed dynamic through and through; and at the level of human existence that overall orderliness lends itself to a measure of purposive and directed application.

Purposiveness is unthinkable within a chaotic milieu. Purpose, borrowing from an understanding of past experience, projects itself, *on the basis of that understanding*, into the future. It is wholly dependent upon the immutability of law-abiding interactions. But although immutable sequentialities are of the essence to the fulfilment of purpose, by themselves they are not enough. There must also be a prime mover, an initiative at work. There must be the *impetus* towards the desired end: without it there would be no outgoing thrust upon which natural law could work.

In the course of his lecture, the speaker did not elaborate this *modus operandi* as it has been discussed above. He took it for granted that his audience understood it from their practical experience. And no doubt they did. He certainly made no mention of the fact that initiative is fundamental to activity. He merely went on to discuss the law that necessitates reincarnation.

That law he designated as "Karma". Now Karma is as good a name as any other, so long as one knows what is meant by it. And according to the lecturer, Karma is a chain-reactive law. That is to say, cause results in effect; in turn that effect *becomes* a further cause resulting in a further effect,—an effect which once again *becomes* a cause for still another effect, and so on. And in the operation of this totally ineluctable law, the human unit is carried on from incarnation to incarnation.

Now, if, in fact, Karma operates in *this* way, it is *totally* deterministic! This would mean that a man's *entire* future would be *wholly* governed by an initiative *once* exercised by him at the very outset of his evolutionary excursion! An initiative could only be exercised *once*, because the law of being at that level of significance leaves no room for further initiative!

Total determinism leaves no room for choice. If choice disappears, pur-

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pose is meaningless. And if purpose at the human level does not in fact exist, the further "evolution" of a human unit in the direction of a *purposive* growth is impossible. As such, the very need for repetitive rebirth loses its point as an evolutionary *modus operandi*. The imperatives of total determinism necessarily preclude the operation of initiative in any direction.

After the lecture, I put this obvious paradox to the speaker. He appreciated the fact that at some stage the impetus of a choice must feature as a prime mover. But he insisted upon the correctness of his description of the way Karma works; and inasmuch as from the moment it begins to operate it is thenceforward wholly deterministic, he ventured to suggest that the initial choice must be made by the Atman.

This is not acceptable. Either the Atman, at its level, is fully enlightened or it is not. If it *is*, then why should it plunge an expression of itself into the vortex of evolution *at all*? And again, if it is fully enlightened, *would* it initiate a sequentiality which under the compulsions of total determinism, might inevitably carry its expression further and further *away* from itself? In such an event, how would the integrity of the Atman be maintained?

On the other hand, if the Atman is *not* enlightened, how can it make a purposive choice at all? And if the choice is *not* purposive, no "end" could be sought to be achieved by making it. Either way, reincarnation loses all meaning.

And the difficulty is in no measure resolved by supposing that Karma of the type described operates only at the human level. It is unwarranted by any reasoning to hold that the laws under which evolution operates will vary radically *in nature* according to the level of significance within which evolution takes place. It cannot at one level be non-deterministic, at another partially deterministic, and at yet another, totally deterministic. Neither reason nor evidence can substantiate such a dictum. From the nature of the case, one must rather accept that *cosmic* law would have no exceptions. Essentially it would be homogeneous in nature and character, notwithstanding that in a situation of immense diversity of categories, its application at varying levels would be appropriate to those levels. To the extent that the levels differ in quality, the impact of cosmic law would be qualitatively appropriate to the level concerned, but the homogeneity of its nature and character would remain integral.

Now the cardinal factors of the situation are:

(i) That there is an immutable relationship between cause and effect. If it were not so, there could be no "Knowledge" at all. Experience would be in terms of conditioned reflex alone and never attain the status of knowledge or the stature of wisdom.

(ii) There is an irreversible process at work throughout the created order, — evolution. This process, at the human

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level, becomes actively and directedly purposive.

(iii) The achievement of purpose, to a lesser or greater extent, is a fact of our daily experience. And if mystic and occult experience are credited with having the same validity as any other experience, long-term purposes, extending well beyond the restrictiveness of physical temporality, are equally achievable.

The evolutionary situation, then, is one in which orderliness, which calls for an unfailing uniformity or determinism in the governance of its interactions, co-exists with initiative as the drive and thrust that triggers off and sustains the process. Throughout the biological spectrum, which certainly contains the human phase, initiative appears to arise within, and be a function of, a non-physical—a supraphysical—level of consciousness. Equally so does it appear that experiencing, with its later concomitants of knowing and wisdom, are functions of that supraphysical dimension. As such, there would be nothing inconsistent in the effects relating to supraphysically generated causes transcending and going beyond the restrictions of physicality. Indeed, one must expect them to, rather than otherwise.

Progressively, those initiating thrusts are directionally motivated. A motivated, directional thrust would be impossible if the cause-effect sequence were not orderly: but it would be equally impossible if that sequence were wholly self-supporting as in the case of an ineluctable chain-reaction.

The only possible conclusion that fits the facts is that the cause-effect sequence is *not* chain-reactive in its operation. And as Karma, which constitutes that very sequence at the human level, is no exception to it in nature and character, Karma too is not chain-reactive. The only possible conclusion is that while a cause is totally and ineluctably linked with its effect, *it also exhausts itself in that effect.* The quality and depth of a cause will reflect in the extent and duration of its effect, but it will neither extend beyond it nor vivify it into independent action.

Earlier, we have seen that interaction is only possible in a situation of limitations. From the very nature of the case, limitation cannot be limitless. The evolutionary process is what it is because within it limitation is being progressively overcome. For this to be so, there must be that at work which by the nature of its essential potentiality is unlimited. The thrust must be of the nature of potential freedom, which in the course of temporal limitations of varying degree and quality, gradually actualises in mounting amplitude and glory.

This would imply that limitation is functional. Its function is to damp down activity: its tendency is always towards restoring equilibrium, inactivity, *Tamas.* The evolutionary development of Consciousness calls for the constantly active thrust of effort to overcome limitations in its surge towards ever greater freedom, and it comes up against the constantly re-

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active tendency of limitation to condition that thrust.

The impact of thrust upon limitation is governed by law, and the reactive impingement of limitation upon thrust is governed by the same law. The law itself is neither "cause" nor "effect"; but it uniformly regulates their interaction.

It is popularly said that "one cannot escape one's Karma." Stated in this way, it tends to mislead one as to the nature of Karma inasmuch as it conveys a suggestion that "one's Karma" is an entity attaching to oneself. More correctly, it should state that "one cannot escape Karma." Karma is totally non-personal, non-ethical, neutral. It neither judges nor condemns; it neither punishes nor rewards. Effect is potentially inherent in cause: Karma merely regulates its kinetic fructuation. To the extent that I exercise an initiative, to the extent that "I cause", I cannot escape the effects of my causing.

But having absorbed the back-lash of our own innumerable initiatives, our reactions to them are within the scope of *our* deciding. Our reactions, our responses to the back-lash, are governed *by* them only to the extent we permit them to be. And the index of our spiritual stature is the extent to which we react constructively rather than supinely. As the human unit evolves so does the conditioning effect of Karma upon him diminish; and as it diminishes, so does its emancipating effect increase, in that the cause-effect sequence is employed constructively more and more. Instinctive response merges into intelligent constructiveness, which, in turn, blossoms into wisdom. The potentialities of freedom that actuate us through and through steadily actualise in growing spirituality. We are reminded of Henley's stirring words:

It matters not how strait the gate,
How charged with punishments the scroll;
I am the master of my fate,
I am the Captain of my Soul.

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Good temper is like a sunny day; it sheds its brightness upon everything.

—W. G. Wills.

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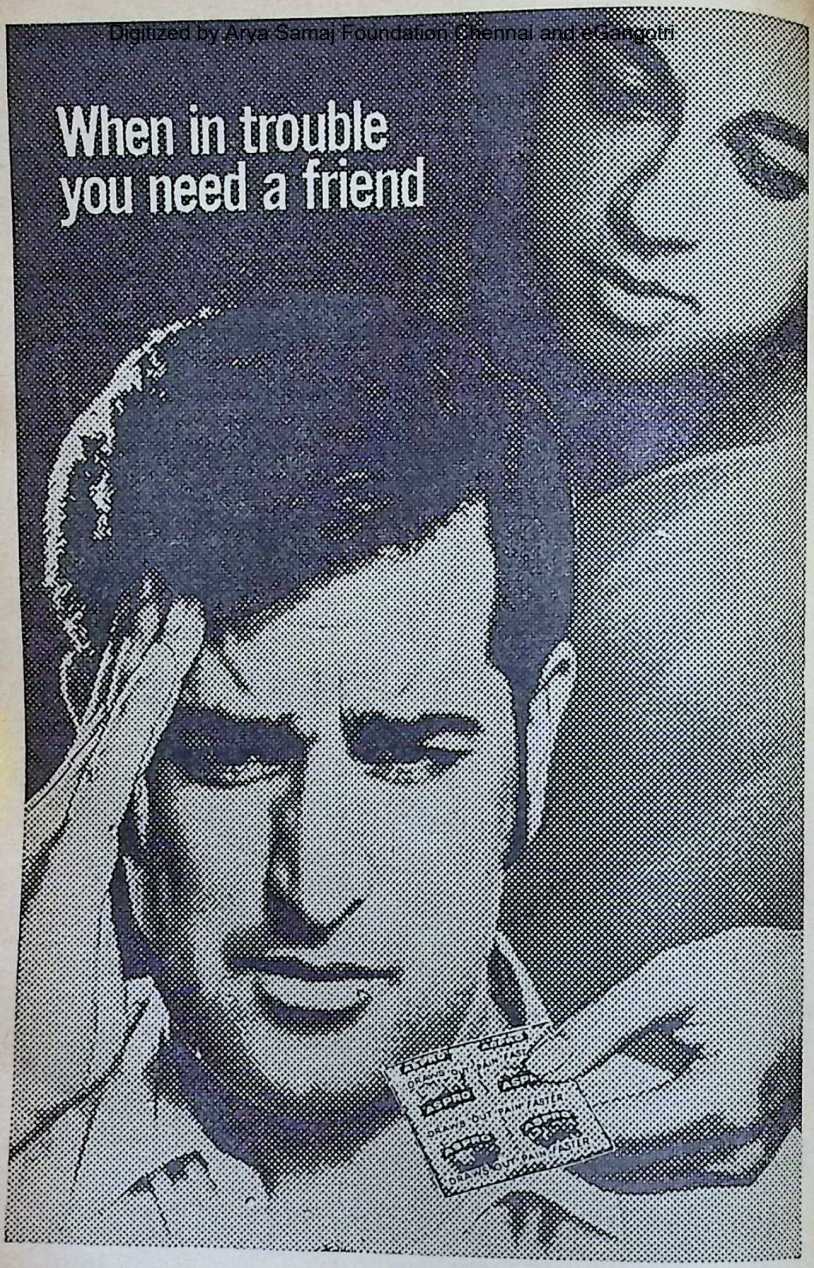

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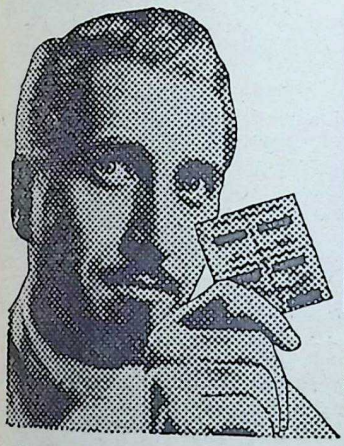

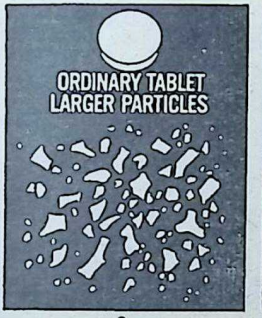

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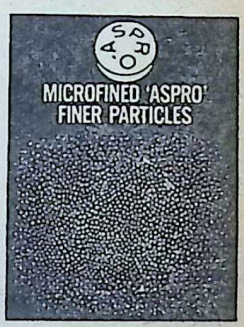

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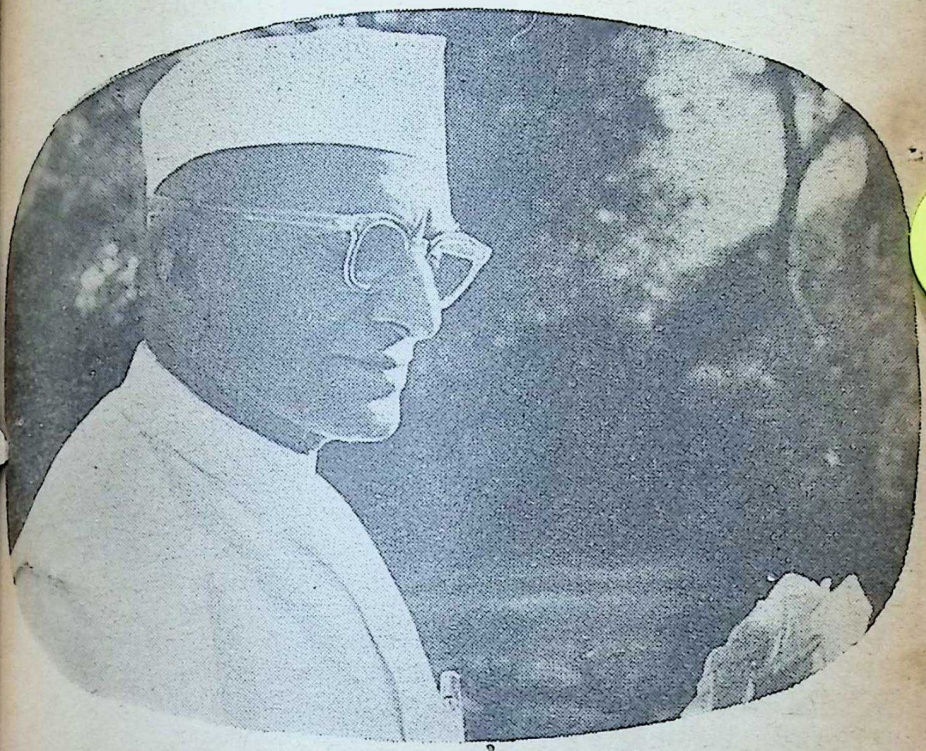
WHAT LIFE HAS TAUGHT ME

MORARJI DESAI



IF I say that life has taught me several things it does not mean that I have learnt all the things to be learnt and that there is nothing more to be learnt in the rest of the life. One thing I have learnt from life is that unless one keeps on learning from life every moment or from every experience, one cannot acquire wisdom or goodness and get rid of any evil that is there in him.

Life taught me at the very beginning of my young age that I would maintain my independence as a human being and the strength to be fearless, only if I did not acquire any habit except that of speaking and acting truthfully. I learnt about the value of truth from religion which also I have understood from life.

Life has taught me that religion consists fundamentally in serving others

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whenever one gets a chance to do so, not to expect any return from anybody in not doing any harm to others, not acquiring anything at the cost of others and, if necessary, in suffering harm or loss oneself in order to prevent another from suffering loss or harm. I have also learnt that this can be practised only if one becomes fearless. Experience has taught me that one cannot become fearless and one cannot serve others unless one is self-reliant and is not dependant on any human beings or circumstances so far as one's actions in pursuit of truth are concerned.

I have learnt also that happiness, which is the main pursuit of every living being, can be acquired only if peace and contentment are acquired for the mind under every circumstance. Pursuing this ideal has confirmed me in my faith in God, making it absolute and teaching me that whatever happens in the world happens according to His Law and His Benevolence and not malevolence.

Life has taught me that whatever comes from Him must be accepted by me as His Grace, which gives contentment, peace and complete freedom from worry.

I have also learnt that man is only an instrument in the scheme of God for the Universe, and that he should therefore surrender himself to Him and not be perturbed or worried by any event. It has also taught me that one must go on doing one's best in the service of the people in relieving unhappiness and misery wherever it is possible for him to do so and to consider it an act of duty and also as an act in the service of God. I have therefore learnt

The Law of Karma, in which I have unshakable faith, has taught me that whatever I experience in my life is the result of my own actions—past and present. I therefore do not blame anybody for whatever happens to me and have therefore no ill-will or dislike against anybody. It has, as a consequence, taught me that I should be good to everybody. I have therefore eschewed all feelings of vindictiveness or retaliation.

Pursuit of truth has taught me the old advice given by our Sages—

सत्यं ब्रूयात् प्रियं ब्रूयात् माब्रूयात् सत्यमप्रियम्

—Even Truth should be spoken in a pleasant manner; unpleasant Truth should not be spoken—must be followed. I had first a notion that truth cannot always be said pleasantly and did not act up to this advice of the Sages, as I thought it was not possible to do so. About 18 years ago I realised that the Sages who had prescribed or who had given this advice were much wiser than me and the realisation made me think about how to act on the dictum. I came to the conclusion that truth, that is what exists or what is a fact, cannot be bitter and if the person to whom it is conveyed feels bitter about it, it is only because what is conveyed is not truth. I also learnt that what is truth can create bitterness in the other person when told to him, only if in saying it there is dislike in the person who says it for the person to whom it is said. This taught me not to have dislike for anybody, and it has improved me in my social behaviour con-

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siderably. If I find that what I have said to somebody has offended him, I do not blame him, but I begin to find out what is wrong in what I have said or the manner in which I have said it. This has enabled me to act upto the advice of the Sages about truth in a progressively effective manner.

Life has taught me that happiness can be acquired only by giving up desire for material goods, and that welfare or enjoyment can be acquired by having only one desire of realising Truth or God. God can be served effectively or properly only through the service of His creation.

Life has taught me that one can be useful to others only if one does what he says, that is, his profession and practice are one.

Life has also taught me that until one realises the final truth, one must continuously search for one's faults within, and to that end, value the criticism of others. It has also taught me that one should think of improving oneself rather than improving others.

Life has taught me the truth of the teaching of the *Bhagavad-Gita*:

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्म फलहेतुर्भूर्मा ते संगोऽस्त्वकर्मणि ॥

UPROOTING OF TRADITIONS

And so, whilst I would welcome your learning the Gospel and your learning the Quran, I would certainly insist on all of you Hindu boys, if I had the power of insistence, learning the Gita. It is my belief that the impurity that we see about boys in schools, the carelessness about things that matter in life, the levity with which the student world deals with the greatest and most fundamental questions of life, is due to this uprooting of tradition from which boys have hitherto derived their sustenance.

—Mahatma Gandhi

"Action alone is your province, never the fruits thereof; Let not thy motive be the fruit of action, nor should thou desire to avoid action."

When I say that life has taught me all these things, it does not mean that I have acquired these fully. It only means that I have learnt the real value of these things, and that I should continuously try to act up to them. I am therefore struggling continuously to act up to these values and hope to succeed one day in acting up to them completely.

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COMMON CIVIL CODE —a must

DR. P. B. GAJENDRAGADKAR

ON the road to secularism, Indian democracy took an important step by enacting different Bills relating to the personal law of the Hindus and thereby constituting a new Hindu Code.

It would be no exaggeration to say that the adoption of the Hindu Code by the Indian Parliament constitutes an important step taken by Indian democracy in secularising the outlook of the Hindu community and assisting the creation of a new social order within the community itself.

Having said this, I shall proceed to deal with the question of the common Civil Code. Article 44 of the Indian Constitution enshrines the directive principle that the state shall endeavour to secure for the citizens a uniform Civil Code throughout the territory of India. Unfortunately, the Indian Parliament has so far not been able to take any step to implement this directive principle, and in my view it is high time that some decisive action is taken in that behalf without delay.

Before proceeding to emphasise my point that the enactment of a common Civil Code, which is the objective of the directive principles of the Indian Constitution and which, in fact, can in one sense be described as the cornerstone of the fabric of modern secular society contemplated by the

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.... the failure of Indian democracy to prepare the social ground and atmosphere which would induce the Muslim community to accept a common Civil Code is a very serious infirmity in the progress of secularism in our country ....

directive principles, I would like to recall the fact that when Bills in regard to Hindu Code were introduced in Parliament, they were assailed by two classes of critics. One class of critics belonged avowedly to the traditional group of Hindus and this class was opposed to the modernisation or secularisation of personal law. They, however, disguised the true character of their opposition and plausibly urged that if Hindu law had to be secularised and modernised, why make a distinction between the Hindus and the Muslims? Why not introduce a common Civil Code? It was not difficult to infer that this plea for a common Civil Code was meant not so much to persuade the government to introduce a common Civil Code, as to induce the government to postpone the introduction of the Hindu Code.

Another category of critics of the Hindu Code, however, genuinely felt that the Indian Parliament should not make an effort to secularise personal law by stages and piecemeal. They felt that if a revolutionary step had to be taken in that behalf, it would be better to take the step with a view to cover the Hindu, Muslim and all other communities together. They apprehended that if the personal law of the Hindus alone was secularised and a similar effort was not made to secularise the Muslim personal law, the task of secularising the Muslim personal law may be indefinitely postponed and thereby the object of Article 44 may be defeated.

Yet another point of view was clearly and vigorously expressed, among others, by Acharya Kripalani. He said:

> If they (members of the legislature) single out the Hindu community for their reforming zeal, they cannot escape the charge of being communalists in the sense that they favour the Hindu community and are indifferent to the good of the Muslim community or the Catholic community in the matter of divorce. Do we want some one community to be in advance of other communities in India, simply because it happens to be in the majority? The charge levelled against Hindu communalists is that they want their community to be in a more advantageous position than other communities.

The view which Nehru took on this issue was that if the government could not take all steps at once, it was better to take the first essential step by secularising the personal law of the Hindus. Democracy, which believes in changing the socio-economic structure of the community under its governance by democratic means with the help of law, is generally pragmatic. It takes care to see that the legislative measures which it adopts with a view

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to bringing about a socio-economic revolution are not far ahead of the public opinion in the matter. Laws which democracy makes should never lag behind the public conscience; but they should not go far ahead of public conscience either; and Nehru thought that whereas in consequence of the dedicated efforts of many social reformers amongst the Hindus, the Hindu community had been intellectually prepared for the acceptance of the secular concept of personal law, the Muslim community unfortunately had not been so prepared; and so he decided that it would be better to take the first step, then educate the Muslim masses, and follow up the first step by introducing a common Civil Code which would take in all the other communities including the Muslims.

This interpretation of Nehru's outlook and approach is supported by the question and answer which took place in Parliament at the relevant time. Why has a uniform Civil Code not been introduced? Sri Pataskar, the Law Minister, was asked in Parliament, and he replied that even these bills would apply to 85 per cent of the people, and would thus constitute a big step towards uniformity.

Commenting on the proposal of some that a uniform Civil Code be enacted, Nehru declared:

"Well, I should like a Civil Code which applies to everybody but...

Sri More: What hinders?

Sri Nehru: Wisdom hinders.

Sri More: Not wisdom, but reaction hinders.

Sri Nehru: The Honourable Member is perfectly entitled to his view on the subject. If he or anybody else brings a Civil Code Bill, it will have my extreme sympathy. But I confess I do not think that at the present moment the time is ripe in India for me to try to push it through. I want to prepare the ground for it and this kind of thing is one method of preparing the ground."

It will thus be clear that Nehru thought that when Parliament took the first step of secularising the personal law governing the Hindus, it would have set in motion a revolutionary movement and that, in course of time, as a result of education and propaganda, the next inevitable step could be taken and Article 44 would then be fully implemented.

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Unfortunately, the history of the last 20 years shows that no efforts have been made by any political party or any group of social reformers to educate the Muslim classes and masses in regard to the philosophy of secularism so as to prepare their minds for a change-over from their traditional personal law to a secular code. It may be that ever since the Constitution was passed, our country has had to face one difficulty after another and we have had no time to attend to this important matter. But one cannot escape the conclusion that the failure of Indian democracy to prepare the social ground and atmosphere which would induce the Muslim community to accept a common Civil Code is a very serious infirmity in the progress of secularism in our country.

I recognise the difficulties and even the dangers involved in pushing through a common Civil Code without preparing the Muslim mind for accepting such a code. But if the plea is that a Civil Code applicable to the Muslim cannot be passed unless education and propaganda prepare the mind of the Muslim community for its acceptance, and no effort is made for creating a climate of acceptance in the Muslim community, it will set in motion a vicious circle and a common Civil Code will never enter the Statute Book; and if that happens, Article 44 will remain a dead letter and in the evolution of a secular community in India a very serious infirmity will continue to exist.

I would, therefore, earnestly appeal to the intellectuals of this country, particularly the progressive intellectuals amongst the Muslims, to undertake this urgent and important task of educating their fellow Muslim citizens and satisfying them that matters of personal law can no longer be reasonably or rationally left to be determined by the letter of the ancient text of a scriptural character. Whether or not polygamy should be allowed, what should be the line of succession, what should be the shares of different heirs, what should be the law of divorce, are matters which should be determined not by scriptural injunctions, but by rational considerations. These are matters secular in character and are outside the legitimate domain of religion as contemplated by Articles 25

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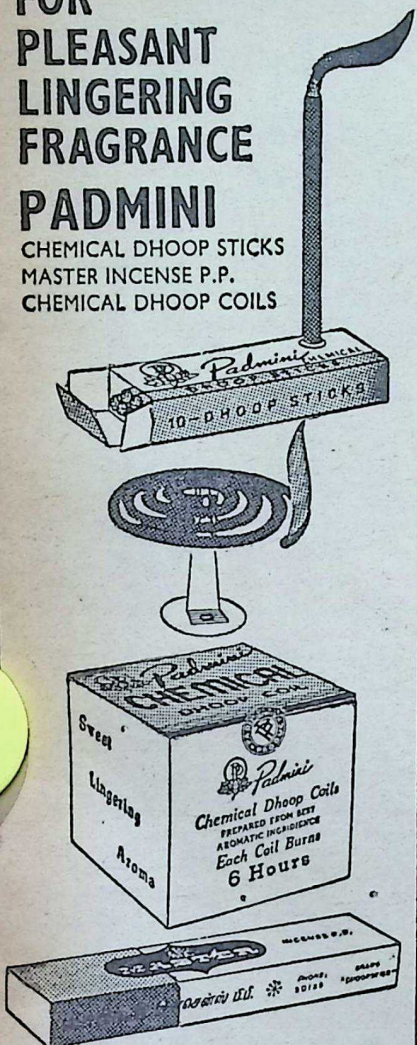

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and 26 of the Constitution.

This is a task the importance of which cannot be overstated. This is a task to which all progressive intellectuals must address themselves without any delay. If it is not possible to undertake legislation of a comprehensive Civil Code applicable to the Muslim community at once, at least an effort should be *immediately* made to introduce a bill making monogamy compulsory amongst the Muslims. That would be a beginning in the right direction and once we take the first step, other steps can and must follow in due course *but expeditiously*.

In any event, the non-implementation of the provision contained in Article 44 amounts to a grave failure of Indian democracy and the sooner we take suitable action in that behalf, the better. In the process of evolving a new secular social order, a Common Civil Code is a *must*.

The idea of the common Civil Code postulates that the said Code will apply to Indian citizens who follow different religions in our country, such as Christians, Parsees and others. I have referred pointedly to the Muslim community because the Muslims constitute the largest single religious minority and opposition to the common Civil Code is expressed by members of this community and not by members of other religious minorities. The common Civil Code will, like all other laws, be applicable to all Indians.

□ □ □

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SYMBOLISM IN THE HINDU PANTHEON

SADHU SUDARSAN

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Apart from standard religious texts, the spiritual ideals and philosophical concepts of the religion are propagated through mythological stories to a large section of the people. In order, however, to meet the needs of even less evolved minds, symbols are needed; because, a symbol is a concrete thing which every man can see and remember. It helps even the unlettered man to fix the truths as revealed by it in his mind. And he may evolve spiritually. That is why we say *Saguna* worship ultimately leads to *Nirguna* worship.

It is in this context that Hinduism has evolved a large pantheon, with the specific object of meeting the spiritual requirements of even the meanest mind or *adhama adhikari*. The images of the different Hindu gods and goddesses are full of symbols. The Rishi-artists of yore who conceived this method of plastic expression in crystallized forms of spiritual truths have uniquely synthesised science, religion and art in the images of gods.

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SRI. S. SUBRAMANIAM, Finance Secretary, Govt. of Manipur :— "Regarding the efficacy of the KAVACHAS you supplied in the past, I have no hesitation to admit that they had the desired effect."

SRI. T. SRINIVASAN, I. A. S., Deputy Secretary, Ministry of Food and Agriculture, New Delhi :— "During the last four months since I have been wearing your KAVACHAS, I could see sure remarkable and astounding beneficial effects. My son for whom you had prepared a KAVACHA informs me that he had passed the B.Sc., Examination in First Class."

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SRI. V. D. DURAIRAJ, I. A. S. , Registrar, Agricultural University, Coimbatore:— "I have the good fortune of having come under your benign guidance. Your Kavachas have instilled in the recesses of my heart deep Bhakti for Lord Muruga".

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SRI. A. VADIVELU, B.A., B.L. Sub-Divisional Magistrate, Dindigul:—"Respected Swamiji, you are no doubt a great personage with divine powers. You have cured my brother-in-law, who was under the influence of evil spirits and black magic."

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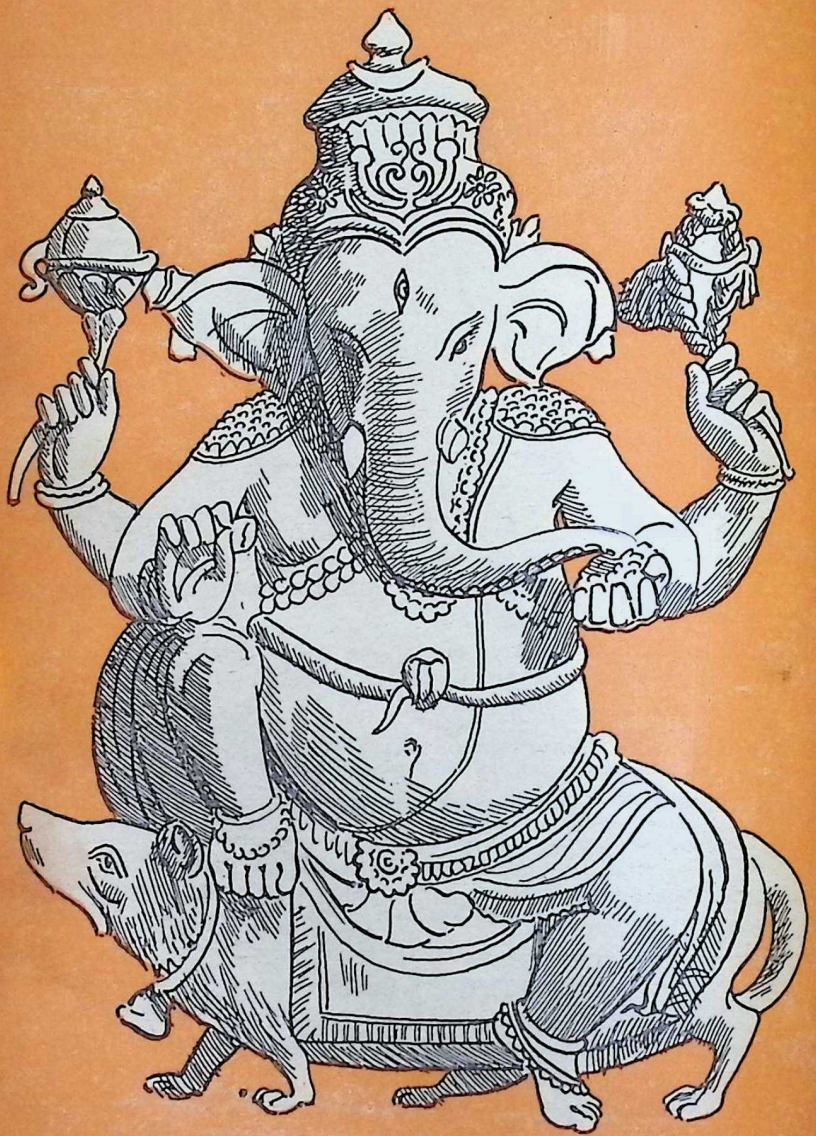

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—the philosopher, the *bhakta* and the artist. The catholicity of their method is evident from the fact that any one can choose any one or more of the deities of the Hindu pantheon that appeals to him as his *Ishta-devata* or chosen deity depending upon his level of attainment and aspiration and commune with him or her and develop a link with God-hood.

In this article, an effort is made to unfold the spiritual and philosophic thoughts behind the major deities of Hinduism, if only to stimulate inquiry which will lead to further enlightenment.

Ganesa

Ganesa is the first deity Hindus worship. His position is pre-eminent among gods. Even the other gods worship him.

The bulky body of Ganesa stands for the Cosmos in its entirety. His elephantine shape is embodied Cosmic intelligence. His trunk represents the *Pranava* or AUM, the sound-symbol of Cosmic reality. In making a mouse carry him, the lesson taught is that Atman is as expansive as the sky and as diminutive as an atom. Also, that the Life-principle is neither heavy nor light.

The snake that runs round his hip is indicative of Energy in all forms.

Four hands for gods in general, are meant to signify supernatural powers. The five hands of Ganesa including the trunk, make him more powerful than other gods. It is the hall-mark of his pre-eminence even among gods. In his upper hands Ganesa holds a hook and a noose. The noose is for pulling man along the right path. The hook is for goading forward the recalcitrant. In this manner Ganesa helps us in overcoming obstacles and ensures success.

The broken tusk that he holds like a pen in one of his lower hands, proclaims that nothing is too costly, much less so is beauty, for intellectual progress. (He broke it for writing the *Mahabharata*). The rosary he tells in his other lower hand suggests that pursuit of knowledge should be continuous. The *Modaka* or cake he holds in his trunk indicates that, beneath the outer layer of sordid self, lies the Atman which is sweet and which must be discovered by everyone.

The third eye of Ganesa, as of other gods, is indicative of the intuitive knowledge or wisdom. Also, that Phenomenon and Noumenon are same to the Divine.

The fan-like ears of Ganesa betray that he is all ears for our petitions.

Ganesa is unmarried because he reveres womanhood as his own Mother. It has its own lessons for us, humans.

Breaking coconuts before Ganesa coaxes us to break the hard nut of our ego before God.

The peculiar manner in which we worship him by rapping at our forehead with our knuckles and pulling at the ear-lobes with crossed hands etc. helps *nadi-suddhi* or purification of the *nadis* and puts our psychic powers in proper tune for his worship.

Flower, incence and light waving indicate progressive types of *atmarpana* to God.

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Lighting camphor before Ganesa, as of other gods, symbolises that if we burn our illusion or ego with the fire of true knowledge we shall merge with God, leaving no residue.

The *pradakshina* is Pranava in action, reminding us to concentrate on it, or practise it.

Prostrating before Ganesa, as before other Gods, signifies complete surrender of self including the five *Jnanendriyas* and five *Karmendriyas* to God's will.

Distributing *modakas* to children in Ganesa temples is recognition of the principle that cosmic life is immanent in all beings.

The materials of worship for Ganesa, the *durva*-grass, *arka*-flower and leaves etc. which are the least coveted by common people, have a lesson. No part of creation is repellent to God. He is as much pleased with the lowliest of creation as with the highest.

His corpulent body, awkward gait, broken tusk and guffaw tell us that outward beauty has no relation to inner perfection.

Siva-Nataraja

Of all the images of Hindu gods, that of Siva particularly as *Nataraja* or Dancing Siva, has won international esteem. In that image, Siva is conceived as the embodiment of Eternal Energy, engaged in the five-fold activity (*Pancha-kritya*) of creation, preservation, destruction, obscuration and salvation. It indicates cosmic activity.

Siva dances on the body of *Apasmara purusha* who represents the ego,

ignorance, original sin or soul's illusion. By trampling upon him Siva points out that wisdom consists in destroying the same.

In one of his upper arms, Siva holds the kettle-drum whose sound symbolises creative energy. The other upper arm holds the fire-pot of destruction. The lower right hand shows *abhaya* ('Do not fear') *mudra*. The lower left-hand points to the Lord's lifted foot saying "Your salvation lies in worshipping my feet!" Sometimes the deer is shown in one of his hands. The mind is equated to it; control of mind is thus taught.

The frame-work or aureole with lighted lamps, at the back of the idol, represents the dance of Prakriti or Nature, reflecting the dance of Wisdom.

At the base of the crown of hair on Siva's head is a skull. It is symbolic of Siva's destroying energy.

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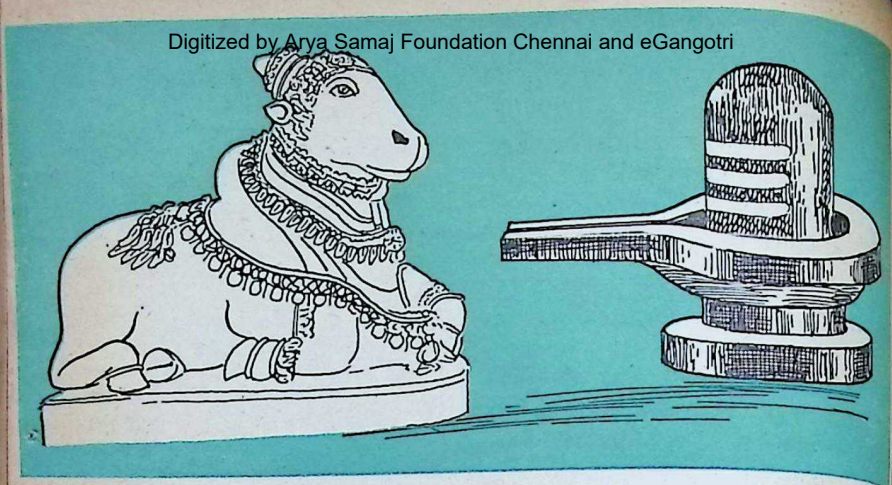

River Ganga on his head denotes fertility. The crescent-moon on his head (Siva is Chandra-sekhara) signifies Siva's grace and also Time. The Cobra on his head indicates *Kundalini-shakti* at Sahasrara-chakra. His third eye stands for omniscience or wisdom. When Hindus wear *kumkum* or sandal-paste on their forehead, it is to remind themselves of their latent power of wisdom which they should awaken.

On the right ear, Siva wears *makara-kundala,* signifying the male principle and on the left, the *tatanka* (being Ardha-narisa) denoting the female principle. His necklace of skulls of Brahma, Vishnu and others proclaims that he is the arbiter of numberless creations and destructions. The ashes smeared all over Siva's body are symbolic of purity. By wearing it we remind ourselves that in the love of transient Samsara we should not lose sight of God. The body will end up in ashes.

Beads of *rudraksha* he wears represent the solidified tears of pity Siva sheds at the woes of his *bhakt* Wearing *rudrakshas* then, on our bod reminds us of Siva's concern for u and the need for deserving his grac by our steadfast devotion to him.

The *Upavita* or sacred thread consists of 96 strands representing the 9 *tattwas.* Siva's wearing it proclai that he is the arbiter of all actions.

The Cobra's coiling round Siva symbolic of the cosmic force abo him.

The tiger skin he wears on his loi tells us that we must strip ourselv of *ahankara* or pride which is equat to the tiger.

Driving away *maya,* burning *karm* crushing the ego and raising *Jeeva* t grace—these are said to be the wor of the Lord's dance during *pradosha* Its deepest significance will be f when it is visualised that it shou take place in our heart. Then will t realization come that the kingdom o God is within and God is everywhe

Siva destroys not only the heave

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and the earth but the fetters that bind each separate soul. The burning ground of Siva is the heart of the *bhakta* where their selves are to be destroyed; where their illusions and deeds have to be burnt away.

Siva Nataraja according to some is the same as *Panchakshara*. His feet is *Na*; navel—*Ma*; shoulders—*Si*; face—*Va* and head—*Ya*.

The *Vrishabha* or bull that Siva rides is Dharma.

The Nandi before Siva temples signifies that we are all *Pasus* and Siva, *Pati*; hence the name *Pasupati* for Siva. Its looking towards Siva indicates that *Pasu* i.e. *Jiva* should seek union with *Pati* i.e. *Paramatman*.

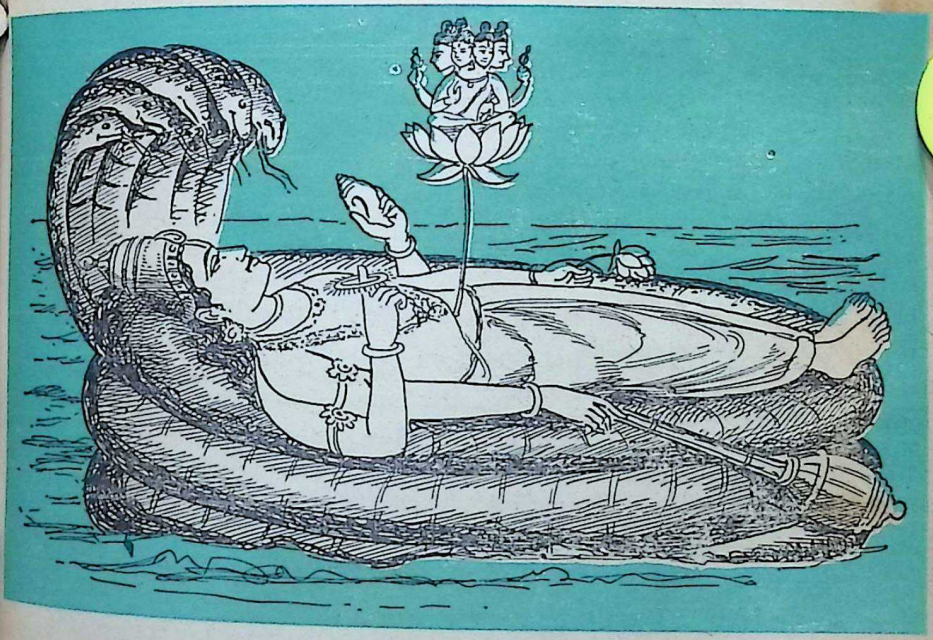
In *Siva-linga*, God is sought to be represented as having form as well as without form; *Saguna* as well as *nirguna*.

The three-fold principle of creation, protection and destruction is conveyed in this form.

Siva as *Dakshinamurti* is another beautiful concept. He becomes the cosmic preceptor. His *chinmudra* where the right thumb and first finger meet while the other three stand away has great philosophical significance. The thumb represents God, the forefinger the individual self, and the other three fingers are delusion, toil and egoism. The meaning is: relieved of these three *doshas*, the individual self unites with the Cosmic self.

Maha Vishnu

The word itself means the Great Omnipresent. He is reclining on Ananta on the Milky Ocean. Ananta



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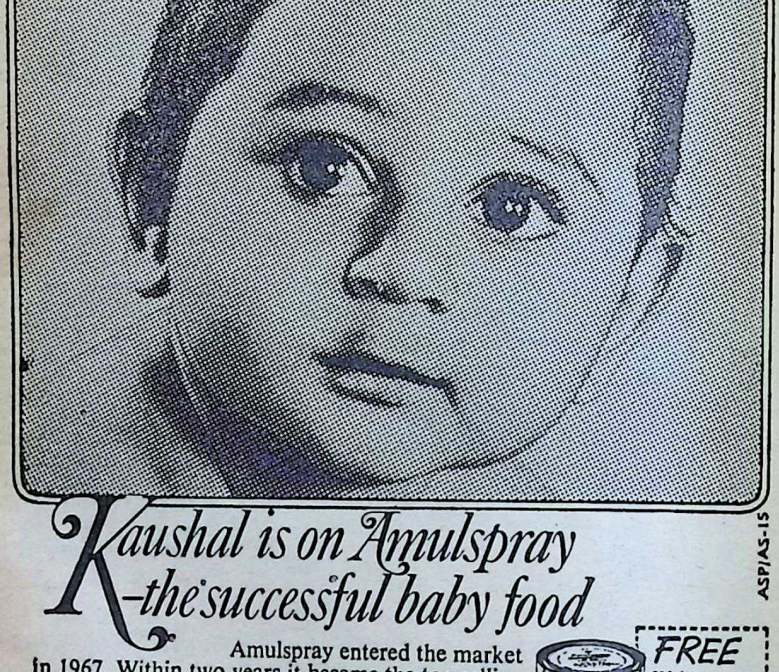

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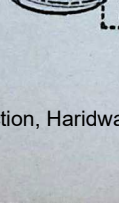

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or the snake stands for cosmic energy. The ocean of milk stands for *Ananda* beatitude. Vishnu's colour is blue like the sky, indicating his infinitude. He is Achyuta, because there is no rise or fall for him.

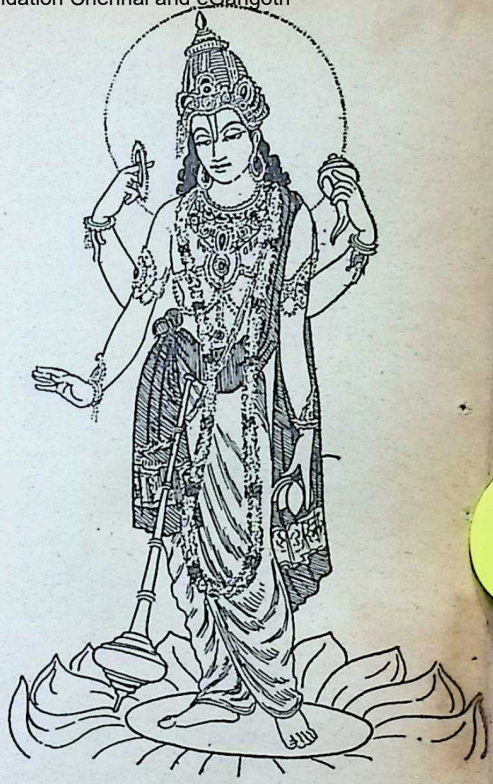
The four-faced Brahma rising from his navel is symbolic of his creative power. Brahma has four heads because he is the creator of the entire universe.

The *Chakra* or discus in one of the upper hands of Vishnu symbolises the cycle of time (*Kala-chakra*) whose whirlgig brings in consolation as well as revenges, according to *Varaha Purana*. It is also described as the *Dharma-chakra*, maintaining orderliness and proper functioning of the Universe.

The *Shankha* or conch in the other upper hand, according to the same *Purana* is the destroyer of *Avidya*, represented by darkness and silence. When Maha Vishnu touched Dhruva on his cheek with his conch, he removed Dhruvas' *Avidya*. Others say that *Shankha* represents *Nada-brahma*.

In one of his lower hands Vishnu holds the *Asi* (sword) or sometimes the club. The sword is meant to cut the knot of *Samsara* which man has woven round himself through numberless births. It is a weapon of detachment. If a club, it is for setting right the irregularities of the world, *dushta-nigraha* and *sishta paripalana*.

The lotus with the stem in the other hand of Vishnu, according to *Varaha*, represents Mother Earth eternally at work at her wheel of creation. Some would have it as representing the beauty and freshness in the cosmos.



Mahavishnu as Ranganatha or Lord of the stage, describes his real function, as the Master of this universe.

The *avataras* of Maha-Vishnu—*Matsya, Kurma, Varaha,* etc.—are considered to be allegorical representations of the stages of human evolution, reaching perfection in the human or Rama-avatara.

Krishna stands for one's own conscience.

Buddha is an empahsis on Ethics, Love and Service by which man becomes God.

The *Kalki-avatar* is the personification of the Law of Nature by which manifest universe turns into the unmanifest.

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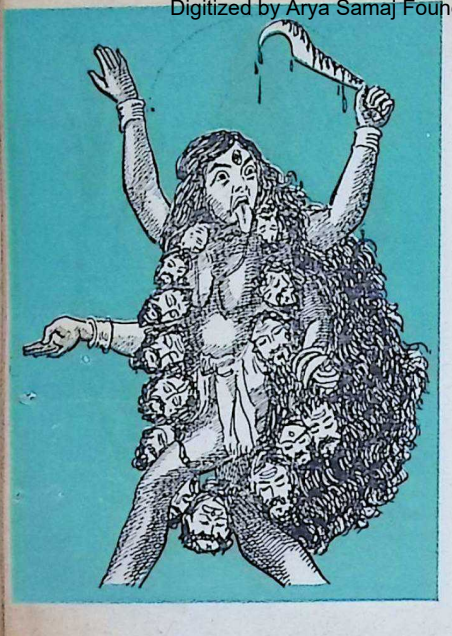

Shakti

If Siva symbolises cosmic Energy in it passive form, Shakti symbolises it in the dynamic form. The very name suggests it. It is difficult to separate one from the other and hence the concept of *Ardha-narisa*. The manifest universe is the handiwork of Shakti.

Varaha Purana explains Shakti in the form of Durga as symbolising the hounds of passion—love, hate, greed, vanity, illusion, contempt, envy, jealousy—let loose in the strife of the eternal spirit, struggling for victory over dying matter and finally, sublimating into eternal Good and Light, and these energies finally merging in the body of Durga.

Shakti is also identified with *Kundalini*.

The pictures of Durga or Kali are fantastic. She has ten heads showing that her powers are enforceable in all the ten directions. She holds a number of weapons, suggesting her omnipotence. She is the killer of Mahisha (buffalo) asura i.e. ignorance. Her sons are Ganesa—wisdom and Kartikeya—talented leadership. Lakshmi and Saraswati—wealth and learning—pay homage to her. So if you worship her, your ignorance will be removed and you will become wise, a leader, rich and learned.

In the pictorial and plastic representations of Shakti, there are many biological and allegorical truths. Kali is Shakti's destructive aspect. She is Time personified. Hence the garland of skulls, blood etc. She is dark because future is beyond one's ken. Her dishevelled hair and robes show her non-stop activity. She holds a drawn sword affirming that your and my life is mortal. Her upraised hand shows *abhaya* for one who has controlled his senses. Her lower hand shows *varada-mudra* or boon to her devotee.

In Lalita form, Shakti assumes her tender aspect. The noose in her upper hand is symbolic of attachment (*ragaswarupa-pasadhya*) ; the Ankusa or hook she holds in the other upper hand shows the Anger of righteousness (*krodhakaronkusojwala*) ; the sugarcane-bow in her left lower hand is Mind, which tastes sweeter as it matures or as it becomes more at the bottom than at the top, (*manorupekshu-kodanda*) ; the arrows she holds in sheath in her other lower

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hand are the five senses of perceptions (*Pancha tan-matra-sayaka*). Thus, she reflects Nature.

The *Sapta-shati* is an allegory on the liberation of human consciousness during its evolutionary process from illusions, limitations and attachments of the lower order. Her killing of Shumbha is destruction of the ego.

Kartikeya

Kartiyeka or Subrahmanya represents the highest state of evolution. He is the product (son) of Absolute Reality (Siva) and Transcendent Reality (Parvati). He is Immanent Reality. Etymologically Subrahmanya means one who tends spiritual growth.

Subrahmanya has six heads corresponding to the five senses and the mind. When these function harmoniously, man becomes God—that is the lesson.

Sometimes the six heads are equated to the Shat-chakras or plexuses in the body through which Kundalini is said to pass in Yoga. Others would have that the six faces represent the six attributes of God-head.

His twelve hands holding different weapons are collectively held to represent the manifold functioning or collective possibilities of the human spirit.

His two wives indicate God's *Jnana-shakti* and *Kriya-shakti*. His supreme weapon *Vel* or the luminous spear is *Medha* or supreme power of knowledge. Applied to man these three can be made to suggest will, emotion

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and cognition, which should function together for success. His vehicle peacock represents pride or ego to be trampled upon.

A significant name for Kartikeya is *Guha* meaning cave. That suggests God as the indweller of the human heart.

Conclusion

Finally, a word about the Hindu temples. Temples even as Rathas are replicas of the human body. The deity in the sanctum reminds us of the truth that God is seated at the heart of each individual. Parikrama suggests *pranayama*.

The high towers of the temples with their marvellous decorations and motifs denote man's aspirations, to Godhood of course, in all their richness, for which the sky should be the limit.

Deities are taken out from temples decorated and mounted on *Vahanas* or vehicles like the horse, the elephant, the Naga, the Garuda, etc., for two reasons. The first is to help even those who are unable to visit the temple with the deity's *darshan*—a case of God going out of the way to help man—and secondly, by these Vahanas, to show that God is the indweller of all creation. It also represents the different types of cosmic forces at work at God's will incessantly.

Thus, the spiritual truths are sought to be inculcated to us in ingenious ways. Let us learn at least some and become benefited. □ □ □

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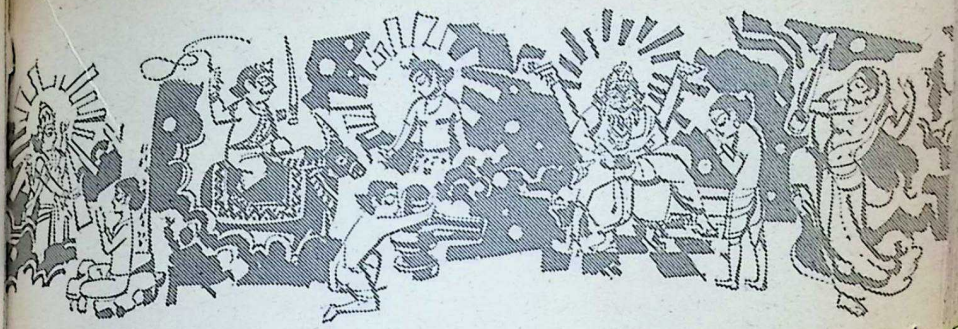

BHAKTI

T. V. VISWANATHA IYER

प्रह्लाद नारद पराशर पुण्डरीक
व्यासाम्बरीष शुक शौनक भीष्मदाल्भ्यान् ।
रुक्मांगदार्जुन वसिष्ठ विभीषणादीन्
पुण्यानिमान् परमभागवतान् स्मरामि ॥

Prahlada, Narada, Parasara, Pundarika
Vyasa, Ambarisha, Suka, Saunaka, Bhishmadalbyan
Rukmangada, Arjuna, Vasishta, Vibhishanadhin
Punyaniman, Paramabhagavatan Smarami.

THIS prayer to the Parama Bhagavatas is a prayer to the Lord Himself as the Lord declares 'In the case of those who are devoted to me, they are in Me and I am in them' (*Gita*, IX-29).

There is no more precious heritage to us than the lives and teachings of our Bhagavatas and Saints. Every part of India has produced them and they have been a great integrating force in the country. For, they have sung or spoken in different languages, only of the one God who took diverse forms.

God is love and love is God, and the same love, which binds man to man leads him to the source of Origin of his being. God is the loving friend of all — सुहृदं सर्वभूतानाम्. The Bible says 'Let us love one another; for love is God and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is Love'.

The *Gita* declares:

"The Lord resides in the hearts of all beings, O' Arjuna, and His power

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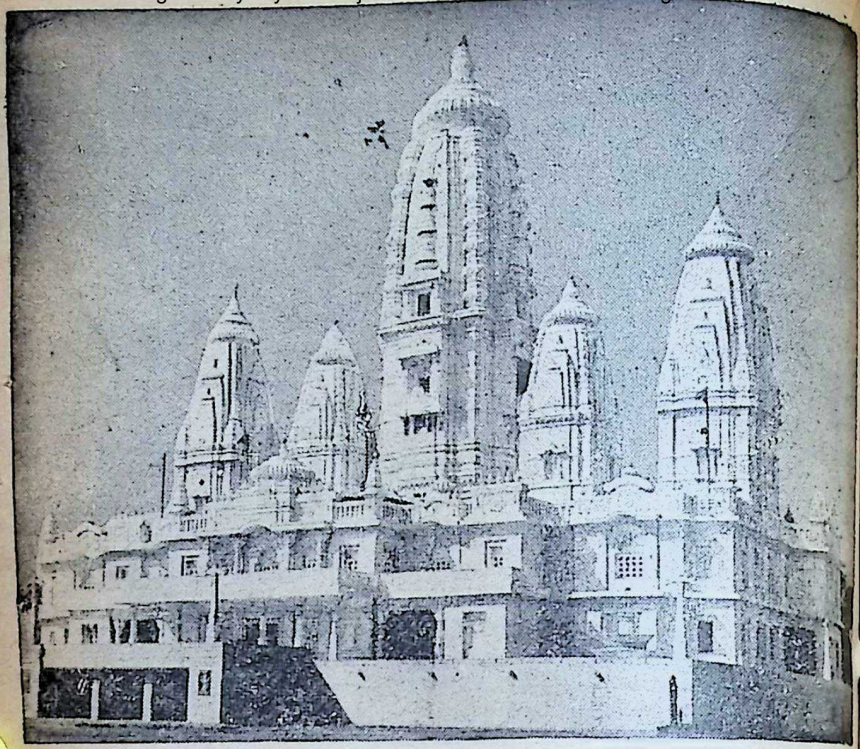

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causes all beings to revolve as though mounted on a potter's wheel. Flee unto Him for shelter and by His grace, you would attain the Supreme Peace, the Eternal State." (*Gita* XVIII—61, 62).

Bhakti is the path of devotion and love to that great Power behind all creation, the embodiment of all virtues. It is not a matter of occasional experience or a theoretical process, but a continuous effort to attune ourselves to God, with love and devotion. Being instinctive and natural, it is easily the best means of drawing the mind away from sensuous objects, false values and self-interest, enabling one to realise God. Religion to us is not any formal cult or dogmatic creed. It is a matter of deep experience. The heart is the birth place of religious life and God and man meet most naturally there. The heart's hunger for God is *Bhakti*. It is essentially inward, a life of earnestness and sincerity. The Bhakta is happy because of his communion with or centering himself in God.

Bhakti is itself the fruit of all other yogas and is the easiest and surest path to God. Its nature is infinite Supreme spontaneous love (*Parama Prema Rupa*), immortal ecstatic bliss (*Amritaswarupa*), leading to perfection (*Siddhi*). By attaining it, a man becomes intoxicated with joy and is immersed in it and is full of the joy of the Atman. *Prema* for God always goes with *Daya* or *Karuna* to all beings. It is the opposite of *Kama*. Devotion leads to detachment and liberation, whereas *Kama* or desire, leads to attachment and bondage. *Bhakti* is superior to other yogas, *Kama*, *Guana* and *Yoga*, because it is tl fruit attained by them all. It is itse both the means and the goal. It is genuine understanding and love f the rest of mankind. The basic id behind this is that there is a divi spark in every being. Look at a beings with an equal eye, seeing tl Self in all. Thus, *Bhakti* is not on intense devotion to God, but the mo sweetening and humanising of all r lations.

Bhakti transforms the whole huma nature. It is unmotivated and sel less. *Bhakti* implies faith, love fo God and for Him alone, dedicatin everything to His service and to th attainment of *Moksha* by personal de votion and complete self-surrende Absolute self-surrender and dedicatio of all works to God, mark the tru devotee. *Bhakti* is belief in God, t love Him, to be devoted to Him an to enter into Him—ultimate unremi ting Communion with God.

The Lord says in *Srimad Bhagave tam*:

> "My devotee is compassionate t wards all beings; he bears enmity t wards none; he is forbearing; h only strength is truth. Free from in purities, he looks with an equal ey upon all beings, and works for th good of all. His heart is unsullied b desires; self-controlled, sweet-tempe ed, pure, free from the consciousne of ego, serene, temperate, a master c his mind, having Me as his refug he meditates on Me steadily. Impe turbable, tranquil, patient, having th whole nature under his control, h seeks not honour for himself bu gives honour to all."

The easy and royal road given t us by the great Bhagavatas is to chan the name of Hari and to keep th

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company of the good, always thinking of and speaking about God. One may sing it loudly as in *Bhajan* or repeat it in whispers or even utter it in one's mind; but it must be constant and must become a part of one's being. For this, *Dhyana* is necessary. The chanting of the Name helps *Dhyana* and *Dhyana* makes the name potent. They are mutually complementary and helpful to each other. But many of us are weak, illiterate and ignorant. The Lord, therefore, says, one easier method to attain is to consecrate every little action, every little movement of the mind to Him. The Lord does not ask us to desist from action. He only says 'give up selfish work, for it creates bondage, and practise the primary virtues'.

"Whatsoever thou doest, whatsoever thou eatest, whatsoever you offerest, whatsoever thou givest away, whatsoever of austerities thou dost practise—do that as an offering to Me".

What is necessary is a devoted heart. Man can obtain very little by his own effort. Divine grace is necessary. Earnest longing for His grace is the only way to get Divine grace. Once he gets it, man does not ask for more.

The essence of *Bhakti* is declared by the Lord in the last three verses of Chapter XI of the *Gita*.

"Neither by the study of Vedas nor by penance, nor by gifts, nor by sacrifice, can I be seen in this Form as you have seen Me. But Oh! Arjuna, this Form of Mine can be seen, known, in its reality and entered into by only *single-minded devotion*. Oh! Arjuna, he, who acts Me, depends upon Me, devoted to Me, gives up attachment, is without hatred towards any being, reaches Me." (*Gita* XI—53 to 55).

The Lord roundly declares in the *Gita* that devotion to Him consumes all evil.

"Swiftly does he become a soul of righteousness and obtains lasting peace, O' Son of Kunti, Know that for certain that MY devotee never perishes." (*Gita* IX—31).

One of the most significant services that the great Adi Sankara has done is to foster the sense of devotion to a personal God—*Ishta Devata*—by his lovely and soul-stirring stotras of great sweetness in favour of a personal God. That Sankara, who is an ocean of knowledge, Jnani unsurpassed, an advocate of non-dualism, should have done this, is a great pointer to the need of devotion to reach the goal. He is against any one developing a bump of egotism and self-importance as expert in the divine art of work or wisdom or meditation. When wisdom is integrated with life and issues out in action, it becomes devotion. The refrain of the great and melodious *Bhaja Govindam* is:

भज गोविन्दं भज गोविन्दं
भज गोविन्दं मूढमते।
संप्राप्ते सन्निहिते काले
नहि नहि रक्षति डुकृञ्करणे ।।

Of the several delusions man has, pride of knowledge is one. Sankara says that knowledge without devotion to God is useless. He wants the foolish mind to dethrone the pride of knowledge and enthrone instead, devotion to God.

Sri Ramanuja says equally clearly "*Bhakti* is of the intellect and the discipline of the Will".

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Love is not a passive sentiment or an idle emotion, a fleeting fancy, but an attitude of life, involving mind, feeling and will, strong, deep and enduring. It is a continuous effort. There is only one sin—*selfishness* and there is only one virtue—*Love*.

According to the *Gita*:

"There are four types of devotees who adore Me, O! Arjuna, the sufferer, the seeker of truth, the seeker of wealth and the wise, O! Chief of Bharatas" (*Gita* VII—16).

Draupadi in the court of Duryodhana stands for the sufferer; Dhruva, who sought the highest position, for the seeker of worldly boons; Uddhava and Arjuna, for the seekers of truth; Prahlada, Suka, Narada and others, for the wise, or knowers of Truth. All Bhaktas are, no doubt, spiritually great, all are high and noble, but the wise is, as it were, the very Self of the Lord.

Disinterested love is real devotion and Prahlada is the best devotee. The Vaishnavas of the Bengal School do not feel satisfied even with Supreme Devotion (*Para Bhakti*). According to them, the Bhakta must cultivate the same feeling towards God as a female lover bears towards the beloved. Intense infinite love is of the nature of infinite supreme bliss. Union (*Aikya*) with God and infinite unbearable grief (*Viraha*), for him. These two experiences are like the obverse and reverse of one and the same coin. This is best seen in the life of the Gopis of Gokula-Brindavan. The realization of Love is the supreme object of the attainment of Jiva. The Love is the goal, the re

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pository of All Bliss. At this stage the copper of devotion is turned into the pure gold of Divine Love.

Though devotion is one, it has eleven forms or aspects. (1) Love of the glory of God's Divine qualities—e.g. Sukadeva; (2) Love of his beauty—e.g. Sages of Dandaka forest fascinated by Rama's divine beauty, who asked to be born as Gopis if they wanted their desire to be fulfilled; (3) Love of worship—e.g. Markandeya and others; (4) Remembrance of God—e.g. Prahlada, Dhruva and others; (5) Love of service to God—e.g. Hanuman, Appar etc.; (6) Love of God as friend—e.g. Arjuna, Uddhava, Sundaramurthi and others; (7) Love of God as child—e.g. Nanda and Yasoda, Vasudeva and Devaki; (8) Love of God as the beloved—Rukmini, Radha; (9) Love of *Atmanivedana*—Total surrender like Mahabali; (10) Love of oneness with Him—Sankara, Sanandana, Gnanasambanda and others; (11) Insufferable anguish at separation from Him—Gopis, Nammalwar, Manickavachagar.

The true devotee is "he, who has no ill-will against any being and who is friendly and compassionate, far from egoism, and self-sense, and even-minded in pain and pleasure and patient". (*Gita* XII—13).

The Lord Himself has defined a Bhakta in these words: मत्कर्मकृत् मत्परमः मद्भक्तो that is "One who does God's work, for him God is the Highest, One who sacrifices to God".

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He also declares "He who sees ME (the Universal Self) everywhere and sees everything in ME—I am never lost to him and he is never lost to ME" (*Gita*, VI-30).

Answering Uddhava, the Lord says, "Of all the paths to ME, who am the goal of the sages, the path of love is the happiest and the best".

नमामी नारायणपादपङ्कजं,
करोमि नारायण पूजनं सदा।
वदामि नारायणनाम निर्मलं,
स्मरामि नारायण तत्वमव्ययम्॥

"May we therefore always worship Narayana, utter his pure name and contemplate on his Tatva and surrender ourselves to his lotus feet."

—*Mukundamala* (38).

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MAHARASHTRA'S MARCH .....

Having achieved freedom, the country set as its next target the achievement of democratic socialism. The three pronged plank to achieve this consists of land for the tiller, increased production and provision of social services. Maharashtra's achievements in each of these spheres are not only encouraging but greatly inspiring.

* 3,78,000 hectares of Government land has been distributed to the landless; 72 percent of this land has gone to Backward Classes.
* Eight lakhs ninety eight thousand nine hundred tenants have been declared as owners in respect of 10 lakh 13 thousand 656 hectares.
* Under the Land Ceiling Act, 25,032 hectares land has been distributed to 6,000 landless and other persons.
* 60.81 lakh hectares, spread over 7,559 villages, have been consolidated.
* 21,559 families of landless labourers have been given financial assistance to the tune of Rs. 3,22,00,000 to settle on fallow lands. Besides government has spent Rs. 42,53,000 on 20 model colonies, consisting of 1,358 families.
* The State food production in 1969-70 has gone up from 76 lakh tonnes to 81 lakh tonnes in 1970-71.
* There are over 41,000 Cooperative Societies with a membership of 94 lakhs; their paid-up share capital Rs. 196 crores; their funds Rs. 289 crores; working capital Rs. 1,257 crores and loans advanced by them amount to Rs. 285 crores. The participation of the State Government in the share capital of the cooperative institutions is in the order of Rs. 31 crores.
* Wards of guardians whose annual income does not exceed Rs. 2,400 get free education up to S. S. C.; while those with less than Rs. 1,200 get the benefit at all levels of education. This has expanded the educational programme so much that, there are to-day 44,535 primary educational institutions with 65.10 lakh students; 5,313 secondary schools with 19.85 lakh students and 515 collegiate institutions with 3,30,177 students.
* In 70-71 alone 31,520 students belonging to the backward classes received scholarships amounting to Rs. 2,05,00,000.
* In the tenements built by the Maharashtra and the Vidarbha Housing Board 20% accommodation is reserved for those belonging to the Backward Classes.
* Over 12,000 villages in the State have been electrified..... and 1,95,000 agricultural pumps energised.
* Work on 31,442 wells has been completed to improve drinking water supply in rural areas, covering 3,570 villages.
* 64,212 km. of roads serve the rural and urban population of the State.
* 41 major and medium and 166 minor projects (Under state sector) creating an irrigational potential of above 8 lakhs hectares, have been completed.

TOWARDS DEMOCRATIC SOCIALISM

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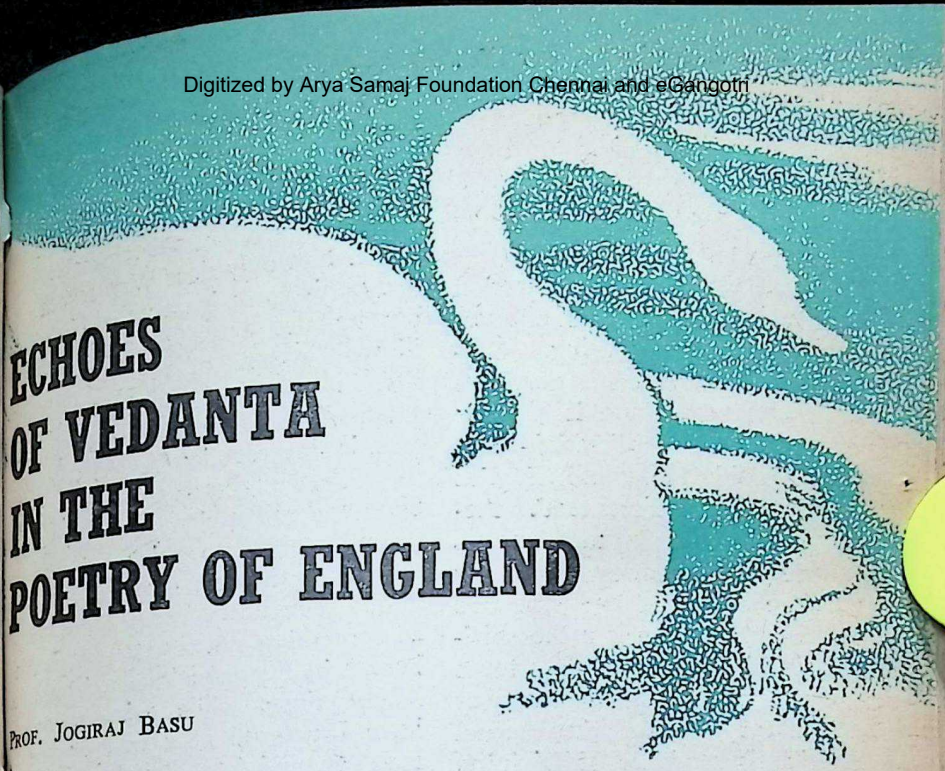

ECHOES OF VEDANTA IN THE POETRY OF ENGLAND

PROF. JOGIRAJ BASU

IN this essay we shall make an attempt to show how some doctrines of Vedanta have been unwittingly expressed and confirmed by some of the poets of England.

The Upanishads assert in unmistakable terms that the whole universe of names and forms, the world of being and becoming, springs from the Supreme Godhead, the eternal existence, consciousness and bliss, and, at the time of dissolution, returns to its fountainhead. Says the *Taittiriya-Upanishad*, 'All these beings spring from the Supreme Being, are sustained by it, and return to the same Absolute at the time of dissolution.' Our life on earth is, in fact, a sojourn. The senses cloud our vision and lead us further and further away from our spiritual mooring as we come of age. Senses dupe us and turn us into worldlings. The eternal and boundless Supreme Soul is, as it were, limited by the sense organs and the body. The Universal Soul shackled by the body becomes the individual soul; Paramatma becomes Jivatma. Because of the presence of the soul, the spark of the divine, the senses or the worldly attractions fail to dupe man fully from his divine mission. This metaphysical conviction finds expression in the poems of many English poets. Wordsworth, for example, in his famous *Immorality Ode* sings in mystic rapture:

'Our birth is but a sleep and a forgetting

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The Soul that rises with us, our life's star
Hath had elsewhere its setting
And cometh from afar:
Not in entire forgetfulness
And not in utter nakedness
But trailing clouds of glory do we come
From God, who is our home.'

Our life on earth is a preparation for the life hereafter; it is a quest after the source of our being. Notwithstanding the worldly comforts and carnal pleasures there is a sense of discontent and dissatisfaction. Matthew Arnold, the noted English bard, calls it 'divine discontent'. According to him though man moves further and further away from his source as he comes of age still this 'divine discontent' keeps up the spiritual urge in him and ultimately turns his mind to God. Though man moves away from the shore of the Eternal Ocean which is symbolic of Divinity, and walks inland, still from time to time, in Arnold's language, he is visited by the 'Scents and murmurs of the infinite Sea'. Thompson, the mystic poet, calls this divine discontent or divine urge in man 'hound of heaven' in his well known poem similarly entitled. Here the hound is symbolic of divine presence of love of God. In this poem he describes in wonderful imagery and language how the urge for God haunts man in every walk of life from birth to death,—even beyond. Man falls a victim to the lure of the flesh and hears not the call of the Spirit; but the spirit, the love of the Almighty, follows him day and night throughout his life and ultimately leads him on to the realisation of Godhead.

Vedanta holds that the world is not real; it is an appearance, not real. It appears to be real but it is not the permanent all-abiding Absolute Reality. It is a fleeting show, an ephemeral entity having phenomenal reality alone. Not only does Wordsworth embody this truth in some of his poems but he also actually experienced the illusory nature of the world in his life in states of mystic trance that often visited him since his boyhood. In his introduction to the *Immortality Ode,* he records this experience in clear and umambiguous terms: "I was often unable to think of external things as having external existence and I communed with all that I saw as something not apart from, but inherent in my own immaterial nature. Many times while going to school have I grasped at a wall or tree to recall myself from the abyss of idealism to the reality." He calls the earth "an unsubstantial fairy place" in his popular piece *To the Cuckoo.* Vaughan, the devotional poet, foreshadows these metaphysical convictions of Wordsworth in his famous poems Retreat, Childhood, Eternity, etc. He calls the world 'a shadow, no substance'. 'time, not Eternity', and describes human life on earth as only an arc of the complete circle preceded by the antenatal and followed by the postmortem existences of the soul and that complete circle represents Universal Soul which has no beginning, no middle and no end. The statement that life on earth is only an arc of the circle, an expression or manifestation mid-way between two unmanifested and unknown phases in

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reminiscent of the following stanza of the Gita:

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत।
अव्यक्तनिधनान्येव तत्र का परिदेवना ।।

i.e., O descendant of Bharata, beings are unmanifest in their origin, manifest in their middle stage and again unmanifest in the state of dissolution. Hence there is no cause for lamentation.

The conception of the Absolute as a circle reminds us of the saying of our Master,—'When beginning is the end it is circle,' i.e. no more beginning, no more end. In the eulogy of Guru uttered by a devout Hindu daily, God is described as *Akhandamandalakara* i.e., endless circle.

Long before Vaughan and Wordsworth, the great Shakespeare described the illusory character of phenomena in superb language through the mouth of Prospero in his famous Comedy *Tempest* as follows:

'The Cloud-clapped towers, the gorgeous palaces,
The Solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve
And, like this insubstantial pageant fade,
Leaves not a rack behind. We are such stuff
As dreams are made on'.

Crossing the bounds of Platonic idealism these lines savour of the Vedantic doctrine of Maya or illusion. The great Victorian, Tennyson, also affirms this fact when he sings,—

'The hills are shadows, and they flow
From form to form, and nothing stands;
They melt like mist, the solid lands,
Like clouds they shape themselves and go'

—*In Memoriam* CXII.

Everything vanishes but the substance remains; the form passes away the Spirit abides. To establish this truth in the very next line following the above stanza Tennyson says,—

'But in my spirit will I dwell' (ibid) —I will dwell in my spirit eternally though my physical form will undergo transformation and crumble down.

In the excerpt from Wordsworth's introduction to *Immortality Ode* cited above, the poet makes an important observation that external objects are not different from mind; they are 'not apart from but inherent in' man's 'own immaterial nature.' This observation has the sanction of his personal mystic experience and as such carries conviction to the mind of the readers. His mystic realisation proves that there is no fundamental difference between the so-called mind and matter; in reality both are the expressions of the Supreme Spirit.

The Absolute has assumed all these different names and forms; the Upanishad says,—*Rupam Rupam Pratirupam babhuva.* After creating the different objects the Absolute permeates and pervades them through and through; *Tat Srstva tadevanupravisat.* In the words of our Master Sri Sri Ombaba,—Just as waves, foam, bubble, ripple, vapour etc. of the infinite ocean are nothing but water in reality, likewise trees, earth, man, sentient, insentient, knowledge, nescience, visible, invisible,—all objects whether perceived or imaginary are but the manifestations of that one Infinite Being.' Blake strikes home this great truth when he sings in the following strain:

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'Man looks out in tree, herb, fish, beast
Collecting up the scattered portions of his immortal body,
Wherever grass grows or a leaf buds
The Eternal Man is heard, is felt.'

He calls the Supreme Spirit 'Eternal Man', i.e., 'Paramatma'; whereas personal man is 'Jivatma'. In heavenly strains does Wordsworth codify this truth in his *Tintern Abbey* in inimitable words:

'Whose dwelling is the light of the setting suns,
And the round ocean and the living air
And the blue sky, and in the mind of man:
A motion and a Spirit that impels
All thinking souls, all objects of all thought,
And rolls through all things.'

Shelley also lends support to this Vedantic truth when he sings rapturously in his *Adonais* about the eternal Spirit:

'The One Spirit's plastic stress
Sweeps through the dull dense world
And bursting in its beauty and its might
From trees and beasts and men into the Heaven's Light.'

Thus these poets conceive the Universe as the expression of pure thought wiping out the line of demarcation between mind and matter, sentient and insentient. From this ultimate standpoint all created beings are charged with consciousness, existence and bliss of the pure Spirit; hence nothing is mean or trivial. Every object is a manifestation and souvenir of the Supreme Beloved. Hence, Robert Bridges calls the world the 'testament of Beauty' in his long poem of the same caption. Hence it is that Vaughan, the great mystic, maintains that even the dust or dirt of this earth is not to be ignored because it is instinct with the glow of divine warmth and reminds the Seeker of God:

'And here in dust and dirt, O here
The lilies of His love appear'
—*The Revival.*

According to Vedanta this 'One Spirit' is eternal and unchanging; it remains one and immutable in the midst of all changes; it is the unity underlying the apparent diversity, the Eternal One in the midst of fleeting many, the Concord in discord. Shelley utters this Vedantic truth all unawares when he writes,—

'The One remains, the many change and pass;
Heaven's light forever shines, Earth's shadows fly.' —*Adonais:*

Tennyson goes further and asserts,—

..... That Infinite
Within us, as without, that All-in-all
And above all, the never-changing One
And ever-changing many.'

In these lines Tennyson depicts the Supreme Soul as simultaneously immanent and transcendent. It is, to use his words, 'within us, as without;' again, it is 'all-in-all and over all.' The Upanishads describe Brahman, the Absolute Reality, as at once immanent and transcendent. It is the soul of the Universe, Soul of man and transcends the limitations of time, space and sound. Sri Sankaracharya while commenting on the Upanishads in general and Brhadaranyaka Upanishad in particular, repeatedly stresses on this simultaneous immanence and transcendence of the Supreme Spirit.

Tennyson is also right in his observation that the ever-changing many is not independent of the never-changing One. In fact, the never-changing One, the Eternal Spirit, has assumed the diverse forms of the ever-changing many. He who realises this truth per-

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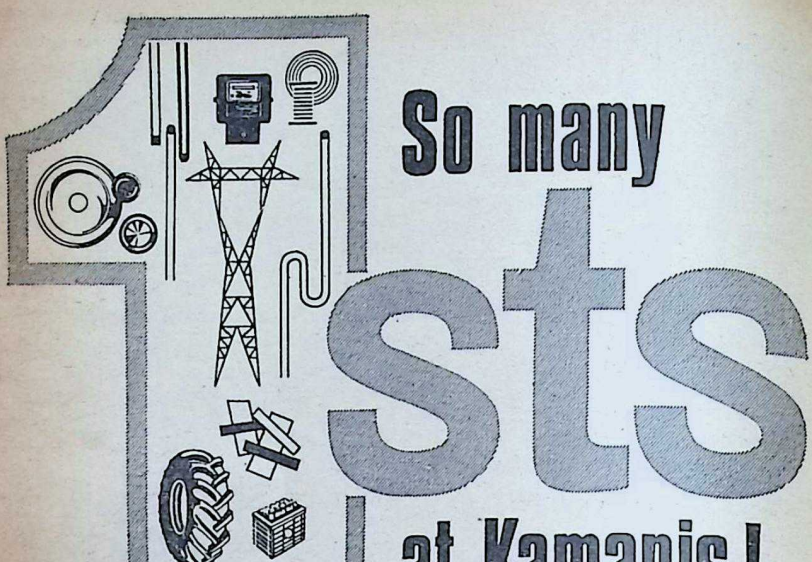

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ceives One and not many. This perception of One Reality and not diversity, this realisation of concord in apparent discord is the bed-rock of mysticism. Such perception is termed mystic vision. The Lord states in the *Gita*,—

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि
सात्त्विकम् ॥ १८–२०

i.e. know thou that knowledge to be pure by which One Indestructible Being is perceived in all beings as Unity in diversity.

The realisation of Brahman consists in establishing unity in diversity, in doing away with the many, visualising One and not many. This realisation of One and not many, unity and not multiplicity is, in fact, self-realisation and this is the purport of the Vedantic injunctions of 'Tattvamasi' (तत्त्वमसि) and 'Aham Brahmasmi' (अहं ब्रह्मास्मि) 'That art thou' and 'I am Brahman.' 'I' in the highest sense is the Supreme Soul; due to nescience it appears as an individual entity. In his book *What is Life* observes Schrodinger in the concluding chapter on 'Determinism and Freewill, " 'I' in the widest sense of the word, that is to say, every conscious mind that has ever said or felt 'I' am the person, if any, who controls the motion of the atoms according to the laws of nature. Consciousness is a singular of which the plural is unknown." This God-realisation is really the realisation of the Self, by the Self in the Self, and it strikes out duality as the personal 'I' is lost in the Eternal 'I'. The Upanishads hold that the knower, knowable and knowledge,—seer, object of sight and vision, all merge into One indivisible entity in the act of self-realisation. In the language of the renowned philosopher Eckhart,—'God and I are one in the act of my perceiving Him.' Sings the Sufi poet of Persia, Fariduddin Attar 'Pilgrim, Pilgrimage and Road was but myself towards myself.'

The Vedantic doctrine of the post-natal existence of the Soul after it had run the race of life on earth and the absorption of the individual soul into the All Soul finds expression in the writings of several English poets of whom Shelley, Emerson and Tennyson stand out pre-eminently. In his *Adonais* Shelley describes the mutability of the body and immortality of the human soul which resolves back to its fountain, the Supreme Soul, shuffling off the mortal coil,—

'Dust to dust! but the pure spirit shall flow
Back to the burning fountain whence it came,
A portion of the Eternal, which must glow
Through time and change, unquenchably the same.'

(XXXVIII).

Freed from the trammels of the body the individual soul loses itself in the All Soul; he is no more a visible physical entity, but, in the words of Shelley:

'He is a presence to be felt and known
In darkness and in light, from herb and stone
Spreading itself where'er that Power may move
Which has withdrawn his being to its own:
Which yields the world with never wearied love,
Sustains it from beneath, and kindles it above'.

(ibid XLII).

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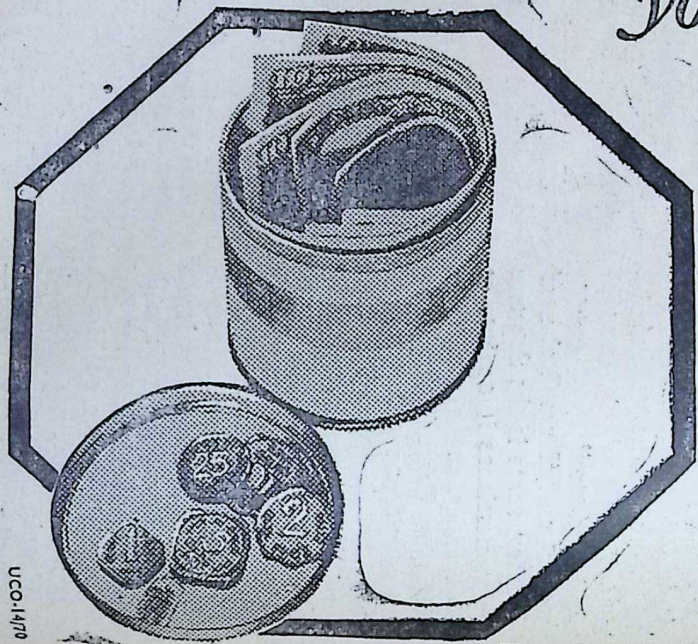

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Shelley, an ardent follower of Plato, surpasses Platonic idealism in the above two stanzas and unwittingly reproduces the Vedantic doctrine of the transmigration of the Soul and metempsychosis. He describes the disembodied soul of Keats in these stanzas. But Shelley's statement does not clarify the point as to whether the individual soul completely loses its identity or individuality after expiry and whether a man should undergo successive births to attain final liberation termed Mukti, Moksha, Kaivalya, Nirvana, etc. in our scripture. Shelley does not point out the difference between death and emancipation or salvation. There must be some difference in the post-mortem state of a soul which is not liberated and that which has attained final liberation. The pertinent question of rebirth crops up in this issue and Christians like Mahommedans do not admit reincarnation. We do not know whether Shelley believed in the doctrine of rebirth. If he did not it is hard to explain how a man can attain liberation in one single birth. There is reason to believe that Tennyson believed in reincarnation. In his famous elegy on his deceased friend Hallam Known as 'In Memoriam' he clearly states in unambiguous language that man has to undergo a cycle of births to attain final emancipation. The soul of a person who has not attained liberation retains its individuality though merged in the All Soul when disembodied:

'The each, who seems a separate whole
Should move his rounds, and fusing all
The skirts of self again, should fall
Remerging in the general Soul'
(XLVI).

The line, 'should move his rounds' refers to the series of births he undergoes till he attains his goal. Individuality lasts after death and the soul is not fully absorbed into the Godhead. After several births and deaths when man is spiritually fit for final liberation his soul finally shakes off the body, the 'skirt of Self' and is wholly absorbed in the All Soul.

An awakened soul has to wait so long as his body persists to be absorbed into Godhead, his Supreme Beloved. Hence he regards his body as a barrier, a veil that curtains him off from his God. Hence he, intolerant of the delay of union, prays for the annihilation of his physical existence. Down the ages this prayer, this cry, is heard amongst apostles, aspirers, Yogins and mystics. This limitation of flesh that hangs as a curtain between the Supreme Spirit and embodied Soul, is termed the curtain of Mim (मिमेर परदा) by the Sufi mystics. The term Ahad (आहद) means God and Ahmad means the 'Messiah'. A mim or 'म' differentiates Ahmad from Ahad and hence one should remove the curtain of 'Mim' for full God-realisation. The fleshly veil curtains God from man. This cry is heard in the poems of devotional poets of England as well, such as Vaughan, Donne, Crashaw, Herbert, Bishop King and the like. Couched in beautiful language Vaughan, sends forth the passionate cry of his soul to his Beloved Lord:

'This veil I say is all the cloak
And cloud that shadows Thee from me;

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What's missing here ?

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Jumbo Jets will soon bring past India many thousand more people than have ever come this way.

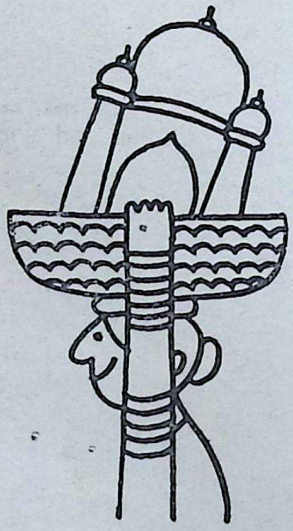
They will need clean, comfortable accommodation; at least 23,000 more hotel beds are required by 1974. Wholesome, hygienically prepared food, more shops, restaurants, recreation facilities...all these are necessary now. Above all, a smiling, friendly welcome must await our visitors to make their visit a happy one.

What are we doing about it ?

The Government is taking an increasingly active part to help build more hotels, improve air and transport services, provide new and better tourist facilities.

But Government effort alone is not enough. Tourism is everybody's business. Because people benefit wherever the tourist travels. Wealth flows from affluent countries to the less affluent, and within the country from the developed areas to the less developed and from the richer strata of society to the less rich. Everyone benefits from tourism.

So, join us in our efforts. Let us give the tourist the amenities he needs and see that he goes home happy. Each happy tourist means so many more will come next year. Shouldn't be too difficult for us. Isn't ours one of the world's oldest traditions in hospitality ?



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send back a friend.

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This veil Thy full-eyed love denies,
And only gleams and fractions spies
O take it off. Make no delay
But brush me with Thy Light.'

Only the rapt mystic, an apostle can
and forth such a prayer which springs
orth from the innermost recesses of
is heart in the highest flight of de-
otion.

The renowned poet T.S. Eliot ounds off his famous poem *Waste Land* with the words—'Daw Daw Daw' referring to a teaching of the Brhadaranyaka Upanishad couched in three identical Sanskrit alphabets 'ददद' which are the initial letters of three instructions viz. 'Damyata' (Self-control), 'Datta' (i.e. Dana meaning gift, and 'Dayadhvam' (i.e. 'daya', kindness to all). Some poems of Yeats are Vedantic in essence and tone.

Another poet, Edward Carpenter, in chapter of his book *Towards Democracy* has incorporated the English rendering of the eleventh Canto of the Gita which is very popular for its description and eulogy of the universal form (Visva-rupa) of the Lord. The prose writers are not taken into account in this essay; otherwise Somerset Maugham alone would have been an illustration in point.

We have not taken into account in this essay the poets of America but in passing we may mention a few. Walt Whitman's *Leaves of grass* is pantheistic and semi-Vedantic in tone. Aldous Huxley's *Perennial Philosophy* and various mystical writings sing of the yearnings of the individual soul for the All Soul. Of all American poets and writers it is Emerson of hallowed memory known as the Great Vedantist' and 'Sage of Concord' whose thoughts and some poems breath pure Vedanta. Born in 'Concord' in 1802 he was in constant quest of truth. Western culture and wisdom failed to provide him with the solution of his mental problems. He went to England to visit Carlyle and discussed with the latter the unsolved philosophical problems that beset his mind. In the course of conversation Carlyle picked up a book from his table and said to Emerson, 'This is a most inspiring book; it has brought comfort and consolation in my life. I hope it will do the same to you. Take it and read it'. This book is no other than the first English translation of the *Bhagavad-Gita* by Charles Wilkins which was published in London in 1785. It was published in all other European languages afterwards. Emerson took the book from Carlyle and read it.

He not only derived great consolation and calm of the inquisitive spirit from this 'Song Celestial' but also was able to solve the metaphysical problems that pestered his mind. After reading and understanding the basic teachings of Gita, Emerson wrote his famous poem of four stanzas entitled 'Brahma'. He has tried to put in these short and pithy four stanzas the quintessence of the doctrine of Soul as adumbrated in the Gita. As a result the western reading public could not understand the poem. Swami Abhedananda, the worthy successor of Swami Vivekananda in America, explained the poem clearing the references of Gita to the American readers. Emerson believed in reincarnation or rebirth. In his essay entiled *Experi-*

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ence he embodies this belief in clear and unambiguous language. He says, 'We wake and find ourselves on a stair. There are stairs below us which we seem to have ascended; there are stairs above us, many a one, which go upward and out of sight.' The word 'stair' refers to the stairs or stages in the process of evolution, stages of the progress of the human soul. We have already crossed many of the stairs; now we are on a certain rung of the ladder of progress, and we are moving upward. Thus Emerson did not believe in the idea of one single birth or in the fact that perfection can be attained in one single birth.

Instances of unwitting or conscious acceptance and confirmation of various tenets of Vedanta by current poets of England and America may be multiplied. The above discussions prove that the doctrines of Vedanta or Upanishads are eternal truths; this is why crossing the geographical bounds they reverberate in the hearts of Saints and poets of the West as well, and find expression in their writings. This fact also proves that truth is not the monopoly of any time or clime; it abides in all ages and all lands. □ □ □

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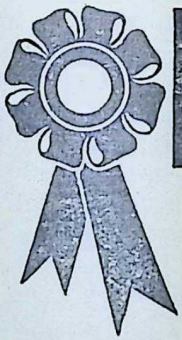

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Sri Raghavendra Swami of Mantralaya

300th Anniversary Tribute

DR. P. NAGARAJA RAO

MONG the great saints in Sri Madhwa Sampradaya, the name of Raghavendra whose mortal remains are enshrined in the Brindavan at Mantralaya, a village on the Tungabhadra river, nine miles away from the station in the Adoni Taluk of Andhra Pradesh, stands as the foremost benefactor. He has illumined most of the works on them. He has practically left no work of Madhwa or his immediate commentator Jayatirtha uncommented. He has directly commented on the text of the ten Upanishads, the *Gita* and the *Brahma Sutras*. Over forty works are attributed to him. He has also directly commented on the *Rig Veda* texts. His *Vijayasudha—Parimala* is the most renowned and poular commentary on Jayatirtha's work. He is known by his work and is described as *Parimalacharya*. His commentary on Vyasaraja's *Nyayamrta* and *Tarkatandava* are celebrated for their clarity. His exposition of Vyasaraja's *Chandrika* is marvellous. He himself hailed from a family of Vainikas and was also an expert player on the Veena. He entered his Brindavan on 1671 A.D.

The intellectual heritage he has bequeathed is significant and has added greatly to a proper understanding of the philosophy of Sri Madhwa. The characteristic feature of his commentaries is its soulful brevity—sweet and short, leaving out nothing necessary.

His influence is not only confined to the illumination of Sri Madhwa's writings and the works of Vyasaraya and Jayatirtha but it extends to the entire humanity not only in his life but long after his death also. He is a veritable spiritual saviour of men.

The life and works of Sri Raghavendra are set down for us in two books —*Raghavendra-Vijaya* of Narayanacharya, the saint's sister's son. The book is in ten cantos on the model of

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Sri Madhwa's Life—*Madhawa Vijaya*. It is translated into English by Sri Gururajachar, Brindavan office, Mantralaya. The second work is *gurugunastavana* of Vadindra and it is translated into Kannada with two commentaries by the editor of *Parimala*, Sri Vidwan Raja Gururajacharya. We get all the details of his life from these two works.

Sri Raghavendra was the son of Timmannachar and Gopikamba of the Gautama Gotra. He had a sister and an elder brother. The elder brother educated him under the guidance of his brother-in-law Lakshminarayanachar, and got him married when he came of age. He lived for a number of years in Kumbakonam with Sudhindra. Raghavendra's preashrama name was Venkatanatha, and he showed remarkable powers of intelligence. It is current in tradition that Venkatanatha every night wrote his comments on *Nyayasudha* after listening to his master in the morning. His mastery of the sastra, his devotion to the Lord, his acute powers of argumentation and deep understanding of the intricacies of the texts convinced Sudhindra that he should ordain Venkatanatha as a pontiff. He asked him to give his consent; Venkatanatha would not readily do so, for he had a son and a wife. He planned to run away, which act on further thought, he gave up, fearing the displeasure of his Guru. In the 6th chapter of *Raghavendra Vijaya*, we get a vivid picture of the vision of Sarada insisting on him to take *Sanyasa* and serve the cause of Madhwa philosophy. The vision strengthened his resolve and he took charge of the wor-

ship of *Mula Ramachandra* a[illegible] came the pontifical head.

After coming to the *Pitha*, h[illegible] dertook a long pilgrimage and v[illegible] several shrines in Ramesvaram, [illegible] nad, Kolhapur and other place[illegible] Udipi he made the *icon* of *San[illegible] Gopalakrishna* and worshipped i[illegible] this day, in the Raghavendra *ma[illegible]* icon is worshipped and *yantras* ([illegible] man) are give to men with the [illegible] ing of the icon.

Several miracles are on record [illegible] two of them stand out as witne[illegible] his powers. He had blessed an i[illegible] rate man to utter his name whe[illegible] danger. This boy was one Venk[illegible] who remembered the name and [illegible] he was once harassed to read a l[illegible] on his tour by a Muslim, Siddhi M[illegible] nad Khan, Governor of Adoni, [illegible] was able to read with the blessing [illegible] Raghavendra. Since then he was [illegible] pointed Dewan of the State and [illegible] came prosperous. It was this M[illegible] that gave the village *Mantralay[illegible]* Raghavendra (vide Madras D[illegible] Gazette, Reprint, 1916, ch. XV. A[illegible] Taluk P. 213).

It is now three hundred years [illegible] he attained samadhi, but his influ[illegible] as a benefactor of his devotees [illegible] been ever on the increase. M[illegible] rush to him to get relief, to have [illegible] diseases cured, to have progeny, [illegible] get over insurmountable diffic[illegible] and return happy. The men who [illegible] to him in devotion are not m[illegible] Madhwas, but all classes of men [illegible] longing to different communities [illegible] effects the marvels from the ine[illegible] stible fund of his *punya tapa[illegible]* which he has no other use.

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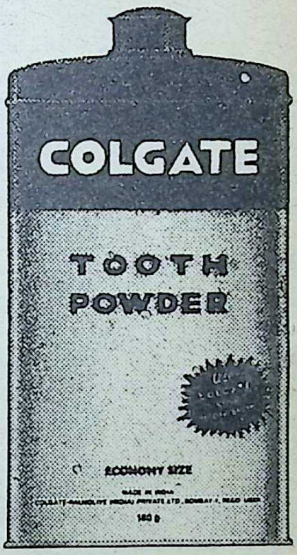

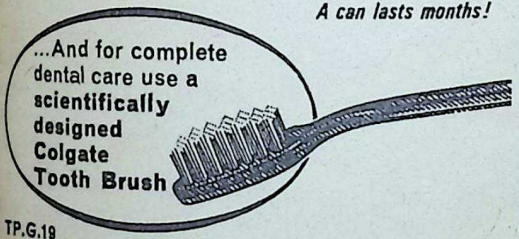

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In the Annual Number of the Bhavan's Journal, *1970, we began a new feature—Living Great. A long, grand procession of messiahs was presented to our readers, beginning with an account of His Holiness Jagadguru Sankaracharya of Kanchi. In this Annual Number, we present three more among this grand procession.*—Ed.

H.H. Jagadguru Abhinava Vidya Teertha

Sri Sankaracharya of Sringeri

M. SUNDARESAN

THAT Adi Sankaracharya chose to establish Sri Sarada Peetam at the river bank of Tunga at Sringeri is significant for more reasons than one. The universality of life was seen by him at the spot where he dedicated the Throne of Transcendental Wisdom for Goddess Sarada. The atmosphere was a haven of peace and harmony, free from enmity and in that he witnessed a strange spectacle of a cobra protecting a frog in the throes of confinement from the heat of the sun by spreading its hood. Even to-day natural enemies shed their animosity in that holy atmosphere at Sringeri. Known formerly as Rishyasringagiri—the ashrama of Rishyasringa and his father Vibandaka Maharishi—and later as Sringagiri, the present Sringeri has to privilege of association with mentions in the two great Epics, *Ramayana* and *Mahabharata.* Sringeri's contribution to the birth of Lord Rama, a divine incarnation in human form, was an advance forecast of Adi Sankara's advaita philosophy that the Universe is Cosmic Love and Cosmic Consciousness. To this was added later by Swami Vidyaranya, the architect of Vijayanagar Empire and an illustrious Jagadguru of Sringeri Mutt, a temple for Vidyasamkara in 1338 A.D. It is Singeri Mutt's contribution to the

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To be a woman means discomfort and pain on certain days. Saridon brings relief; leaves you active and cheerful.

Saridon

'ROCHE'

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onal heritage and solidarity and owe a great deal of debt to Swami aranya for his preserving in uscripts various treatises on arts, rature of sacred and spiritual texts, in Sanskrit. Right from Sureswa-charya, the first chosen head of ngeri of the four Mutts established Adi Samkara in the four corners sacred dedication to the four Vedas, ngeri has been the institution of iritual primacy. Tapaswis, in an broken catena, and each of them th a distinction of being a scholar saint of repute have presided over Sarada Peetam.

The thirty-fifth Acharya in the illus-us line of apostolic succession is present Jagadguru, His Holiness i Abhinava Vidyatheertha. A ificant landmark in Samkara's his-is that the family deity temple of shna of Samkara's mother Aryam-has been entrusted to Sringeri Mutt s year. The 33rd Acharya, Sachi-nanda Sivabhinava Narasimha Bha-i, located the samadhi of Aryamba d consecrated near there the twin ines for Sarada and Samkara sixty ars ago. The 34th Acharya, Chan-asekhara Bharathi, a *Jivanmukta*, ded a Vedic Patashala. Shri Abhi-va Vidyatheertha has dedicated a mkara Memorial to the Samkara search Centre, with guest house fa-ity, for the aspirants of advaita phi-ophy and to the benefit of those o visit Kalady to know all about mkara, his life and mission and works. This is to mark the y years of completion and Dia-nd Jubilee Celebrations arranged he Samkara Educational Trust. The ed work done by Sringeri Mutt, under the direct supervision of the Acharya, at Kalady, has the place of high value in the world of facts to perpetuate the memory of Adi Samkara, the greatest integrator of world thought with its universality of appeal in his Advaita.

Born on the auspicious Deepavali day, in the year 1917, in the collateral line of descent of the saint composer Thyagaraja, the present Acharya was known as Srinivasan before he was called to the Sanyasa Ashrama as a young boy of 14 by Jagadguru Chandrasekhara Bharati. His father, Kaipu Rama Sastry, was an erudite scholar coming in a family of authorities who were consulted on the knotty problems of Hindu Law in Mysore Courts.

Nourished under the Guru's direct care, instruction, training and grace, for a period of 25 years—a unique feature in Guru-Sishya dignity and discipline—the young Acharya was granted the temporal powers and thus Sringeri Sarada Peetam shone with the spark and radiance of two spiritual luminaries. In 1954, after the disappearance of his Guru, His Holiness became the Jagadguru of Sringeri Mutt.

Hailed and respected as an authority on *Dharmasastras*, and with an absolute command over Sanskrit and Hindi and supremacy in *Nyaya*, *Vedanta* and other branches of learning and thus making the scholars astonish, to the common man the Acharya is a mantle of light in lucidity of expression even in conversation. At a mere glance by his Guru, the Acharya, as a sishya, humbled a talented logician of great and unusual scholarship in logic and metaphysics. To see His

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ness presiding over and guiding deliberations with a dialectical skill very high order in the assemblies eniormost scholars and pandits ally conducted on Ganesh Chaoi and other important special ocons is an exhilarating feast. In abte conformity with the sastras, ples with an atmosphere of divi- have been renovated and new ines consecrated by the Acharya. the visits to educational, cultural d other welfare and progressive inutions, the Acharya exhorts the imrance of collective efforts to achieve growth of the individual man as institution for selfless service. Emi- persons, scholars and people from walks of life all over India and nd have sought interviews with Jagadguru and have regarded their han as unforgettable experiences piritual uplift.

his apostle of peace and plenitude spiritual prowess has been blessing kind for further advancement toards absolute perfection based on owledge, truth and intellect. His iness has undertaken several tours over India which include most of places visited by Adi Samkara in pal, Kashmir, the sacred spots in Himalayan region, Badarinath and darnath.

It was a matter of joy to see the ression in the face of the late reed Kulapati Munshiji that Bombay, the other places in India, could o welcome His Holiness; and the tion of Munshiji and all the sers rendered by Bharatiya Vidya an during the Acharya's stay—a ue record, for three and a half ths, for Chaturmasya in the year 1967 followed by Ganesh Chaturthi, Vidwat Sadas (inaugurated by Munshiji), Dussera and Swamiji's vardhanti on Deepavali Day—are the golden pages in the cultural history of Bombay city. Learned scholars like Dr. Radhakrishnan, the late Sir C. P. Ramaswami Iyer, Dr. M.S. Aney and several others, great and small, have been the blessed beneficiaries like Kulapati Munshiji and the members of the Bhavan's family.

To quote the scholar-statesman Maharaja of Mysore, Shri Jayachamaraja Wadiyar: "The successors of Sri Samkara at Sringeri held aloft the torch of philosophic truth handed over to them by the ablest exponent of Advaita. And the responsibility of doing so has now fallen on the able shoulders of Jagadguru Sri Abhinava Vidyatheertha Swamigalu, the present Head of the high seat of learning, philosophy and religion at Sringeri. His Holiness is an eminent scholar and a man of piety. Apart from the propagation of Advaita Vedanta, His Holiness is always devoted to the propagation of Sanskrit learning, building and consecration of temples and promotion of higher values of life. Indeed his life illustrates a stanza of the *Nirvanasataka* (No. 3) which declares:

> Hate and attachment are absent in me,
> Greed and ignorance are at a distance and
> Pride and jealousy keep away;
> I am not bothered by thoughts of merit, wealth, desire and release, for
> I am the Great Absolute, the essence of which is Consciousness.

□ □ □

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J. Krishna Murthy

MAURICE FRYDMAN
(*Swami Bharatananda*)

A BOY was born to a poor brahmin in 1895 at Madanapalle in Rayalaseema, the eighth child among thirteen, of whom only two reached adulthood. His father, a petty official and a Theosophist, retired and a widower, took his family to Adyar, headquarters of the Theosophical Society, where the boy caught the eye of Dr. Annie Besant. He was adopted by her and sent abroad.

Burdened with a prophecy of high destiny, powerfully promoted, he kept his head with rare integrity. Silent and observant, he broke the fetters of authority and power and went beyond to be a man only. His personal biography ends round 1928; since then it is just timeless being, a voice of clarity and deep concern.

Krishnamurti is truly universal in the strict meaning of the term. He is free from all self-identification, conscious or unconscious, with family and friends, with country, race or religion, with anything physical or mental. Literally and fully has he realised in himself the ancient saying. "This is not me, this not mine, there is no mine in it." By refusing to be anything in particular he became the whole.

The great achievements of mankind can be always traced to some great and simple intuition, some over-

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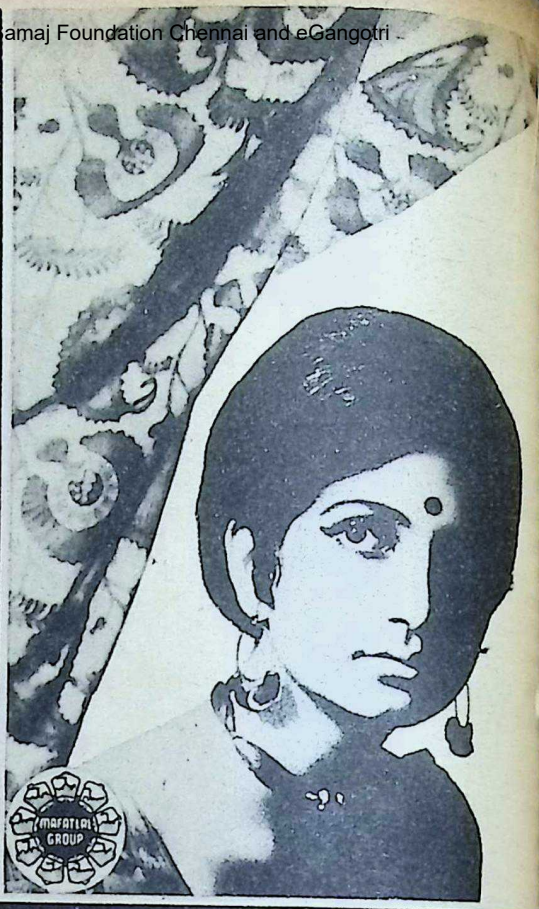
woman.
mild yet wild.
now sad,
now glad.
woman
with her
many moods
inspired
'mafrene'.



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MAFATLAL
GROUP

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ming inspiration, taking hold of man's heart and mind till it be-nes for him the most important g in the world. His entire life omes a ceaseless striving to give pression to reality, essentially inex-ssible. Of the lives of such men e ordinary explanations and justifi-tions seem misapplied and sound t and hollow; they draw their im-ense energy from a source, myster-us both in its origin and working.

This mystery is not due to any re-ctance to divulge a secret. The man fected is often most anxious to ex-ain, to share his vision and experi-ce. He often does not know the ll import of the mystery he em-dies and rejoices when through itful sharing with others he dis-ers more about himself.

The great man is willing to share, his giving is limited by the capa-y of others to receive. This is his redeemable tragedy, his unconsolable rrow. When people are unable to eet him at the core and incorporate e core into their own being, all he n do is to feed them crumbs, the ps and splinters from the rock of uth. Laboriously, with much cun-ing, they join them into formulas and ystems: each particle true, the whole —entirely false.

They do not realise that the great-ess of an idea or a vision does not e in its elaborate or brilliant formu-tion, but in the intensity of thought nd feeling made to bear on it and e resulting inexhaustible energy ored up and replenished with every ort of explaining or applying. The ater-bearing strata of reality are timelessly present, but from age to age a man digs anew with immense effort and tenacity, quenches his own thirst and leaves behind a source of living waters for others to preserve or destroy.

It is essential for the survival of mankind that from time to time there should appear a man who will reflect humanity in his own person, who will be the complete, the total man, towards the realisation of whom humanity is striving. Immense is the importance of such integration of the whole humanity in one man: the dignity and future of mankind, re-affirmed and revealed, again becomes a joyous certainty and a source of inspiration.

Many have thought themselves to be universal and cover the whole of mankind in their vision. The great political, social and religious reformers, in their dream of one empire and one religion, were driven by an urge for power exercised on a global scale. They mistook the levelled man to be the universal man. To simplify the problem of planetary rule and order, they made man into a simpleton, pleased with food and shelter, art and science, dogmas and theories.

Among the thinkers and teachers of mankind, past and present, Krishnamurti stands as one who never attempted to reduce man to a simple formula, to a ghost without a body, a skeleton cleared of blood and flesh. Being himself simple, he does not need to simplify. He moves freely among man's infinite complexities, undaunted, unafraid, unerringly pointing to the heart of every problem.

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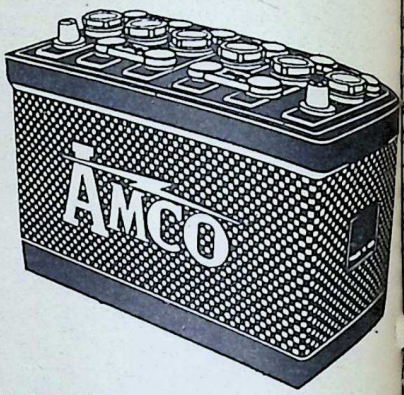

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The universal man does not reduce he includes, does not reconcile—he egrates. He does not intend to take n back to a primitive simplity nor does he dream of a lden age in the past or in the ture, paid for with a static perfecon in world-wide identity. He sees d accepts, that every actualization f potentiality brings about a division, split with the past, a curtailment d an estrangement, a new demand n man's intelligence and energy. The nswer to man's problems is man himlf; not the man as he will be or ould be, but the actual, factual man involved, complicated, self-contrictory, altogether baffling. Just as a ck body has all the means of reovery among and because of its inite complexity, so there are in man the means for his sure and come redemption.

The will and energy needed for the aling process are released when an, goaded by suffering takes full ck of himself as he is. Not to ange himself, for no change is with his conscious power, but just to ring himself into the focus of awareess for this is exactly what he never id before. A new factor having been rought into operation, new energies art moving, the unattainable may become possible and the possible an ctuality.

Krishnamurti has absolute confidence in the healing and revealing owers of awareness when applied by an to man himself. Hence his deal of all authority and mediatorship. emory, personal or recorded, can ach us little, for it is short and incomplete. In the now the seed of the future is hidden, hence the enormous importance of the now; a change can happen only now; a change postponed is a change abandoned. Now is the contact with reality, now is the moment of eternity.

Man's complexities and contradictions are irrelevant—what matters is the energy with which the active urges and passive responses born in the past are brought into the focus of awareness and examined to their core. The lucidity and clarity of awareness, the sensitivity of insight is what makes man intelligent and free from the fatal necessity to repeat the same or similar mistakes endlessly.

All search away from what we are is inherently not true. It is born out of conflict with life and the desire to escape from it. There is reality, the eternal ecstasy of living, there is freedom absolute and joyous. But they are inaccessible to desire, unreachable by search. It is only in the awareness of life's movements in the now, when we are in contact with reality, that truth can come upon us, unexpected, irrefutable. It is only by exposing ourselves with courage and integrity to life as it happens shall we cross the desert of mental structuring and wishful thinking. Action will then be born, not of personal thought and feeling, but of acceptance of and obedience to reality.

Only such action can transform life, both individual and collective.

While Krishnamurti stresses the importance of the individual, he is not individualistic. He is concerned with society. He sees man as moulded by

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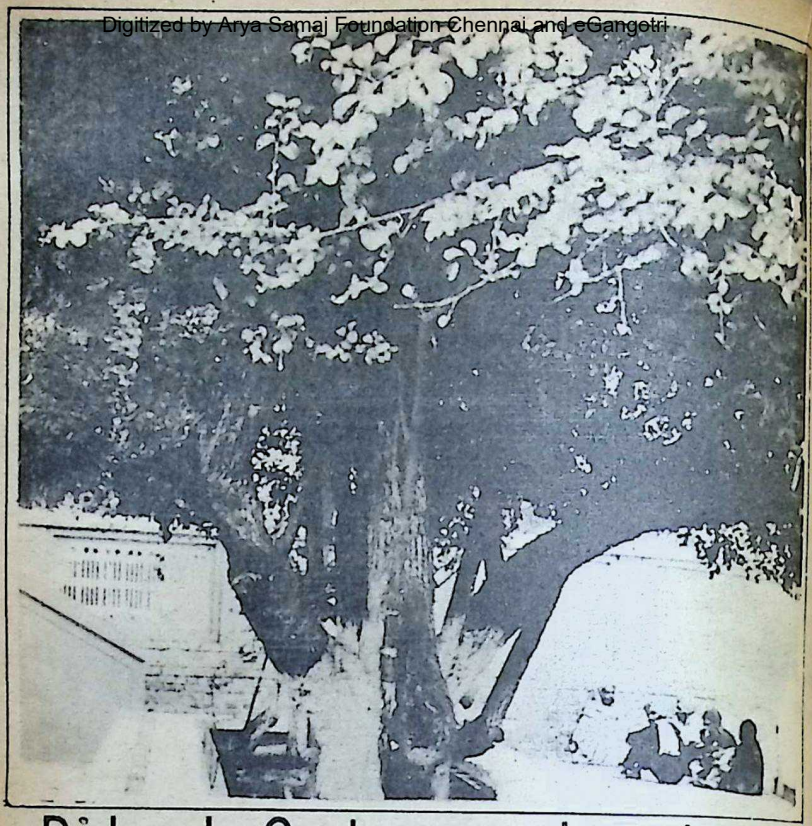

But only God can make a tree

There it still stands. The berry tree reverently known as Gurdwara Ber Sahib at Sultanpur Lodhi on the bank of the river Bein. It was under this tree that Guru Nanak sat and meditated. Of the several glittering gems of thought to come from him, we particularly prize:

'Let the mind be the farmer,
and good actions farming;
Let the body be the field —
water it with hard labour;
Let God's nama *be the seed*
and contentment the levelling."

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and moulding society, but he does not attempt the impossible task of changing society before changing man himself. Man moulded by society, however perfectly organised and ruled, is a dwarfed and frustrated man, disorderly and destructive. The urge to grow, its energy and direction must come from within; growth imposed is growth arrested.

Krishnamurti does not believe that religion and ideology, science and technology, doctrines and systems, will ever change the world. Philosophies and moral codes have failed and will continue to fail, for they have been built on sand. We need right people to create the right society. And nobody can set man right except himself—not through choice, will and effort, not through humble prayers o arbitrary grace, but through full insight into what is wrong.

Krishnamurti does not alternate between what is and what should be —with all his might he clings to what is, because reality is in the actual, not in the ideal. He asks only for awareness in the present, but how much he demands! Awareness is not mere concentration or focussing attention to things and people significant to our instinctual drive towards self-protection, preservation, propagation. His awareness is without focus, choiceless, silent, wordless, free from likes and dislikes, desires and fears. To understand Krishnamurti one must realise the importance of seeing things 'as they are', uncoloured by feelings, unmoulded by ideas. To learn to look at things and people in affectionate detachment and see them 'as they are' is the high intelligence which each one can awaken in himself if he but desires so.

In a way Krishnamurti is a teacher of Yoga, but a most peculiar yoga it is. He is little concerned with what one does; all attention is given to the why and the how. The shape of things is varied and complex and there can be no rule about it; important are the motive and the manner. Awareness of the motives, attention given to the manner are the essence of Krishnamurti's 'Yoga'. Material and mental growth he values as foundation only; what matters is growth in consciousness, expansion of awareness, deepening of intelligence and strengthening of love.

Krishnamurti is pre-eminently a teacher. He teaches the art of living with oneself, with people, with the world, sanely, creatively, happily. He claims for every human being the right to grow to his full stature, to realise, as he puts it, his 'individual uniqueness'. His master tool is dispassionate, yet affectionate awareness.

It may seem simple, but it is not. For awareness, to be effective, must doubt, question, investigate everything, every feeling, idea, concept, theory and doctrine. Convictions, beliefs, dogmas must be examined till they are seen as they are—wishful thinking.

Krishnamurti takes immense pains to explain that a society of self-enclosed and self-concerned units of consciousness must remain disordered and disrupted, with the weak prey to the strong and the simple to the cunning.

(*Continued on page 247*)

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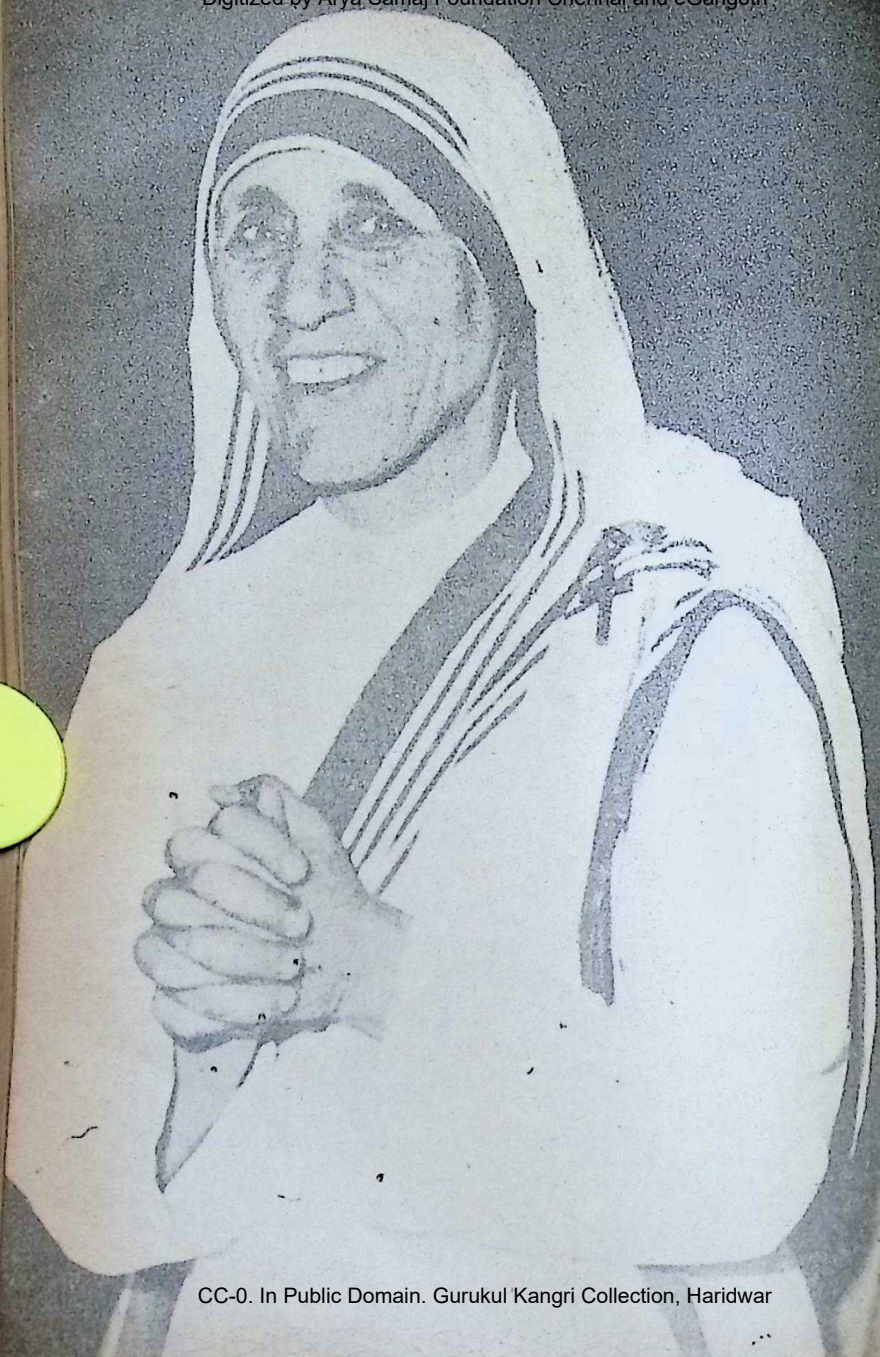

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Mother Theresa

The angel of slums

K. S. RAMKUMAR

MOTHER Theresa is one of the finest flowers of the ideal of Christian charity.

Her motherly concern for the ailing and suffering has marked her out as "one of the most impressive manifestations of charity throughout the world."

Born in Albania in 1910, she started her work alone in Calcutta in 1948. Now 60 and aging, her work has assured for her ageless fame. She works among the poorest of the poor, wherever they are to be found.

Mother Theresa, whose original name is Agnes Gonxha Bojaxhiu, is described by *The Times* of London as "one of the most remarkable people and one of those figures born into the Church perhaps once a century."

The Albanian-born nun, who has lived nearly all her life in India, was presented with a cheque for 15 million lires (Rs. 1,80,000) in the Vatican's ornate Sala Clementina by the Pope early this year.

With this gift will be built in India a village for the much-neglected lepers who are now creeping unchecked into cities and towns.

The birth of the village will be yet another achievement for Mother Theresa who has worked with

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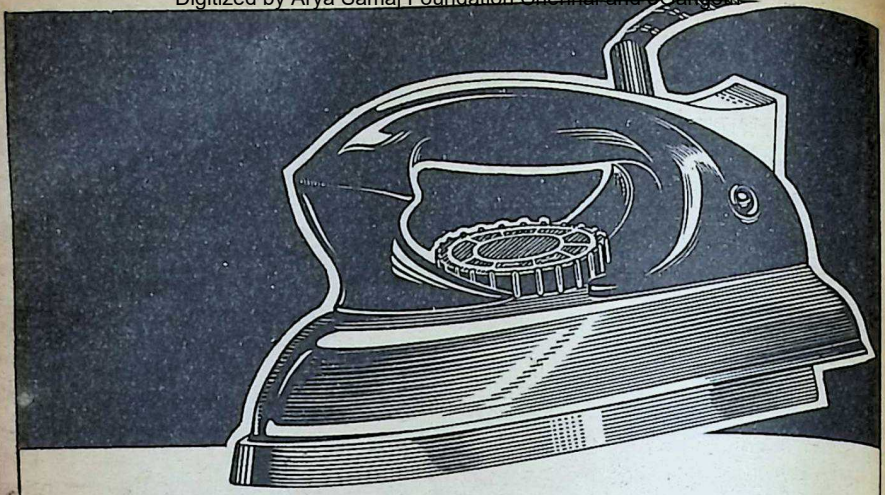

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devotion and dedication every mo-ment of her purposeful life in the service of the poor, especially the sick and the diseased.

She is, therefore, widely known as the "Angel of the slums" for her humanitarian work.

What attracted her to the service of the poor? The Loretto nun in the posh Middleton Row Convent, seeing the misery around her, was increasingly moved by it. After years of teaching in the Convent, she applied to Rome and got the rarely given permission to leave the Convent and work for the poor and destitute. Then another Loretto nun followed and another, till Rome had to stop the flow lest the Convent be denuded.

However, young girls began joining her from India and the rest of the world. Wealthy Anglo-Indian girls gave up their lucrative careers to join Mother Theresa.

As one of her admirers said: "Just as Thomas Merton's books stirred the conscience of America and started a stampede to the cloisters, so Mother Theresa's work stirs the conscience of the world."

Yet, 15 years ago, no one except some Bengali girls could have known who Mother Theresa was. She was then a nun teaching in St. Mary's High School, Calcutta.

December 21, 1948, was her first day in the slums. Little did she then realise that on that day she was inaugurating a form of dedicated service to suffering humanity that would, as the late Jawaharlal Nehru said, rouse the soul of India.

Mother Theresa's devotion to the uplift of thousands of poor in Calcutta and other parts of India won her international fame.

Gifted with organisational ability and foresight, she visualised the need for trained nuns to work as teachers, doctors, compounders and even lawyers. Maternity and child welfare hospitalisation, mobile and other medical clinics, schools and houses of refuge for which her organisation worked were equipped with the qualified staff she had herself trained.

The Nirmal Hriday Home in Calcutta is an asylum for dying destitutes. Thousands of Calcutta's men and women were picked up from the streets and given shelter in the home.

Five hundred leper families have found shelter in the Home at Shanti Nagar in Asansol, West Bengal, founded by her on 34 acres of land donated by the State Government.

In Calcutta's slums she discovered vermin-infested mud-walls concealing hundreds of starving families and children going about crying for food. Crushed beneath grinding poverty, the people were an easy prey to almost all the major diseases—TB, leprosy, dysentery. "The situation was really hopeless."

In 1962, Mother Theresa came to Bombay and her work spread to Poona and Amaravati in Vidarbha. In Bombay and these places she has set up homes for destitutes, for homeless and crippled children and also for the dying and sick.

"I have visited almost all the slums in Bombay and its suburbs. They are

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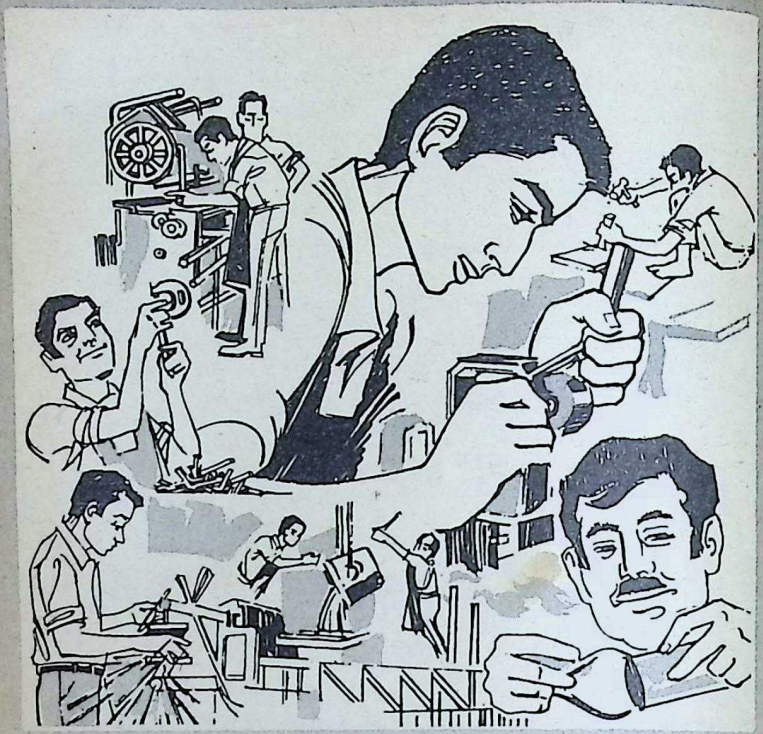

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far worse than those in Calcutta. But the poor are the same the world over, and everywhere we go we accept them with open arms."

The frail, sari-clad "woman against the slums" founded the Missionaries of Charity in Calcutta in 1950. It has now branches in Italy, Venezuela, Jordan, Tanzania, Ceylon, Australia, London, Italy and several other countries.

In 1962 she became recipient of the 10,000-dollar Ramon Magsaysay Award (awarded by the Philippines) for international understanding and joined the predominantly male world of international figures. The same year she was also awarded Padma Shri by the President of India.

"Government gladly helps us whenever we need and ask for," says Mother Theresa who works daily from 5 a.m. to 9.30 p.m. with her white saried "missionaries of charity."

To cite one example: The sister and other missionaries of the Orde regularly visit the lepers' colony a Ambernath, treat them and worl among them.

The Pope once said in a tribute "Mother Theresa through her humanitarian work had shown the path towards the most sought-after worl peace. Hers is a mission of love i favour of those suffering from leprosy in favour of the old, the children those abandoned for more than 2 years."

What is her secret of success i the service of the poor? "I live i hope and faith. We are doing th work of Divine Providence. He ha provided us with what we have bee in need of. I am sure He will no fail us in the future." □ □ □

(*Continued from page 241*)

This social instinct is very strong in Krishnamurti. Only in harmony with reality can man survive socially, culturally and spiritually; hence the absolute need of individuals to serve as bridges to lead people 'from the false to the true, from darkness to light'. The immense sacrifice of all personal concern that such work involves will not be undertaken unless the motive is love of man. No other motive will Krishnamurti accept: desire for happiness, for liberation, for God himself is mind-born and self-centered; love of man alone has no reward to offer, no status to bestow. It demands all and gives nothing in return; yet the more one gives, the more one wants to give. Only reality is inexhaustibly generous, filling every need, gladdening every heart. Neither systems and doctrines, nor propaganda and power nor technology and art can lift mankind to a new level of awareness and action, only people who live and move and have their being in reality. To this task Krishnamurti invites everybody; none is barred, but few are ready. It does not matter, he says the few are enough. By them the bread of life will be leavened and generations will be fed. □ □ □

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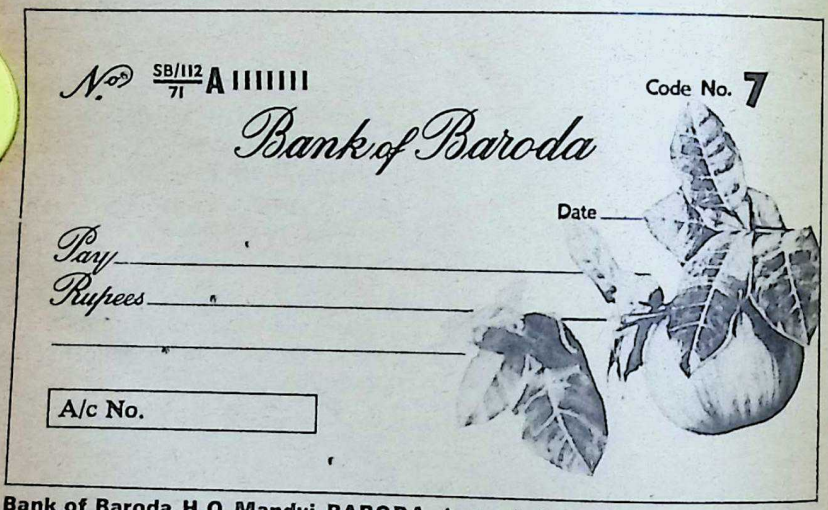

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Sri Aurobindo *as I knew him*

DILIP KUMAR ROY

THE more I came to know my Gurudev, Sri Aurobindo, the more it was brought home to me how grievously enamoured we moderns have grown today of sceptic questionings. We still do not fully realise how our unwise "debunking" of faith has led us relentlessly towards the deepening abyss of atheism and the progressive denial of soul-values. Little wonder that frantic man, today, should be balanced precariously on the edge of a nuclear war. For following faith-averse Reason we have in effect landed in a catacomb where we are no longer sure of anything, least of all of the clue to the riddling life acclaiming and yet deriding the prospect of a divine harmony. Perhaps I can best explain what I want to convey by quoting the great sage's own graphic description of the dilemma of the rational-materialistic man of today:

He has no certain light by which to walk,
He seeks himself and from himself he runs,
Always he builds, but finds no constant ground,
Always he journeys but nowhere arrives.....
An idiot hour destroys what centuries made.

—Savitri

The great mystics and Messiahs of all climes have, down the ages, wholeheartedly echoed Krishna who said in the *Gita*: "Only reverent faith can lead to true knowledge," and the Christ who enjoined us: "Be not faithless, but believing." But we, alas, have preferred the idolatry of sceptic Reason to acceptance of illumined Faith, the best and most beneficent friend of the soul.

Sri Aurobindo told me time and again, that by discrediting mystic faith we have erred disastrously and so are paying for it by groping in a quandary of doubts and unappeasable heart-aches. Nay, he did more: he explained to me in his luminous lan-

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guage—as only he could do—how he himself had come to recapture our long-lost friend, Faith, recommended by India from time immemorial. He first wrote to me in a revealing letter confuting a rational friend of mine who had denounced faith: "But why on earth does your despairing friend want everybody to agree with him and follow his own preferred line of conduct or belief?....He upbraids you for losing your reason in 'blind faith': but what is his own view of things except a reasoned faith? You believe according to *your* faith, which is quite natural; he believes according to *his* opinion, which is natural also, but no better, so far as the likelihood of getting at the true truth of things is in question. His opinion is according to *his* reason? So are the opinions of his political opponents according to *their* reason, yet they affirm the very opposite idea to his. How is *reasoning* to show which is right? The opposite parties can argue till they are blue in the face—they won't be anywhere nearer a decision. In the end he prevails who has the greater force or whom the trend of things favours. But who can look at the world as it is and say that the trend of things is always (or ever) according to right reason—whatever this thing called right reason may be? As a matter of fact, there is no universal infallible reason which can decide and be the umpire between conflicting opinions; there is only my reason, your reason, X's reason, Y's reason, multiplied up to the discordant innumerable."

I wrote to him next, a trifle sententiously, that I had come to hold faith somewhat suspect possibly because I had had a European education. He wrote back (probably with an ironical smile at my pompousness): "I suppose I had myself an even more completely European education than you, and I had had, too, my period of agnostic denial; but from the moment I looked at these things (supernormal phenomena) I could never take the attitude of doubt and disbelief which was for so long fashionable in Europe. Abnormal, otherwise supraphysical experiences and powers, occult or yogic, have always seemed to me something perfectly natural and credible. Consciousness, in its very nature, could not be limited by the ordinary physical human-animal consciousness; it must have other ranges. Yogic or occult powers are no more supernatural or incredible than is the power to write a great poem or compose great music. Few people can do it, as things are —not even one in a million; for poetry and music come from the inner being and to write or compose true or great things one has to have the passage clear between the outer mind and the inner being." And then he went on to add, by way of illustration, to carry conviction: "That is why you got the poetic power as soon as you began the Yoga—yogic force made the passage clear."

I have given this personal instance only to convey forcefully how my scepticism was whittled away—thanks to his drawing my attention to the sudden and unexpected flowering of my latent poetic gift through the miracle power of Yoga. I suppose he stressed it as he himself had had almost an

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identical experience several decades ago when practising *pranayam* under the aegis of the great Marathi Yogi, Vishnu Bhaskar Lele, who made history in the early days of the Indian revolutionary movement.

But for such a "consummation devoutly to be wished", he added: "The first thing is to believe, aspire and, with the true urge within, to make the endeavour."

By "endeavour" he meant, of course, the unflagging spiritual self-discipline. For only through such assiduity can one overpass the limitations of the dogmatic intellect which accepts, mistakenly, doubt in stead of faith as the pathfinder to Truth. Sri Aurobindo wrote to me again and again explaining why, till one set one's heart on achieving this, one could never hope to reach the highest self-fulfilment. He pointed out to me also how to demarcate with reason the frontiers of the mind beyond which reason, however self-sure, cannot possibly serve as a sign-post to the ultimate Goal of self-realisation: "Reason was the helper, Reason is the bar"—he wrote in his *Thoughts and Glimpses*.

Thus he came to me almost as a heaven-sent answer to my prayer to be taught how, with the light of faith and Yoga, to get the better of the mind's recalcitrance to Grace without which the soul's vision and enjoyment of bliss—our birthright—could never be attained.

So, I accepted his cogent enunciation of the "four necessities of man's self-expansion"—as he has put it succinctly in his *Life Divine* in the Chapter entitled, *Evolution of the Spiritual Man*. "There are", he writes, "four main lines which Nature has followed in her attempt to open up the inner being: religion, occultism, spiritual thought and inner spiritual realisation and experience: the first three are approaches, the last is the decisive avenue of entry."

We moderns proclaim, in season and out, that we are "sons of an intellectual age" and as such cannot possibly endorse what our mental laboratory, equipped with the apparatus of the intellect, is not competent to verify. But surely this is a wrong attitude to take, because our intellect, being only a part of our make-up, can never possibly glimpse what our total personality alone can achieve through a complete self-dedication to the ultimate call and quest of the Spirit. And Sri Aurobindo tells us why it can't:

> *For not by reason was creation made*
> *And not by reason can the Truth be seen.*
>
> —Savitri, II, X.

But, alas, the sceptic intellect has become a blind obsession with us moderns with the result that we have grown purblind and so can no longer even grope our way to the soul's last haven of bliss and harmony, love and light. The more I came to realise this the more I appreciated our great Guru as a born seer—a path finder whose illumined Vision could lift us out of this dismal labyrinth of suicidal strife and death into the Elysiam of harmony and God's plenty, if only we would accept his lead of light.

Today we are confronted with a

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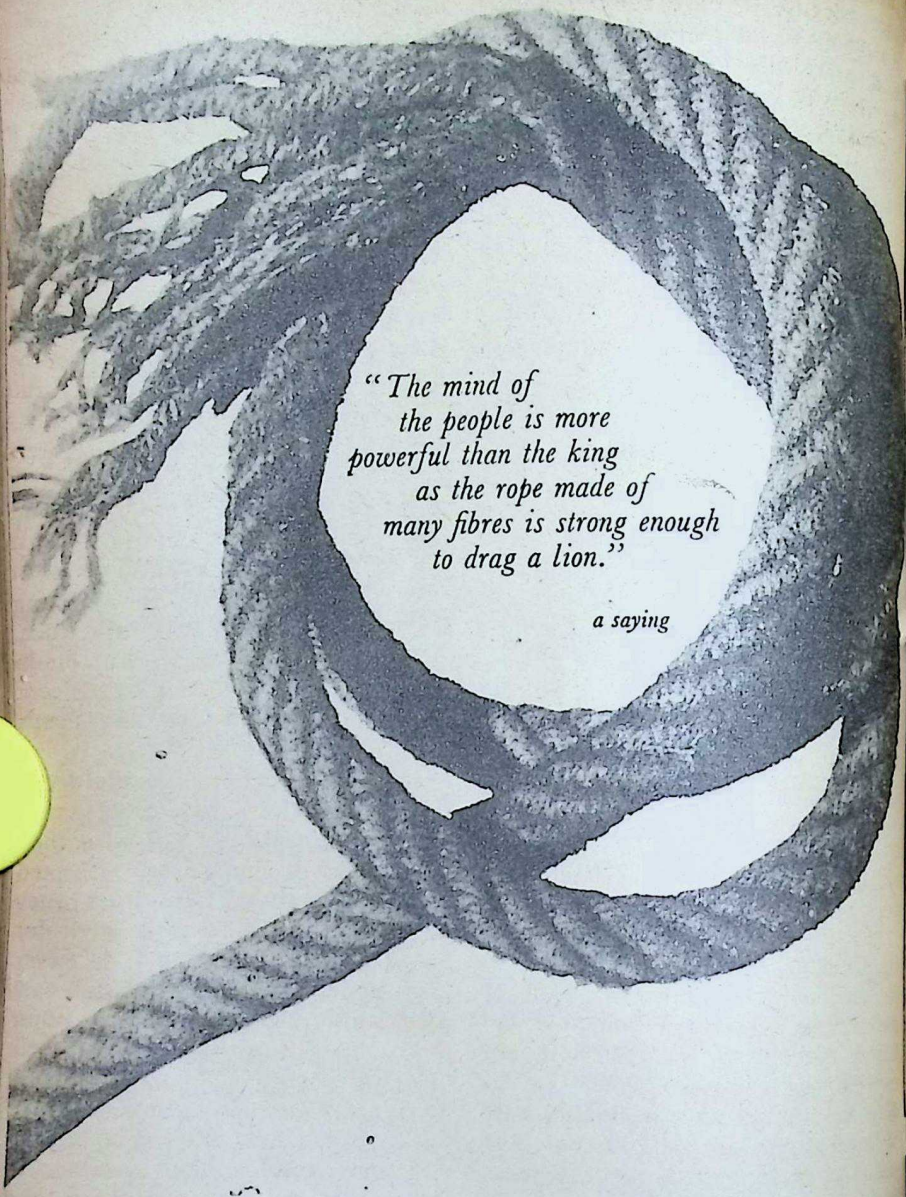

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strange paradox: to wit, we hail science because we are convinced that it is going to take us to the Promised land, and, withal, stand horrified on the verge of annihilation thanks to the scientist's discovery of gigantic energy pent in matter. Or, to put it more trenchantly, at the very gates of the rumoured paradise—where everyone is to have here and now all that he needs—we are overtaken by a strange lust to leap into the abyss of extinction, a horrible Nirvan of unutterable agony!

It is not an accident that Sri Aurobindo was sent down to us from on high to show us *the way out* in this emergency by revealing to us the lead of the God-beckoned soul, delivered from the trammels of the ego.

And the tragic irony of it all is that we are riding for a fall not because we do not know how to scale the heights. From the dawn of Time the sages and seers, prophets and apostles, saints and poets have proclaimed with one voice that humanity, if it wants to be redeemed, must transcend its "animal-human consciousness", that is to say, the little vision with which hedonistic materialism has come to equip us.

The Gita, the New Testament, the Upanishads, the Bhagavat as well as the great mystics of all climes have declared unanimously: first, that unless we can get the better of our self-regarding egos we shall never be eligible as citizens of the Eternal City of Love and Bliss and Harmony, and secondly, that we can never succeed in getting the better of our egos till we know the Supreme. The Vedas announced: *"Tam eva vidityatimri-yum eti nanyah panitha vidyate ayanaya."*

Which means:

Those who have seen Him shall attain to Immortality:
Naught but that Vision can redeem us everlastingly.

The Christ said the same thing in his throbbing language of love: "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you.....Love the Lord God with all thy heart and with all thy soul and with all thy strength and with all thy mind; and thy neighbour as thyself."

But though all great Truths are eternal and inviolable, the regal Minstrels of the Incommunicable are born again and again to restate them in modern terminology thus revitalizing them with the vibrant and heart-warming testimony of their own experience. Anyway, that is what Sri Aurobindo came to achieve with his magnificent intellect crowned by the Rishi-Poet's corona.

He wrote to me in a beautiful letter (29-5-1935): "Men have loved Truth for her own sake and for what they could seek or find of her, accepted poverty, persecution, death itself; they have been content even to seek for her alwas, not finding, and yet never given up the search. That means what? That man, country, Truth and, other things, besides, can be loved for their own sakes and not for anything else, not for any circumstance or attendant quality or resulting enjoyment, but for something absolute that is either in them or behind their appearance and circumstance. The Divine is more than a man or woman, a stretch of land

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or a creed, opinion, discovery or principle. He is the Person beyond all persons, the Home and country of all souls, the Truth of which truths are only imperfect figures. Can He not then be loved and sought for his own sake, as and more than these have been by men even in their lesser selves and nature?"

But Sri Aurobindo as I knew him was not a mere evangelist who talked of the highest values; he belonged to the angel throng he had seen in his vision once:

I saw the Omnipotent's flaming pioneers
Over the heavenly verge which turns towards life
Come crowding down the amber stairs of birth;
Forerunners of a divine multitude.
Out of the paths of the morning star they came
Into the little room of mortal life.
I saw them cross the twilight of an age,
The sun-eyed children of a marvellous dawn,
The great creators with wide brows of calm,
The massive barrier-breakers of the world
And wrestlers with destiny in her lists of will,
The labourers in the quarries of the gods,
The messengers of the Incommunicable,
The architects of immortality.

—Savitri III.4.

And so, as an inspired Messenger, he had to sing in one of his most beautiful songs of the One he had known through his rapture of love:

In the blue of the sky, in the green of the forest,
Whose is the hand that has painted the glow?
When the winds were asleep in the womb of the ether,
Who was it roused them and bade them to blow?

In the strength of a man and the beauty of woman,
In the laugh of a boy, in the blush of a girl;
The hand that sent Jupiter spinning through heaven,
Spends all its cunning to fashion a curl.

All music is only the sound of His laughter,
All beauty the smile of His passionate bliss;
Our lives are His heart-beats, our rapture the bridal
Of Radha and Krishna, our love is their kiss.

We will tell the whole world of His ways and His cunning:
He has rapture of torture and passion and pain;
He delights in our sorrow and drives us to weeping,
Then lures with His joy and His beauty again.

In the sweep of the worlds, in the surge of the ages,
Ineffable, mighty, majestic and pure,
Beyond the last pinnacle seized by the thinker,
He is throned in His seats that for ever endure.

The Master of man and his infinite Lover,
He is close to our hearts, had we vision to see;
We are blind with our pride and the pomp of our passions,
We are bound in our thoughts where we hold ourselves free.

It is He in the sun who is ageless and deathless,
And into the midnight His shadow is thrown;
When darkness was blind and engulfed within darkness,
He was seated within it immense and alone!

□ □ □

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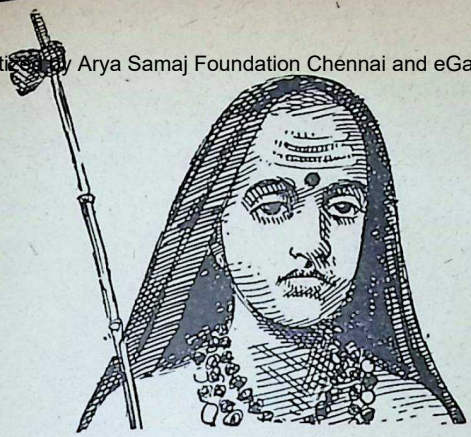

Sankara's Philosophical Methodology & National Integration

PROF. V. SUBRAMANIAM

Zambia University

IN the recent decades the contribution of the great Sankara to India's integration has been much discussed and factors such as his frequent travels all over India and his codification of practices of worship have all been mentioned together with the unifying character of his philosophy. Much as these discussions have contributed to making people more conscious of the work of the Indian Colossus they are subject to two basic confusions. In the first place, they jumble together different aspects of the work of Sankara casually, without any sociological or historical analysis. Secondly, his philosophy is often mentioned directly or indirectly as an instrument of integration. My contention is (a) that Sankara's successes in national integration were achieved mostly through his non-philosophical activities and (b) that his philosophy as such contributed little by way of content but more by way of methodology to this achievement.

This article is devoted to an analysis of his philosophical methodology as a contributing factor to national integration. Such an analysis is all the more necessary because even leading scholars such as Radhakrishnan and Panikkar, though they rightly recog-

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nise Sankara as a national integrator, wrongly attribute a part of his achievement to his Advaita philosophy. Thus, Panikkar even as he elaborates Sankara's practical non-philosophical contributions such as his creation of Pithas and monastic orders, still stresses his shaping a common body of philosophy in this context in his *Survey of Indian History*. Radhakrishnan too during his years of high office made frequent references to Sankara's philosophy and India's cultural unity simultaneously, implying a cause and effect relation. This interpretation is based upon an old tradition of regarding Sankara's philosophy and methodology as one and indivisible. It is my contention that the former played a very minor part in integration and that the main contribution came from his methodology.

I shall elaborate this general thesis through the following steps: (i) In general, few philosophies or ideologies integrate people through their content, that is, their version of truth. They integrate mainly through psychological effects and it is the resultant belief in a philosophy and not the content of a philosophy that integrates. (ii) As a matter of fact, Sankara's Advaita philosophy, while widely accepted for some time, was countered by rival philosophies within three centuries. (iii) But Sankara's methodology in regard to sources of spiritual evidence and attitudes to other *Darsanas* was almost unanimously accepted and contributed to elite integration. This was because of Sankara's foresight and methodological strategy. (iv) In addition to this, Sankara's followers have all along felt a vague obligation to integrate Hindu philosophy and doctrine, mainly because of the Master's example and exhortation.

It is a truism that no philosophy or ideology, as such, integrates people through its objective content; it is the common belief in it that integrates its believers. In different times in different places, radically different philosophies have integrated the same or different people through the sheer fact of their belief therein. To follow Sorel, it is not the content of the myth but the belief it inspires, that unites. Or to follow the theory of social systems, a social group needs some value system to integrate it but its content is only of marginal importance. It assumes some importance in a negative way when it relates directly to the daily performance of one's tasks or to one's survival. A navy with a firm belief in geocentrism and an army with faith in the superiority of the bayonet over guns would ultimately come to grief or disintegrate. In the majority of cases where the ideology does not relate to scientific goal-oriented activity, the content is almost immaterial. When an ideology or philosophy is described in common parlance as integrating its followers close examination reveals that it is the fervour of their belief first in the rightness of their cause and second in the inevitability of its success that integrates. Thus, fervent Communists and fervent Nazis and Fascists, fighting on opposite sides were fully integrated among themselves through their respective faiths in their respective ideologies and in their forthcoming

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victories. In fact, prophets and philosophers as diverse as Mohammed and Marx were anxious to build this faith in victory into their followers as a part of the philosophy. It is also an observable fact that when this faith cracks, the integration cracks too, regardless of the objective content of the philosophy. Common descriptive language mixes up content and faith but our analysis reveals that faith alone matters for integration while content matters only when it is related to a goal-oriented activity related to survival. This, Advaita philosophy was not, nor did it care to induce faith in inevitable success.

We are not here examining the philosophical content of Advaita at all but its contribution to national integration. It is then fairly clear that (i) its content is neutral in regard to ordinary social activity and *prima facie* has no contribution to make towards national integration and (ii) that, as a matter of historical fact, it was not acepted by followers of rival schools which arose later and so it could not have led to the integration of the elite. Let us elaborate these two points.

In the first place, Sankara's Advaita did not at all attempt to become a national or particularist ideology. It was as universalistic as the Buddhist philosophy it sought to displace. It conferred no monopoly of mystic experience to residents of Bharata Varsha in theory even though it was conceived in an atmosphere of reaction against the indiscriminate acceptance of foreign Mlechchas into a universal Buddhist fold. The Brahman it describes as all-pervading has no special area for India nor the path of self-realization that leads to it integrative of society, as it was essentially an individual experience At one end it was too universal to be national; at the other, it was too transcendental to have any social consequence. In short, its content had no relation to social integration.

Nor was Advaita as a matter of historical fact integrative through its unanimous acceptance. During his own life time, of course, Sankara did win wide acceptance for his philosophy by debate, discussion and persuasion. In fact, it held undisputed sway over the minds of the elite for another three centuries. But the eleventh century witnessed the rise of the rival school of Visishtadvaita under Ramanuja. His followers revived Sankara's old nickname and mercilessly dubbed the latter's followers as Prachchanna Buddhas. Later, Madhwa and his followers were even more vehement in their polemics. Advaitins of course tried hard to rope in other schools but their success was severely limited. The north Indian philosophers of the devotional schools such as Jnanadeo and Vallabhacharya were not openly critical of Sankara but they struck out their own path. In short, it would be a travesty of history to suggest that Advaita philosophy won unanimous acceptance for more than a brief period. All that can be said is that its followers made efforts to absorb or accommodate later philosophies in their framework.

What was unanimously accepted by all later schools of philosophy was Sankara's methodology. In other words, he fixed the rules of the phi-

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sophical game whoever played it and whoever won. His success herein was so remarkable that it is widely and wrongly assumed that he followed an ancient and established methodology. As a matter of fact, Sankara's finished methodology was almost completely original though he took a cue or two from his predecessors.

Let us elaborate. The central element of this methodology was the identification of valid sources of spiritual knowledge. On this score there was not much agreement before Sankara. The Buddhists ignored the Vedic canon as an undisputed source of knowledge and relied heavily on intelligent personal observation, introspection, logic and the experiences and sayings of their teachers. The Charvakas relied almost completely on the first three. The other *Darsanas* also relied in part on the *Vedas* and in part on other things while *Mimamsa* was based solidly on what Sankara characterized as only a part of the Vedic canon i.e. its Karmakanda. In short, the sources of reference were not the same for all philosophers before Sankara. After Sankara, there was complete agreement on the three sources of spiritual knowledge, the *Prasthanathraya* namely the *Upanishads, Brahmasutras* and the *Bhagavadgita.*

We shall first explain how Sankara himself came to choose and establish these three and describe next how his rivals came to accept them. His primary job was to undermine non-scriptural evidence in matters spiritual. This task was made partly easy by the contemporary decadence and discrediting of Buddhists who used non-scriptural evidence. Nevertheless, Sankara went about his job thoroughly. He conceded somewhat ostentatiously that for what can be seen, felt or heard, observation was the final authoritative evidence and that scripture is to be ignored when it says that fire is cold, against observed facts. This prepared the ground in part for accepting scripture as the main source on non-observational evidence. Sankara then used the logic developed by Buddhists to challenge the findings of other *Darsanas* based on inductive logic and observation and went on to reach the conclusion that logic is useless for understanding inner experience. He reinforced this often by rhetorically asking how one can deny the obvious joy and fulfilment of one right before you such as his Parama Guru Gaudapada. Thus having more or less established spiritual experience and insights as their own proof, as revealed by those who had it, Sankara still had the problem of further restricting the valid sources of this knowledge. He had the option of including the reported experiences of any and every mystic before him including his own Guru. Instead, he chose three older works (which were destined to win universal acceptance) as the sources of spiritual experience and revelation. The way was shown again by his Parama Guru Gaudapada who implicitly claimed to derive all his mystic experience from the *Mandukya Upanishad.* Sankara explicitly generalized this into the proposition that all spiritual experience is a repetition and rediscovery of Upani-

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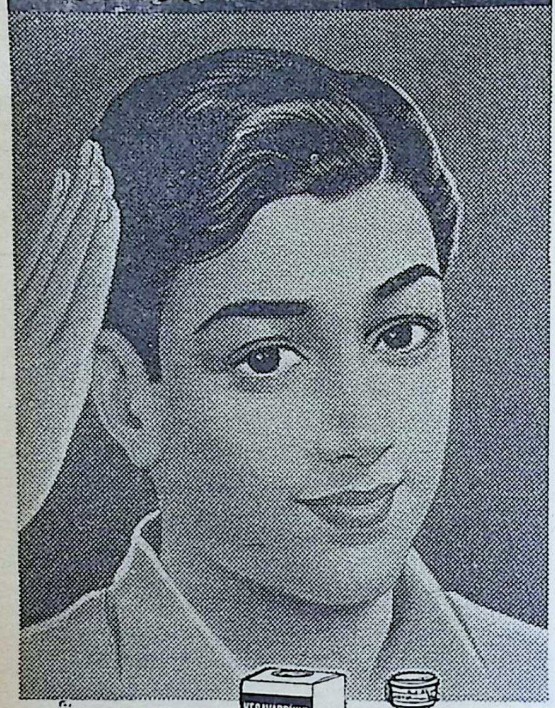

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Vedic insights. To safeguard this proposition Sankara had to counter the opposition from another direction. The Mimamsakas had gone to another extreme and reduced the sources of valid knowledge to the Vedic Samhithas and Aranyakas alone and even therein to directions in the imperative mode ignoring all the rest as Artha Vada. Apart from leading to sterile ritualism, this would have reopened the field of philosophy to all other types of non- scriptural evidence as a reaction against its very narrowness and extremism. Hence he had to expand the list of sources to something wider. He did this quietly (i) by calling the Upanishads as the second half of the Vedic canon or the Jnanakanda while the Samhitas were the Karmakanda and (ii) by prescribing a criterion other than command or direction, a new test of importance, namely that of producing fruitful knowledge. Having brought in the Upanishadic lore, Sankara set apart twelve Upanishads out of many as the crucial ones through his commentaries on them. The *Brahmasutras* were automatically included as the essence of Upanishadic wisdom. The *Bhagavadgita* was then brought in partly as a continuation of Upanishadic thought and partly as a compendium of differing viewpoints on spiritual discipline. We shall see now how his choice of these three sources endured for centuries and how successive Acharyas of rival schools accepted them as the sources of Hindu philosophy.

Both Ramanuja and Madhwa were soon led to accept these three sources as Prasthanathrayas by the compulsions of environment and precedent. It was a longer process in the case of the former and much shorter in the case of the latter, because the Tamil Vaishnavite Bhakti school which Ramanuja was drawn to, claimed to derive all spiritual knowledge from the sacred four thousand hymns of the Alwars and even claimed super-Vedic authority for them. Throughout the tenth century its great leader Nathamuni was collecting and codifying these hymns as the Vaishnavite canon and trying to include Kamban's supreme poetic achievement *Ramavatharam* therein. His disciple and the next leader Yamunacharya followed the same path but changed his mind later. This is indicated by his explicit yearning to acquire the bright young Sanskrit philosophical scholar Ramanuja as his disciple and his deathbed wish that he should comment on these three sources. We may also infer that this new attitude was induced mainly through his (Yamuna's) long stay in North India where Sankara's commentaries on the Prasthanathrayas enjoyed unquestioned esteem and where it was difficult to establish the super-Vedic authority of the Divyaprabandhas. It is also fairly clear that Ramanuja himself was in no great hurry to write his famous commentaries till after his travels in the North—which most likely convinced him that it was necessary to derive his philosophy from the famous *Prasthanathraya* to gain all-India philosophical stature for himself and India wide recognition for his philosophy. Madhwa too seems to have

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mulated his dualist philosophy in various sources in the early ges but when he challenged the ngeri pontiff to a debate in Thiru-nanthapuram, the latter would not cept it from one who had not done y commentaries on the Prasthana-rayas, and Madhwa sat down to the sk very soon. It is interesting to te that Ramanuja was driven to is task by the need to appeal to an l India elite, but by Madhwa's time e sources were so well established at they were necessary even to art a debate. The Tamil Saivites o later produced their own commen-ries on *Brahmasutras*. By the 15th ntury it was well established that l philosophy need to be derived om them. As a result, long after losophical debate had gone out of shion in our own century, Tilak h his commentary on the *Gita* was nsidered a regular Hindu philoso-er while Swami Dayananda was nsidered a little queer, for ignor-g the *Prasthanathraya*.

Sankara's two great rivals not only knowledged the same sources as nkara but also followed his line f argument for doing so. In addi-on, they also followed his line in gard to other *Darsanas* namely that f selective acceptance and rejection n the basis of their agreement or dis-greement with the three sources. hus, Sankara took the concept of iritual discipline from Patanjali and jected his differentiation of Jiva and rahma as *Veda-viruddhum* and milarly he took over the logical stem of the Sankyas, rejecting their n-acknowledgement of the soul. In this selective rejection Sankara's crucial hammerstroke was that it was against the Veda i.e. its Jnanakanda. Ramanuja and Madhwa also followed this practice closely in later times when it was not at all necessary what with the virtual disappearance of these older *Darsanas* from the philosophical landscape.

In short, Sankara's lasting legacy to later Indian philosophers was his prescription of common source materials and his attitude to other *Darsanas*. His sources and the way he justified them were all accepted by the very philosophers who disrupted his conclusions. It has been said of Sankara that if he had let his mighty intellect roam free without restriction in regard to sources, he might have been a still greater philosopher. But if he had done so, he would have left the way open for unlimited speculation in all directions for his successors. His self-imposed restriction conferred a lasting unity on Indian philosophical sources for centuries. They were also sufficiently varied and compendious to allow for the different interpretations of Ramanuja and Madhwa and sufficiently narrow to impose some similarity in the resultant interpretation. It was this result that has been mistaken sometimes as more important than its basic cause, namely the methodology.

But the content of Advaita contributed in a limited way to elite integration in Sankara's own time and for some centuries later, it provided a highly sophisticated common philosophy for all the Hindu elite while permitting them to worship their

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several Ishta-devatas in the mundane sphere where Brahman was Iswara. Secondly Sankara had taken note of the Tamil Bhakti tradition and with his choice of sources the Jiva-Brahma relation was restricted to a spectrum between unity and proximity. Even the most extreme dualism in India never denied God's immanence in favour of his eminence like Hebraism and Islam. While Madhwa's dualism was in theory opposed to Advaita, the whole tenor of the Kannada Haridasa tradition was much more mystical and closer to Visishtadvaita. The Bhakti philosophies of Vallabhacharya and Chaitanya were in fact closer to Advaita. The several nuances between Bheda and Abheda discussed by various philosophers also showed that Sankara had more or less set the limits of philosophical speculation.

This contribution however was less important, for people may still quarrel more violently over nuances. The more important legacy of Sankara to his followers was an open door attitude to all other Hindu groups very much like that of Mother Church. Leading advaitins such as Appayya Dikshita have always felt an obligation to rope in other schools—by calling the Saivites as Sivadvaitins and praising a Vaishnavite scholar like Vedanta Desika for his poetry. This did not bear any immediate fruit but the obligation to bring together different Hindu schools was all along acknowledged by Advaitic leaders. It is therefore no accident that the leadership for that task came in our time from a successor of Sankara, the Pontiff of Kamakoti, who brought the Saivites and Vaishnavites together first with his Tiruppavai-Tiruvembavai conferences and virtually roped in all Hindu religious leaders through his Shanmatha Conference in 1969.

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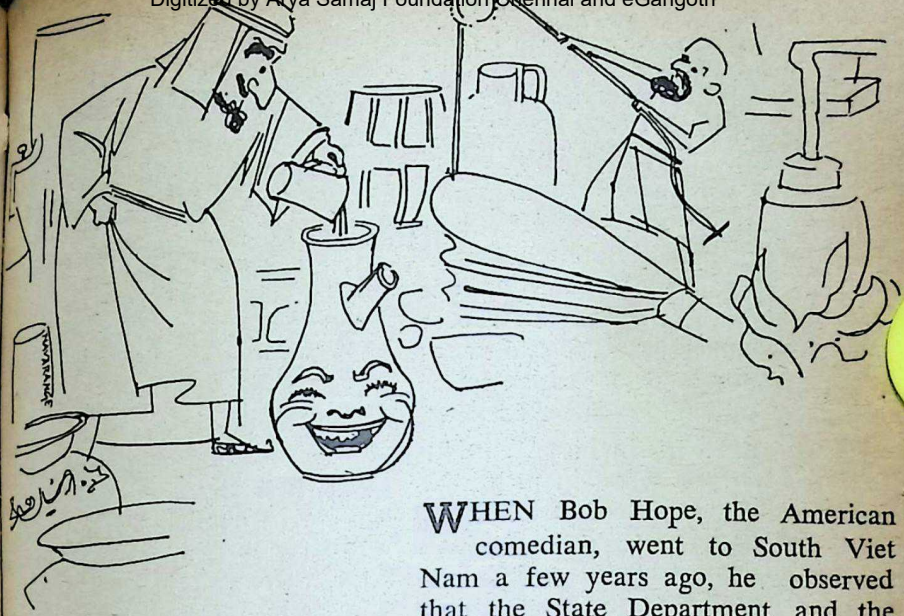

ALCHEMY OF HUMOUR

WHEN Bob Hope, the American comedian, went to South Viet Nam a few years ago, he observed that the State Department and the Pentagon had sent him as nothing else had succeeded. (Incidentally, he said he had been received on landing with a salute of 14 guns—3 of them American). The moral to be drawn from this is that humour can be the last resort when everything else fails. "In a world of waning beliefs", the Greek legend says, "Humour like Hope is still left at the bottom of Pandora's box when all the evils flew out upon the world." But this also shows a capacity to laugh at himself and at his own nation. This is a characteristic of a mature society.

By a sense of humour I do not mean simply a capacity to make jokes or laugh at them—although, unfortunately, even this is not always evident in our country. I have seen people refusing to laugh at jokes until the speaker was all in tears and the Chairman had to get up and ask the audi-

L. MEHTA

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ence to laugh! Laughter, however, is only the beginning of humour; it is an ingredient but not its whole content. Indeed, laughter itself is of various kinds—smile, guffaw, hilarious uproar. You can often judge the character of a man and his capacity or taste for fun by the kind of joke at which he laughs. But humour is a much deeper and profounder thing: it is an attitude of mind which makes one see the ludicrous in life and thereby not take things too seriously or give matters undue importance.

Jawaharlal Nehru in his *Autobiography* writes that when in prison he practised the exercise of standing on his head which he liked particularly for its psychological effect since the slightly comic position increased his good humour and made him a little more tolerant of life's vagaries. A sense of humour enables us to see life from angles different from the conventional and the normal. As the poet, Robert Burns, said:-

Would to God the gift he give us
To see ourselves as others see us.

For, after all, humour is a form of criticism and an interpretation of life. "Nothing is so amusing," said Bernard Shaw, "as truth when accurately stated." It is only another name for a sense of proportion. If our perception is acute, our normal activities and attitudes would tend to appear slightly obtuse. "The sense of humour is, in the last analysis, nothing but a sense of values", says Clive Bell in his *Civilisation*. "Because all human achievements fall something short of the ideal, to a thoroughly civilised person, all human endeavour will appear at moments slightly comic."

Humour arises out of a contrast between man and his environment, between the thing as it is and as it ought to be, between our aspiration and our achievement, between a person's evaluation of himself and his estimate by others. Humour was originally expressed in action as in teasing, buffoonery, practical jokes in which many of us indulged at school. April Fools' Day which is one day after the Annual Budget of the Union Government, is an instance in point—although that day is generally one of mourning and sorrow in our land! Humour in action developed into humour of situation where the incongruity between man and his surroundings evokes laughter. This humour has returned through the cinema where the visual effects have emphasised the contrast which is the basis of humour. We realise when we see Charlie Chaplin, for example, that it is only one step between the sublime and the ridiculous, between tears and laughter.

Humour is often confounded with wit. But humour, in a sense, is the genus, wit the species. Or, wit is the presentation of humour in words, the translation of an attitude into form and language. When Dr. Johnson told the young lady who wanted to learn French that he thought one tongue sufficient for a woman or when Bertrand Russell said that the Ten Commandments are like an examination paper—you can attempt any seven of them: these are witticisms. But a true sense of humour was revealed by the soldier who laughed continuously

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while being flogged and eventually explained his laughter by saying that he could not help feeling extremely amused at the thought that they were punishing the wrong man. Wit has many forms and expressions—pun, epigram, limerick, parody, paradox, howler and the Irish bull. Another form of humour as well as wit which has developed is the art of the cartoon. I presume that nearly everyone who opens the *Times of India* in the morning first looks at Laxman's cartoon to brace himself the better for the gloomy news which are highlighted in the headlines on the front page and the sad commentaries on the middle. We are fortunate in having among us some of the most talented cartoonists of the world like Laxman, Abu, Rajindra Puri, who are, incidentally, excellent writers as well. Not to forget the illustrious editor of the *Illustrated Weekly of India,* Kushwant Singh, gay and unconventional and intellectually anarchistic. And if you feel depressed by the reports of murders, dacoities, accidents and suicides which uniformly appear in the evening papers, you have "Busy Bee" to cheer you up for at least a few moments. A joke is like a meteor—it expires after it explodes.

Humour is not just fun, it is a serious affair. Not all can have that measured irresponsibility, that solemn gaiety which are the source of humour although few would confess their lack of a sense of humour. In public life, a sense of humour is most invaluable and indispensable. I have a feeling that one of the causes of the success of parliamentary government in Britain is the widely diffused and quiet sense of humour of the British people. Men like Disraeli, Lloyd George, Aneurin Bevan and, above all Churchill enlivened Parliament and the public. American public life has also seen many figures with a keen sense of humour and wit from Abraham Lincoln onward. The most outstanding example in recent times was Adlai Stevenson. If we want to make a success of parliamentary government or any form of democratic or representative government, our public men should try to develop some sense of humour instead of resorting to pompatetic politics, making dull statements in and out of season, forming and dissolving parties and alliances—grandwise or otherwise, and sanctifying their scramble for power in the name of principle and taking their perpetual intrigues and sickening manoeuvres so seriously. Unfortunately, many of our industrialists and businessmen also have fallen victims to this craze for speeches, statements and scramble for office. Viewed in their proper perspective, all these squabbles appear trivial and insignificant. To a man with a sense of humour, our party factions and defections, our commissions and omissions, appointments and disappointments, our fierce controversies and unending rivalries, would appear ridiculous if they did not affect the nation's development and the people's character.

But if humour is often the last resort, it can also act as a first aid. When tempers are frayed and nerves are strained and there is tension in a meeting, a touch of wit helps to re-

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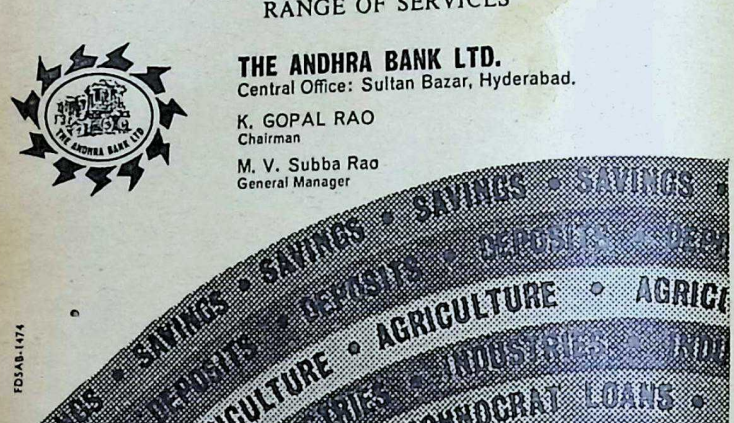

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ve a tense situation. In the law courts, witty judges and counsels who give smart retorts are remembered more than learned and erudite members of the Bar and Bench. In the legislatures and municipal bodies the same holds good. Unconscious humour also enlivens an assembly.

Because humour is a reflection of healthy criticism and tolerance, dictators are afraid of it. A dictator does not and cannot laugh with his people, at least in public. He must look stern and somewhat forbidding and the last thing he would brook is to be laughed at. A humourist at his best is a relentless critic, a sort of philosophical rebel defying authority whether scriptural or secular. Laughter is fundamentally democratic. And it is an antidote to fear. It levels men and reveals the talented. For, while laughter is shared by all, it is not everyone who can make people really laugh. In democratic countries, politicians, members of Parliament and the Cabinet and the Prime Minister or President, are lampooned and caricatured and their platitudes and perorations parodied. *Punch,* for instance, has been performing this function for nearly 130 years and there are numerous journals and writers who do this in the United States and European countries. The most outstanding of them in the United States today are Art Buchwald and Russell Baker. In dictatorial countries, however, secret jokes take the place of political criticisms and public satire. Powerful monarchs and despots and heads of "people's democracies" have exiled or beheaded those who attempted to crack jokes at their expense, the regime claiming that the offence is akin to treason. In this respect, as in many others, Bertrand Russell's prophecy has come true. Despairing of creed wars, Bertrand Russell observed some years ago that "the best hope, though a faint one, is that people might become bored with platitudes and turn to the humorists; from this point of view the popularity of Bernard Shaw is encouraging. But, then, if this happened, there is the possibility that Scotland Yard would institute a censorship of jokes, in which case I hope I would then be in prison with the jokers." Since our most radical "progressives" want a "committed" judiciary, "committed" civil servants and a "committed' press—not to mention a totally "committed" following—they might soon be asking for "committed" cartoonists and standardised humour lest counter-revolutionary forces overwhelm them. Only jokes against monopolists, vested interests, reactionaries and imperialists would be permitted. Humour would be strictly rationed. "Liberty is precious" said Lenin, "that's why it should be rationed."

Humour at its best is one of the highest achievements of human culture, one of the finest expressions of man's aesthetic nature, a gift of civilisation in the truest sense. It is the Hindu Trinity in one: it creates, it sustains and it destroys; it creates a world of delight, it enables us to face life's disappointments and misfortunes, and it destroys false values and unworthy ideals. It has been used in all battles of social injustice. Humour-

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and satirists—Swift and Dickens, ere and Anatole France—have wn that the pen is often mightier n Parliament and laughter is more ightening than sermons. Humour s been and can be used not merely a shield but as a sword. It can be holy instrument of pacific war.

One of the fundamental needs of ur days is to promote international llowship and goodwill. I suggest that his can be done by laughing together s well as lunching together. For, if u know all is to forgive all, to laugh hould be to comprehend. How one ishes that in our world of violence, eed and lunacy, a sense of humour uld be cultivated to show the cru- y of national glorification and the pidity of national rivalries and the urdity of wars! Why does not the ited Nations establish an interna- hal bureau of humour and teach the ers of the world to laugh at one ther and, even more, to laugh at mselves? Laughter needs to be in- rnationalised. If the diplomats and liticians who run round the world innumerable missions and all pos- le and impossible conferences which nefit ultimately airlines, hotels and e stationery industry, could only arn how to laugh and try to follow ommon Nonsense instead of Com- on Sense; if they were less keen disarmament and more alive to e possibilities of the disarming po- r of fun, the world might still be happier and brighter place for ordi- ary men and women. International ganisations should conduct studies d research in comparative obses- ns and superstitions and illusions of nations since every people believes profoundly that it has a special message to deliver to mankind and a special mission to fulfil in the world.

Every nation believes that it is the other nation which begins aggression and armaments and tariff wars and that it has had to follow. If only we look at our problems with sufficient detachment and a sense of humour, all these "vital issues" and "burning questions" of the day would be seen in their proper perspective. Perhaps, in a cosmic view, our futile strifes on this small planet would only evoke a smile. Perhaps, our whole universe is a huge joke perpetrated at the expense of poor Man by some cynical supernatural Power and if there is a music of the spheres, it is the laughter of the angels. □ □ □

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ous types of dramas, play houses, types that may be produced, manner and representation, Bhavas or the emotional states which determine a good play and the sentiments which it should evoke. Detailed guidance is given in the method of direction, the use of language, mode of address and introduction, styles of action, costumes and make-up.

Putting the origin of the ancient Indian drama and the Sanskrit drama at the 8th century B.C. it disposes of the theory that Indians borrowed drama from the Greeks. The Greek theory of 'katharsis' bears no resemblance to the rasa theory of Bharata. The Greek conception of tragedy is totally absent from the Sanskrit drama whose philosophy and view on life prohibit any death on the stage or the conclusion of drama with death or defeat of the hero. Sanskrit drama is a composition in which are blended joy and sorrow, happiness and misery, seriousness and levity, tragedy and farce, good and evil, tears and laughter. All these must be harmoniously resolved to create tranquillity in the minds of the spectators. The Greek tragedians saw man caught in the grip of fate. The tragedy smoulders and burns with passion, furies and fates rage and drive the characters to their inevitable doom. In the Sanskrit dramas, on the contrary, the hero triumphs over all obstacles. His conflict does not tear him apart spiritually nor does he plunge the audience into conflict. In Greek tragedies, nature is in sharp contrast with human misery; its brutal and majestic indifference to human sorrows heightens the tragedy. In Sanskrit plays, nature is never "red in tooth and claw" but sympathetically mellows or accentuates human feelings. When Shakuntala leaves the hermitage, the vines droop, the peacock is sorrowful, the deer does not eat. Man is a part of the element and contributes to or detracts from the harmony of nature as much as any other element. This basic difference between the Greek and Sanskrit drama sets them apart and makes the Indian drama quite unique.

The two major forms of drama in Sanskrit are *Nataka* and *Prakarna*. In *Nataka*, the story is drawn from mythology or historical records and the play contains 5 to 10 acts dealing with a singular passion like love, devotion and heroism. The hero is always an exalted person. In *Prakarna*, the play is a fictionalised true story dealing with one theme—love. Its characters belong to higher levels of society—ministers, priests, military leaders, merchants, etc. The heroine could be a courtesan as in *Mrichchakatika*.

After the Muslim invasion, classical theatre survived only in the South. We had, however, a powerful theatre in the form of roving drama troupes staging episodes from the *Ramayana* and the *Mahabharata*. The subject matter, heroes and heroines, were known to the people from the Himalayas to Kanyakumari and from the east to the west, of the country. This really provided the underlying unity of our cultural heritage spread through this vast country.

In 1853, Urdu drama received encouragement from the Oudh ruler, Wajid Ali Shah, when he himself took

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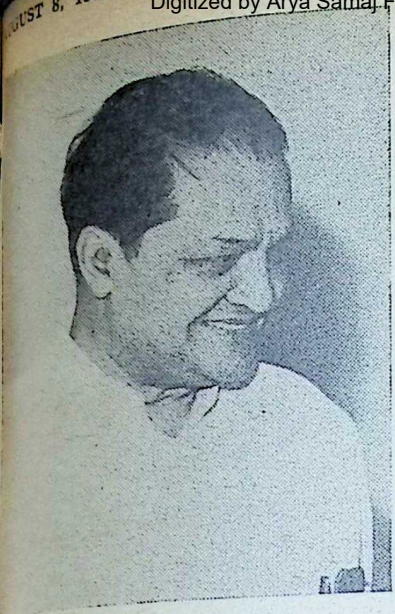

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e leading role in the drama *Inder abha* and women of his harem act- d as his favourites. After the Na- onal revolt in 1857, the theatre move- ent started in Bengal. Parsi theatre ompanies permitted actresses while n all theatre companies men played emale roles. Some artistes, like Bhau- rao Kolhatkar in Maharashtra and Jayashankar Sundri in Gujarat played heir roles with such remarkable vir- uosity that the audience were amazed hat they could be men. The actors mpersonating females grew long hair s wigs were not in vogue at the ime. In 1930, or a little earlier, college nd amateur theatres cast boys in fe- male roles. This anachronism galled me and some of my friends and we efused to take part in any drama in hich boys were cast as girls. We organised ourselves into a band and crusaded against this practice. Ultimately, we succeeded in removing this anachronism and it was fortunate that a large number of girls came forward at the time to participate in drama so as to break the existing convention.

It was only when the Parsis took to the Urdu theatre, that the Gujarati theatre came into its own with centres in Bombay, Ahmedabad and Baroda. During the early years of this century, men like the late versatile genius Dr. K.M. Munshi and Shri Chandravadan Mehta brought new dimensions to the Gujarati theatre. In about 1950, the theatre was in doldrums. However, Prithviraj Kapoor made a heroic effort to resurrect the Hindi Theatre but the inroads to the films were too strong.

The Kala Kendra of the Bharatiya Vidya Bhavan staged a few dramas during this period but received no support of audience. We therefore decided to tap new sources—the college students. It was at this stage that we started the Inter-Collegiate Drama Competition, first in four languages and later in fourteen languages. Every year during the two months that the Competition was on, the event took the appearance of a Youth Festival with the tremendous enthusiasm of the students growing from year to year. Over 10,000 student artistes have participated in these contests during the last eighteen years. This activity provided a nursery for new talents and today most of the leading artistes of different language groups are the products of the Inter-Collegiate Drama Competition organised by the Bhavan. Some of the notable artistes are

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Vidha Karmakar, Vijaya Mehta, Damu Kenkre, Baban Prabhu, Upendra Trivedi, Arvind Trivedi, Pravin Joshi, Kishore Bhatt, Kanti Madia, Vijaya Anand, Rajesh Khanna, Sanjeev Kumar and Krishna Kant (who now produces dramas on Broadway U.S.A.). Prabodh Joshi blossomed into a first rate play-wright.

Many original scripts were written, and experimental plays were produced which created a taste in the people for drama and eventually secured a healthy and steady audience. Today drama is a major attraction for people in the city and we owe it entirely to the Inter-Collegiate Drama Competition of the Bharatiya Vidya Bhavan.

While the professional theatre dominates Europe and America, the Indian professional theatre, except in Bengal, Bihar and the South, is not strong in the West Coast although we have a very powerful amateur and semi-amateur theatre all over the country.

During my tours abroad, I was very much impressed with the Children's Theatre and had to admit at the Berlin World Theatre Conference, that inspite of our great traditions of drama over 3000 years ago, we were lacking in an active Children's Theatre. Later, when I visited the United States in 1968, I found that what is termed as a modern drama had only a superficial popular appeal and that people still wanted traditional dramas. I was, however, intrigued with the extreme development of modern drama—the Living Theatre. Actors came down from the stage and spoke to the audience individually to provoke their participation. The matter did not rest there. All the barriers between the actors and the audience being removed, the audience was asked to strip themselves of all clothing; from there onwards what happened on the stage is anyone's guess.

The World Drama Conference was held in London in May-June 1971. The subject for discussion was *L Actors Audience Enemies*. The title sounds rather strange. What is really meant is that the actors have to consider the audience as their adversary and persuade them to accept their mood. I do not agree with this. I believe that the relation between the actors and the audience should be that of lovers. Actors on the one side have to cajole, to tease, to humour, to rouse passion, to squeeze out tears and to ultimately win over the audience.

I have seen drama in many parts of the world both in the capitalistic and socialistic countries and reiterate today what I said as representative of India at the World Theatre Conference held in 1966 at Berlin under the auspices of U.N.E.S.C.O. where over 26 nations were represented, that our theatre talents, could be compared with the best anywhere in the world. Even in the know-how, we are not far behind.

What we lack in the country is opportunities for the artistes. No Universities, States or municipalities have provided theatres or adequate rehearsal halls, let alone theatres for experimentation.

In Bombay, we have a few theatres which are so heavily booked that it is

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never possible to hold a single rehearsal with the result that the opening night is a dress rehearsal for almost all the plays. This is really a very sorry state of affairs for the artistes who are seriously interested in art values and not merely the box office.

States or Universities have not provided theatre education or careers for theatre people. I believe theatre education should be given at school, college and university levels so that a demand for trained teachers is created and new career made available to those who are interested in the Theatre.

We have still not given a proper place to the artistes in the society. No doubt, our government from time to time confers titles and awards to performing artistes, but that is not enough. In Moscow, I found that the artistes were held so high that the names of the streets bore the names of distinguished artistes—and not the names of the politicians. The government, besides giving awards to artistes, should give recognition to research artistes, and to scholars or academicians in the Theatre world. It is imperative that scholars seriously dedicated to research should be properly recognised.

According to the old concept, Theatre holds a mirror to society. It only reflects the state of society, but today theatre has to be a light house standing steadfast for permanent values even when twirling dark waters are raging around it. Not only that, its beams must search out and highlight the near and far vital problems and discuss them drawing the attention of the audience and enlightening them.

We look forward to the future when true values will be recognised and artistes will find a fitting place in the socio-economic structure of our country, when our Theatre will truly reflect the progressive trends in our political, social and economic life and when our Theatre and audience will create a desirable and healthy atmosphere for an active and vigorous Indian Theatre geared to make men and women better citizens.

Theatre is a powerful medium which could help towards building a better society. □ □ □

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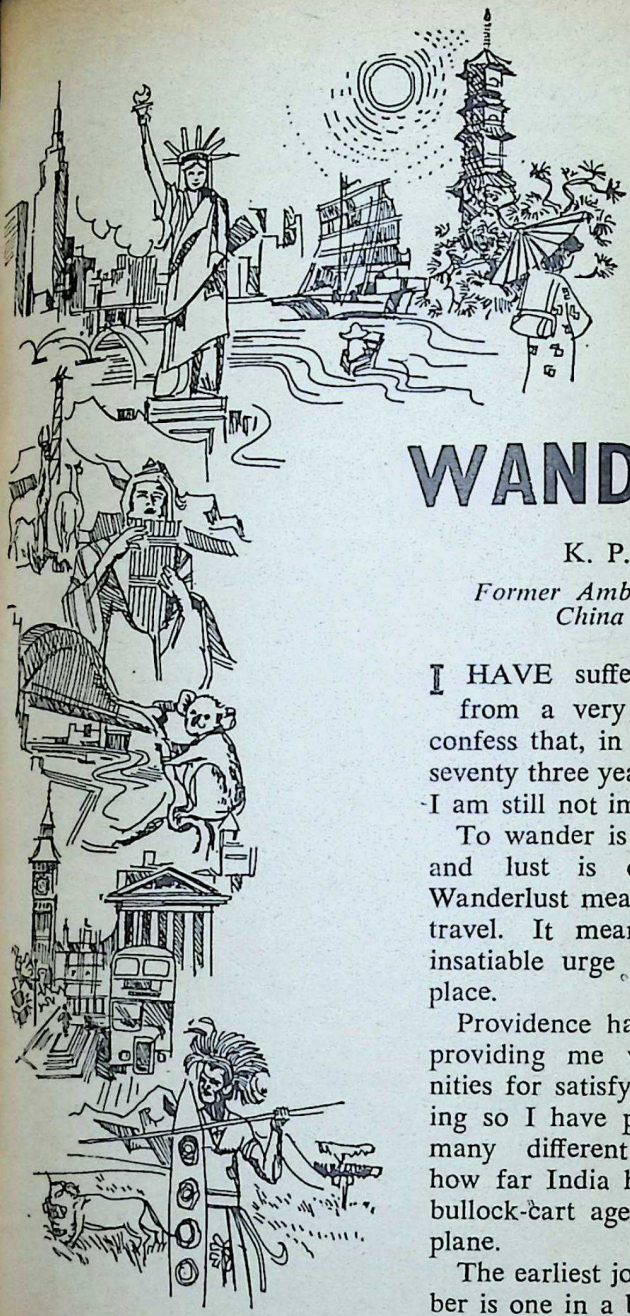

WANDERLUST

K. P. S. MENON

Former Ambassador of India in China & U.S.S.R.

I HAVE suffered from wanderlust from a very young age. I must confess that, in spite of the weight of seventy three years and a fractured leg, I am still not immune from it.

To wander is not exactly to travel, and lust is different from love. Wanderlust means more than love of travel. It means an unaccountable, insatiable urge to go from place to place.

Providence has been kind to me in providing me with ample opportunities for satisfying this urge. In doing so I have performed journeys of many different kinds. They show how far India has travelled from the bullock-cart age to the age of the jet plane.

The earliest journey which I remember is one in a bullock-cart from Kot-

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tayam, where I was born and brought up, to Palai where my brother was practising law. It was drawn by a pair of sleek white bullocks of whom we were very fond. We were equally fond, and even more proud, of our elephant, Lakshmi. My father used to lend her for temple processions and I would sit on her back to the envy and admiration of my school-mates.

The bullocks were almost members of our household. I used to enjoy watching them being washed, tended and fed; and sometimes I would take a hand in those ministrations myself. It was they who took me to school every day. It was they, too, who took me on my first outing from Kottayam to Pali. We got into our bullock-cart after supper, spread our mat on the straw and slept soundly until the sun rose over us in Pali. This journey of 21 miles, which took the better part of the night, can be done today by car in a little over half an hour.

My journeys further afield in my childhood used to be in a *vallom* or country boat, over the beautiful back-waters of Travancore. In 1906, my father was nominated a member of the Sri Moolam Legislative Council. Known after the Maharaja, Sri Moolam Thirunal, this Council was the first attempt at associating non-officials with the administration.

We left Kottayam in a *Vallom*, which was punted by hardy boatmen over the canals and rowed by them over the *kayals* (lagoons). I remember keeping awake when we were crossing the deep Vembanad Kayal at mid-night. We reached Alleppey the next morning. There I had my first unforgettable glimpse of the sea.

After a bath and breakfast at Alleppey, we moved on to Quilon. While approaching the Ashtamudi (eight-cornered lake), there arose a furious storm which nearly dragged our little boat into the sea. The storm subsided as quickly as it rose and we landed safely in Quilon. There we spent a few hours with a friend of my father's; and at about mid-night we left Quilon, and reached Trivandrum the next evening. This journey of about a hundred miles which took us three days by boat can now be done in three hours.

In those days there were no cars. The first car which I saw was one which came to Kottayam in 1911. It belonged to the British Resident of Travancore, whose name, curiously enough, was Carr. I still remember how, on seeing the car our servant Parangodan ran to my mother exclaiming, "Ayyo! Amma! a cart is running on the road without a horse or a bullock."

My first journey by sea was to England in 1918. At that time the first world-war was on and the Mediterranean Sea was infested with German submarines. Therefore, we had to go around Africa to England. We touched Delagoa Bay, a pleasant Portugese settlement on the east coast of Africa; Cape Town, where we experienced something of the racial arrogance of the South African Government, and then Siera Leone on the West Coast, known as "The White Man's Grave". There the yellow fever was raging. Still we had to spend ten days there,

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ing to pick up a convoy of des-
ers for the rest of the journey,
ause the Irish sea, through which
were to pass, was also infested with
rman submarines. In fact, when we
re in the Irish Sea, two sister-ships,
S. Leinster and S. S. Hirana Maru,
re sunk by German submarines.
heaved a sigh of relief when we
ched Liverpool after a journey of
days from Colombo.

My return voyage to India at the
d of 1922 through the Mediterra-
n, however, took only three weeks.
present, however, owing to the
uble between Egypt and Israel, the
ez Canal is closed; and ships com-
to India from the West have again
ake the route around Africa, which
co da Gama was the first to take
he end of the 15th century.

was interested to learn that it was
sailors from Malabar who guided
co da Gama from Zanzibar to
cut. Thus we in Malabar might
said to have been responsible for
and a half centuries of Portugese
ination over Goa! If so, we must
be given the credit for its over-
w, for it was a native of Malabar,
Candeth, who, under the direc-
of another native of Malabar,
K. Krishna Menon, who was then
ence Minister, that led the light-
expedition which liberated Goa
1961.

My first journey by train was from
tarakkara to Madurai, where my
ther was practising as a barrister.
that time there was no railway to
vandrum or even to Quilon. The
n was due to depart from Kottara-
at 4 O' clock in the morning.

We all went to the railway station after dinner at about 10 and slept in the waiting room. Fearing that we might oversleep and miss the train, my father insisted that one of us in turn should keep awake and read the *Ramayana.*

What appealed to my boyish mind most while travelling in the train was the way in which the trees and lamp posts seemed to be racing. I used to have a similar feeling of thrill to see the moon running along the skies. I later learnt that it was the clouds that were moving fast and that the moon only seemed to be moving. I was as disappointed to learn this as the Roman Catholic Church was when Galileo asserted that the sun was stationary and that it was the earth that was moving.

Latterly all my journeys have been by air. Air journeys have become much faster than before. My first flight from Delhi to Moscow took three days via Cairo, Geneva and Prague, where we had to change planes, for in those days no foreign planes were allowed to fly to Moscow. My last flight to Moscow last summer, however, took, less than six hours from Delhi; and the time is coming when, with the advent of the supersonic plane, Delhi will be within two hours of Moscow.

My longest journey by air was from Seoul in Korea, over the Arctic Circle, to New York where, as Chairman of the United Nations Commission on Korea, I went in 1948 to present my report to the General Assembly.

We also did a journey round the world entirely by air. This we did

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in stages, halting for a few days, or weeks, at various places such as Bangkok, Hongkong, Tokyo, Honolulu, San Francisco, Mexico, New York, London, Berlin, Geneva, Belgrade and Moscow. We took four months over this trip, described in my book, *Journey round the World.**

Of all the journeys which I have done, none was more delightful than one overland from India to China in 1944. By that time the air age had already set in. In fact, it was by air that I did my first journey from Calcutta to Chungking, the war-time capital of China. That journey took eleven hours. The overland journey to China took 125 days.

The first part of my journey covering 800 miles lay along the most formidable mountain-trail in the world, across the Himalayas, the Karakoram and the Pamirs and was done entirely on foot and on horse back. In the course of this journey I saw the most glorious scenery. I saw some of the tallest peaks in the world, Mt. Nanga Parbat, Mt. Rakhaposhi and Mt. Muztagh Ata. I crossed on a yak the largest glacier in the world, the Batura, and two others, the Passu and the Sassaina. I traversed some of the most hazardous passes in the world, the Mintaka, the Burzil and the Chichikillik.

The route I took from India to China is known as the Pilgrim Route because it was along this track that the earliest Indian pilgrims went to China with the torch of Buddhism and Chinese pilgrims came from China to India in search of the Buddhist scriptures. Among them were Fa Hien and Hsuan Tsang who have left vivid accounts of the events, customs and manners of that period in their writings.

When I reached Urumchi, the capital of Chinese Turkistan, Gen. Wu Ching-hsin, the Governor of the Province, gave a banquet in my honour and said, "In 643, our adventurous pilgrim, Fa Hien travelled to India in search of the Buddhist scriptures. Now, 1300 years later, Mr. Menon has repaid to China the compliment which China paid to India 1300 years ago."

While approaching the end of my journey, I wrote thus in my diary, re-

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roduced in my book, *Delhi-Chiang*
ng:—

"No one who has a feeling for Nature will contemplate with equanimity the prospect of an Indo-Sinkiang road. I dread the thought that some day men may 'do' in three or four days the magnificent country which it took me forty-six days to march through. To enable every Tom, Dick and Harry to pic-nic at the foot of Nanga Parbat or Mount Rakhaposhi, or cross the Mintaka or the Chichkillik Pass in his jeep, or flit past the Batura or Sassaini Glaciers, will be a sacrilege. But Nature will not permit it. Armed with snow and blizzards, avalanches and landslides, she will jealously guard these regions as her last preserve against the intrusion of man."

Now, what I regarded as impossible 1944 has come to pass. With the nnivance of Pakistan, the Chinese ve built a road across the Roof of e World into Indian territory, now der the unlawful occupation of kistan. And thus China and India, hich for centuries used to be sepa-ted by the most formidable moun-in range in the world, stand face to ce. Let us hope that the day will me when they will again stand gether as friends and collaborators the arts of civilisation as they did the early centuries of the Christian

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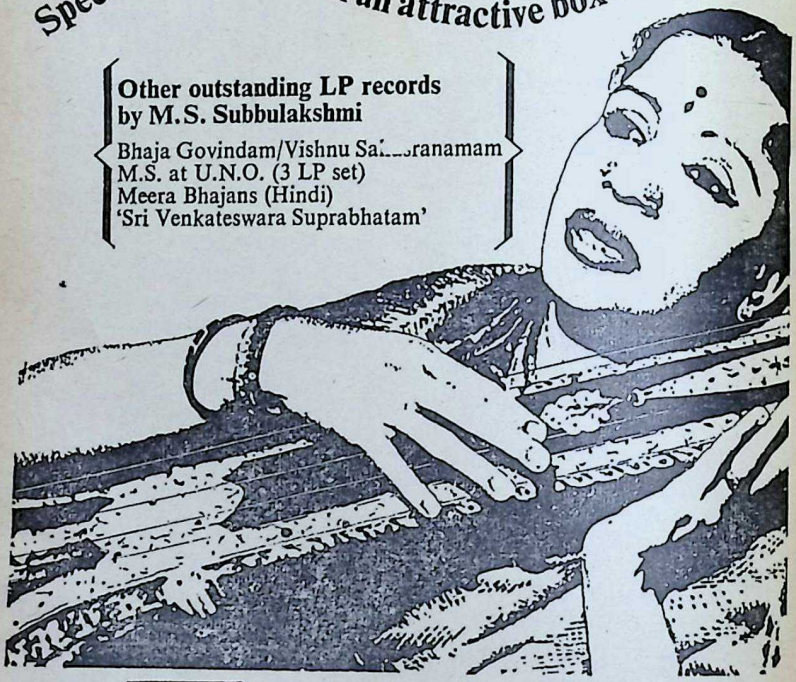

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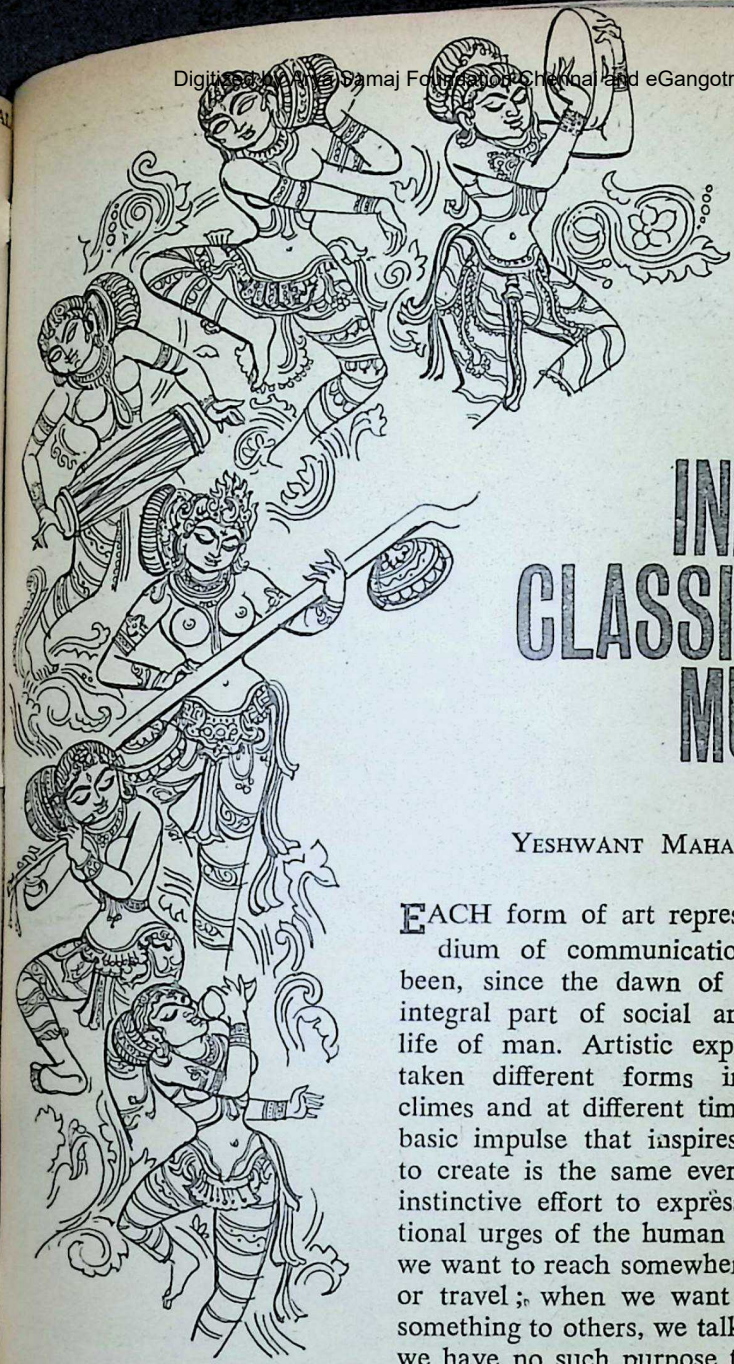

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YESHWANT MAHALE

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to express our soul's joy, we sing. concept of music is always an rience of joy (*Ananda*) and has sed through three stages, the ori- adolescence and maturity. Once concept reaches its final form, it omes a dynamic force and is able germinate new ideas and fresh ave- s of musical thoughts. The trans- dental value of music lies in its in- te power to spiritualise the human d. The combination of various et notes with the beauty of rhythm fit to compose the most distracted nd and make it tranquil for expres- n of love and prayer. It links us to Divine and lifts us to the regions infinite bliss. It is the soul of joy solace of sorrow. The beautiful anting words which Tennyson apply to the power of music. ere is sweet music here that softer than petals from blown roses on grass, or night dews on still waters, een walls of shadowy granite in eaming pass; music that gentlier the spirit lies than tired eyelids n tired eyes; music that brings et sleep down from the blissful s".

The essence of Indian civilisation culture embodies a spirit of assi- lation, adoption and creation with roots in the past. Nowhere is this e clearly manifest than in the field usic. The range and profundity of an music is as unequalled as its gration of vocal and instrumental sic. The form of Indian music or basic idea is the Raga. The struc- of a Raga is based on the com- tion of musical notes in succession one another which attracts, in terests or pleases the human mind. In fact, the delightfulness has been considered the supreme essential characteristic of Raga. (रंजयती ति राग:) The capability of delightfulness(रंजक्ता) and the capability of aesthetic emotion (रसवत्ता) are the two essential qualities of our Ragas. The emotional tenor of a raga is determined by its notes. But this tenor is of a gross nature only; because the individual notes have no significance in Indian music, except that they are, as it were, valuable jewels or grains of pearls awaiting some great artiste's hand to be woven into a garland, to be fixed up in a beautiful ornament. The arrangement of the notes in the raga should not only be regular and musical, but should also be so artistic that each preceding combination should be a backgrouna to the subsequent combination. Every note stands in relation with its preceding and subsequent notes in an artistically planned scheme as it were, and takes its due place in the cadence. Thus our ragas which are coherent combinations of notes are the distinguishing and fascinating feature of our music and have themselves an intrinsic, sentimental and aesthetic value which have produced miracles in the history of our music.

Music offers infinite freedom to the fancy of an artiste and, especially, Indian music is essentially individualistic in its conception and execution. The subjective element of intuition that embodies all creative art is supreme in music. It is an art which sometimes predominates over the science of music, so much so that flaws in the science of music are overlooked

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if the musical value of the performance is indisputable. But it does not mean that this freedom is unfettered or absolute, for music must necessarily discharge its higher function as an art and at the same time, must obey certain laws. A good number of our musicians do not seem to be aware of the fact that ragas have positive relationship with 'Ranjakta'. The violent and spasmodic physical movements either of face or body on the part of the musicians create a tendency of ruffling the tranquil atmosphere of the audience. The embellishments such as 'meenda', 'gamak' 'tan', 'khatka' etc. are used indiscriminately which, when used at the right places, would unfold the innate emotion of the ragas. The superfluous use of embellishments and extravagant flourishes of tans have come to be regarded as essentials of classical music, nowadays. Where, then, is room for Ranjakta? Moreover, the poetic content of the song is often incomplete and inconsistent with the emotion of the Raga in which the song (cheez) is sung. No doubt such a performance does produce rasa, but it is either *Raudra* (fury), *Bhayanak* (Terror), or *Hasya* (laughter) and the result is, it does not convey the true message of music to the listeners. The real music falls into oblivion in such a performance. The rendering should not inflict a boisterous exhibition of vocal acrobatics on the audience. One does not have to fight a duel with a Raga or treat it with a wrestler's vanity and pride. One has to display a raga with a lover's passion and then only a musician can tell the story of love and grief, of joy and separation, of laughter and tears, which will enab the listeners to know the secrets of raga, because music is a relative ph nomenon. The art of music is su jective and personal while its scien is objective and factual. The scien of music exists to fulfil the art music. It owes its origin to cert practical considerations arising out real life. Thus, it is a science as matter of necessity and an art choice.

Everyone knows nowadays the se ral factors which conspire against popularisation of Ragdari Sangeet. T democratisation of the art of mus is inevitable. The patronage has shif ed from few to many. An averag musician has to look for his suppo to the people at large. On the one han he desires to be loyal to the traditio of his art but has to pander to th wishes of the people on the othe This leads to a series of compromise not always conducive to keeping hig standards in music. Can the publ claim to have the vision and inne equipment, the power of grasping th subtleties of our musical system? T answer cannot be unanimous. Ho ever intense and sincere the desire the public for encouraging music, t moment the standard of high cl music is left entirely to the choice the people, the art is bound to deteri rate. It is, therefore, a positive nece sity that every member of a cultur society should have his or her aesth tic sense developed, for, although the cannot express themselves throug music, they can at least appreci and be pleased by the superb musi of those who are gifted with it.

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sense of appreciation is cultivat- then only the art can prosper. But condescending attitude that is ado- d towards the music and the musi- ns by many of our so-called fa- onable men and women today has orded the popularisation of this uable art. While they thrill to the nes of western musicians and even the jazzy rhythms in the hot-houses western ballroom art in this coun- , they proudly deny any knowledge the great artists of our country, and l bored to tears at the very men- n of Indian Classical Music.. This is a perverted sense of values. There has, no doubt, been a sort of awakening of interest in classical music in India recently, but it has been mostly of a simmering dilettante type. Perhaps it is just a passing fashion of the day to affect an interest in fine arts. So music-lovers and those who are interested in keeping our music alive and unimpaired owe a duty to meet this problem and develop this art by substantially patronising, appreciating and encouraging its various branches.

□ □ □

In vain do men shout for their faith
In different tongue; in fact all are one.
All worship Him and sing praises
Of the one, omnipresent God.

—Behari, Court Poet of Shajehan

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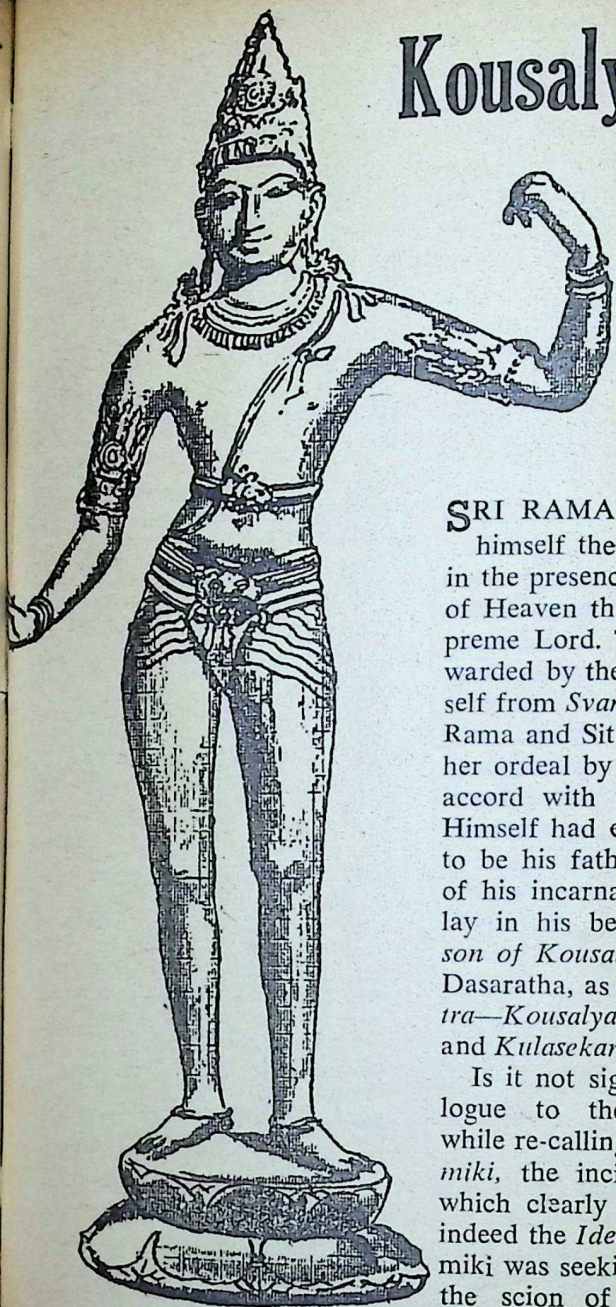
Kousalya Supraja Rama

R. RANGACHARI



SRI RAMA took delight in calling himself the son of Dasaratha, even in the presence of the assembled hosts of Heaven that hailed him as the Supreme Lord. This declaration was rewarded by the visit of Dasaratha himself from *Svarga,* in a *Vimana,* to bless Rama and Sita, on their reunion, after her ordeal by fire in Lanka. This is in accord with the fact that the Lord Himself had earlier chosen Dasaratha to be his father on earth at the time of his incarnation. But his real glory lay in his being born as Rama, *the son of Kousalya,* the eldest Queen of Dasaratha, as appreciated by *Visvamitra—Kousalyaa Suprajaa Rama*), and *Kulasekara Alwar.*

Is it not significant that in the prologue to the *Ramayana,* Narada, while re-calling to the attention of *Valmiki,* the incidents in Rama's life which clearly showed that Rama was indeed the *Ideal Heroic Man* that Valmiki was seeking for, first hails Rama, the scion of the Ikshvaku race as

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Kousalyaananda, before he speaks of him as the son of Dasaratha? No child would have delighted its mother at the time of its birth, as Rama did. Let us hearken unto Kousalya herself:—

"Rama, it was not given to me to enjoy supreme happiness as the consort of the Emperor. I had suffered neglect and ridicule for long. I spent all my days in the adoration of the Supreme Lord. Then, you were born to give me joy. I fondly hoped that this would last for ever; you were indeed *"Matrunandana"*. Kousalya's joy that began at the birth of her son, grew boundless when, as he grew up, she heard everyone hailing him as the repository of all noble qualities (c.f. *Narada's* words, *Sacha sarvaguna nopetah Kousalyananda Vardhana*). It is in this context of Kousalya-Rama that the dictum of *Thiruvalluvar* gets its full import:—

"The mother delights in the son at birth; but far greater is her bliss, when years later, praises of his nobility reach her ears."

What about the sorrow that of a sudden, Rama had to inflict on his mother, by the tale of his exile for fourteen long years, just at the moment when she was pouring out her gratitude to the Supreme Lord for the fruition of her long-cherished hopes? That was a grievous blow indeed! But when Rama had explained to her the call of Duty and Dharma, what a great blessing she calmly invoked, casting aside all grief!—

"Oh, you the greatest among the Raghus; Tarry no more. Ever tread firmly the path of the virtuous. No doubt, you will, in due time, come back to me. Glory of your race! you ever practise Dharma with self-control and fortitude; may the self-same Dharma protect you always! While you were but a tender boy, the great Sage *Visvamitra* wanted to take you with him, to fight the demons; I knew that it was all for your good, and so let you go with my blessing, unlike your father who had to be persuaded greatly in this regard. The wise sage had entrusted to you many a divine missile—may all of them protect you! You mighty-armed one, you have served your father well, and all your mothers too likewise. May the fruits of that Service and lasting Truth ever protect you and bless you with long life!... I am sure that good will accrue to you from all, and that my aged eyes will in time be blessed with the sight of you sitting on the glorious throne of your ancestors.

That Lord who is adept in leading the army of apes, that Lord who has His bow ever tethered with an arrow; that Lord who has liquidated the hordes of enemies born of Diti (Rakshasas); that Lord who is the foremost among the Kshatriyas; and that Lord who got a bridge spanned over the ocean and was the cause of the happiness of the daughter of Janak (Sita); may He who is he repository of all good qualities protect me at each step.

—Sri Vadiraja 'Yati'

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ving fulfilled your mission and ty...."

Well, these words of the noble mo-er should have been of great sus-nance to Rama, in critical moments ring his exile.

acon-light

Sri Rama and Lakshmana are seat-on a hill at *Kishkinda*, with *Sugriva*, xiously awaiting the return of *Hanu-an* and his companions with news the lost *Sita*. The period of tryst is ng past, and Rama is plunged in ief. Sugriva then essays to console s friend. Will any words of Sugriva, ho had earlier pined away grievously the seizure of his consort *Ruma* his elder brother, *Vali*, and later llowed in sensuous pleasure, with *uma* and *Tara*, be able to make any pact on Rama, sunk in hopeless-ss? Sugriva then hails his forlorn mpanion, as *"Kousalya Suprajaa ama"* and bids him be of good heer, as surely Hanuman would have scovered Sita. These words of ad-ress first spoken to Rama by isvamitra should at once have com-orted Rama—they would have in-tantly recalled to him the parting lessing of his mother. Would that ail? If not for him, at least for that irtuous mother, the gods will surely id him! Further, had not these initial words of Visvamitra led the boy Rama to victory and his marriage with Sita at Mithila? Reunion with Sita is now betokened to be sure! This happens eventually and Sri Rama returns to Ayodhya with the *Vanara* hosts that had been eager to see his noble mother, and witness also his coronation. The fond mother, who had grown in years, put herself, to great pains in adorning the prankish *Vanara* ladies, her love for her son giving her the needed energy! What a son and what a mother!

A contrast

Bharata was born as the son of Kaikeyi. Did he delight his mother? Yes, but not so much as Rama did! To Kaikeyi, Rama was her own son, the apple of her eyes. She calmly sent away Bharata and Satrugna to her father's distant city for long years, as Rama was in Ayodhya to give her joy. But then, the gods, in their own interest, took a hand, and made her the proximate cause of Rama's exile. Her own son, Bharata, whom she had thought to please by her act, cursed her and disclaimed her! His consolation lay in his reconciliation with Kousalya, who hailed him as being greater than her son, Rama. But Bharata forsook even the ordinary joys of life when, at Rama's behest, he had to rule the Kingdom as a trustee for his brother. That was a bitter cup of woe for the fond Kaikeyi. She longed for the day when her dear child would be able to live like other young men, in ordinary comfort. Rama had besought his father to assuage the grief of his aged mother Kousalya, when he was leaving for the forest. The same Rama, when parting from Bharata at *Chitrakuta* adjured Bharata—as a plighted command from *himself* and *Sita*—not to wound any more the feelings of Kaikeyi, whom he should cherish as *their* mother. Well, Bharata did in a

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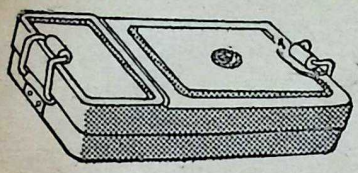

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way honour the command of his elder brother. But the consummation came only when Rama returned to Ayodhya to relieve Bharata of his burden. Kaikeyi realised her son's great relief on that occasion, and pure joy entered her heart. Valmiki signifies this by describing Bharata as *Kaikeyya Ananda Vardhana* when he assures Rama that he had indeed cherished his mother as commanded, and beseeches Rama to take back the kingdom. Ah, Bharata too had become the delight of his mother!—No longer a contrast to Rama and Kousalya!

Dedicated Souls

What about the other Queen *Sumitra,* Dasaratha in the last moments of his life calls her a Saint—*Tapasvini.* She looked upon her twin sons—*Lakshmana and Satrugna*—as being born for Service (to the Lord and his devotees). When Lakshmana came to take leave of her, before going to the forest with Rama, what noble words, did she speak!

"You are now going to fulfil your mission in life—to serve your elder brother in all ways and at all times unceasingly.

My child, look upon *Rama* as your own father (especially as you have disclaimed Dasaratha), *Janaki* as myself (Your mother), and the forest as Ayodhya; go and return in due time!"

We know how well *Lakshmana* obeyed his mother's bidding, winning the accolade of *Sumitrananda Vardhana* from *Anjananandana* and *Janakanandini. Satrugna,* the silent one too, proved a worthy son to his mother, by his selfless devotion to Bharata.

Other sons and mothers

A study of the relations between other sons and mothers—Sita and her sons, Lava and Kusa, at once the cause of her grief and joy; Anjanaa and Anjaneya; Angada and Tara, and so on, would indeed be of great profit. But it is hardly practicable here and now.

Conclusion

Valmiki concludes his *Ramayana* by assuring us that its study would make all mothers blessed in their sons, as were Kousalya, Sumitra and Kaikeyi. Indeed the *Ramayana* is the great record of noble mothers and sons—*Jananyaa Jananeenam Charitham Mahat.*

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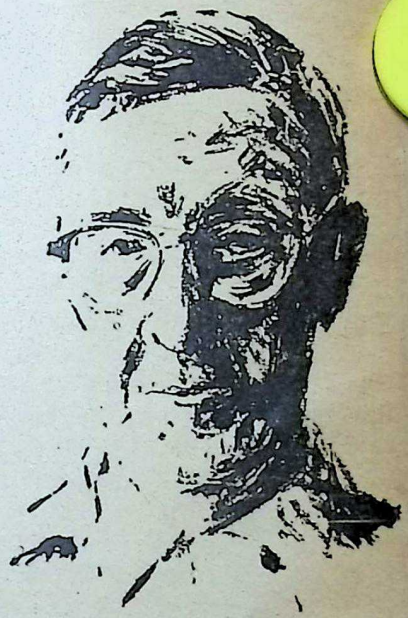
What must be changed in our education

PITIRIM A. SOROKIN



THE family is the first and most decisive moulder of the personality and conduct of children. School institutions are their next moulder, especially in modern societies, where nursery schools and kindergartens share this task with the family at the early age of two or three years. As one passes to the elementary school, high school, and college or university, their formative role increases.

In addition to this educational function, our schools perform a selective role as an agency that tests and selects individuals, assigning them to their proper social positions. It bars incapable pupils from the higher professional, governmental, and big-business positions, assigning to these mainly its capable pupils. Most of these positions are closed to persons without college diplomas. Pupils whose education is limited to the elementary schools are doomed, for the most part, to occupy positions of unskilled, semi-skilled or skilled labour. This selective role of the schools is as important as their educational function.

If school education is well organised, it can reinforce sound family education to such a degree that the combined effects are indelibly stamped upon the pupils for the rest of their lives. If the family education is defective, a sound school education may correct, to a considerable extent, its shortcomings. If the school system is defective, it can do an untold amount

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arm to its pupils. It can misshape r minds, distort their souls, de- alize their conduct. Likewise, n the school as a selective agency rates properly, it distributes per- s on the basis of the principle 'to ryone according to his ability.' The ole of society profits from such an tment of its members. The aristo- cy, as well as the lower strata, suc- sfully discharge their functions; ryone is satisfied with his work; d society enjoys a harmonious and ative life. If a school system is de- tive in this respect, it places the apable persons in positions of lea- ship, and the capable ones in the ks of unskilled or semi-skilled la- ur. Persons so placed discharge their ctions inadequately; dissatisfac- n pervades society; and in hun- ds of other ways society suffers m such a maldistribution of its mbers.

Our contemporary school system is ssly defective in both respects. *As educational agency it fails to deve- character and a sense of altruism, ecially in the high schools and lleges.* The schools of our sensate lture limit their educational func- n chiefly to training the intellect. ey pay scant attention to engender- g a social outlook. If a pupil receives e prescribed quota of high marks his courses, he is graduated with onours, though his conduct may be the borderline between the legal nd the criminal. It is not necessary r honours students to be altruistic r even ethical. Aside from a perfunc- ry enforcement of formal discipline, our schools have no curriculum or technique of inculcating moral strength or unselfishness. Virtually, the only devices for moulding character, various sports, competitions, prizes, etc., are based on an explicitly competitive principle animated by the ethos of rivalry, by the spirit of subduing one's rivals in football, oratorical contests, and the like. There is little competition in humility, sacrifice, social service, and so forth.

The ideals inculcated by our school system are those of becoming a wealthy businessman, a powerful politician, a successful professional man, and the like. Thus, our sensate schools breed egoists rather than altruists, and fighters rather than peace-makers.

The same result they achieve, especially on the high school and college levels, through the sophistication of the ideology and conduct of their students, whose minds are filled with a host of pseudo-scientific, mostly animalistic, theories of man, his culture and values, embracing God and religion, ethics, marriage, property, and what not. "Traditional" values are corroded by the acids of so-called scientific criticism. The distinction between right and wrong is shattered by a barrage of positivistic, materialistic, relativistic, and mechanistic artillery. Students are "liberated" from their "superstitions and prejudices" without having these replaced by any genuine set of real values. For these are substituted pitiful odds and ends of debunking, seminihilistic, and degrading sensate ideologies. The result is a sort of moral trauma. A pervading attitude

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of nihilism and cynicism divests students of their moral armament, making them sophisticated flotsam and jetsam or else rampant egoists, ambitious fighters free from the restraint of ethical conventions, religious "prejudices", and other "superstitions," devotees of the cult of unlimited power and success, followers of the principle that "everything is permitted if you can get away with it."

Is it surprising that no close correlation has been found between school education and school success on the one hand, and altruism, morality, social service and ethical ennoblement? Should we be puzzled by the fact that the tremendous increase of schools of all levels since the thirteenth century has not been followed by a decline of war and other conflicts? Is it any wonder that the twentieth century is the most highly schooled, most technological, and most scientific century in all history, and at the same time the most selfish, inhuman, and bloody?

No wonder that our upper classes, recruited predominantly from the most successful graduates of our universities, have not shown any moral superiority to the lower classes, recuited mainly from either the illiterate or the semiliterate pupils of the first grades of the elementary schools!

Even as *an agency of purely intellectual training, our contemporary schools leave much to be desired, especially on the college level.* They tend to cram the minds of the students with miscellaneous bits of information rather than to develop their powers of logical thought except in such departments as mathematics, physics, and chemistry. They produce chie standardized specialists, pictur makers, music-makers, fiction-make show-makers, and mediocre techni cians, physicians, architects, preacher teachers, officials, and businessme rather than original creators. Th organization inhibits rather than s mulates original genius sharply dive gent from the prevalent patterns. i the field of the social and humani sciences, this tendency has gone so that Plato's *Republic* would unqu tionably be rejected by many dep ments if it were written now for first time and submitted as a docto dissertation. The aridity and all-p vading sterility in the field of the s cial and humanistic studies and that of the fine arts is the nemesis f this concentration on technique i stead of on substance, on incident details instead of on important pheno mena, on a narrow approach to subject instead of on depth an breadth of insight, on a misleadin preciseness instead of approximat validity, on conventional standard instead of on the free initiative of or ginal, creative genius.

Defective also is the contempora school system as a selective agenc To say nothing of the notorious la of opportunity for poor children even enter the high schools and co leges, the very selective criteria our schools are defective. Owing their aforesaid shortcomings in re pect to character training, our instit tions do not sift persons with high socialized character from those wit egoistic, cynical, and weak character Indeed, they tend to promote the la

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ype to the upper strata of society. wise, they favour the standardiz- echnicians (known as "competent rchers," "precise scholars," "ex- nt organizers," "popular leaders ublic opinion," etc.) rather than ive geniuses; pretentious medio- s rather than modest but com- nt persons; cynical go-getters ra- than sincere and honest "solitudi- ns." Such persons may enjoy a t-lived success; but as mediocri- rather than a real aristocracy of l and heart, they cannot enjoy any g prestige or influence. For a they may fool others (even them- s) but they cannot cheat history. lly, such "leaders" possess no city for coping with the crucial l problems of the age, as is sug- d by the mounting curve of crises and catastrophies.

This defective selection on the part of our schools leaves within the lower strata many an inborn leader, creative genius, and strong moral character. These real aristocrats cannot fail to perceive the vacuity of our so-called aristocracies, their egoism, their glittering sham. Hence they naturally challenge the upper classes—if need be, revolt against them and, with the help of the lower classes, often dethrone them. This explains the brief duration of our aristocracies: today bosses, tomorrow nobodies; from shirtsleeves to shirtsleeves in three generations.

As long as these defects of our school system persist, it will continue to generate selfish and destructive rather than altruistic or creative forces.

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As educational agencies, the schools must establish a carefully elaborated system for developing altruism in their pupils. They must instil in them a set of universal values and norms, free from superstition and ignorance as well as from the degrading, cynical, nihilistic, and pseudo-scientific theories of our time. This task should be deemed as important as intellectual training.

Intellectual training must be reconstructed in the interest of developing logical thinking and a passionate search for the truth rather than of cramming the mind with fragments of this or that knowledge or of imparting a superficial acquaintance with the fashionable intellectual currents of the day. Instead of the prevalent vogue of short-sighted "practicality", they must imbue the students with a sense of true wisdom, which is infinitely more practical in the long run than most of the so-called "practical" theories of our time. Specialization must be supplemented by a broad general education making students the inheritors, users, and guardians of the immortal values of human culture in all its fields. Obsession with techniques must be supplanted by a deep insight into the essence, or substance, of the phenomena studied. The cult of misleading precision should be corrected by the quest for approximate validity. Cultivation of the conventional, need to be supplemented by a strong stimulation of creative genius. Standardized requirements for students, especially for university students, must be freed from their rigidity, permitting the maximum of freedom for young scholars in developing their particular aptitudes.

Along similar lines, the school must be remade as a selective agency. So long as a certain degree of stratification is inevitable in any society, the aristocracy should be recruited from those of real creative genius, be it intellectual, artistic, moral, or social. Only such an aristocracy can be truly beneficial for humanity. It is not the master but the servant of the people. Its leadership is based not upon external coercion, machination, or wealth, but upon its creativity and beneficence. It is not the "dominant minority," but merely a *primus inter pares*.

Thus transformed, the school will be one of the mainsprings of the altruistic and constructive forces which make for peace, happiness, and genius. □ □ □

The first and surest means to enter into communion with the divine is by sincerity. If you pray with sincerity, you will surely feel the divine presence.

—Words of Shinto

That is a good book, it seems to me, which is opened with expectation and closed with profit.

—Louisa M. Alcott

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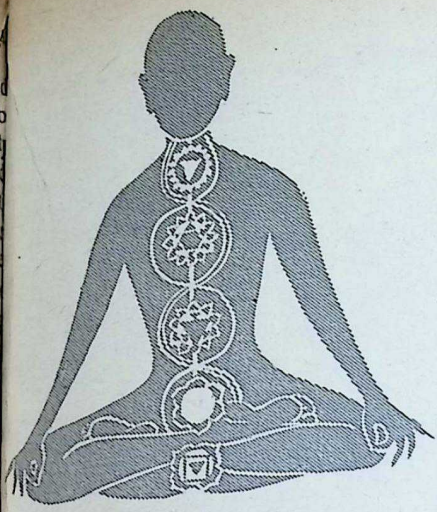
DR. H. T. MUNSHI



Kundalini Shakti

Searching within themselves the sages of the past came upon a dormant source of stupendous power— a reservoir of static energy— the Kundalini.

भुवन ज्ञानं सूर्य संयमात् ।। So said sage Patanjali in Vibhutipad of his illustrious *Yogasutra,* extolling the virtues of concentration, meditation and spiritual absorption of inner significance of objects in creation.

The sages of the past not only spiritually explored the mysteries and inner meaning of external objects; they searched within themselves and came upon a dormant source of stupendous power—a reservoir of static energy—the Kundalini.

Experiments prove that a muscle under repeated stimuli shows signs of fatigue very soon, but not so the nerves. The nerves which derive their energy through oxidation of glucose with the help of enzymes, are almost tireless. Their low metabolism suggests that the nerves expend very little energy while functioning and are as such a vast source of conserved energy.

Yogic text books preach that there are 72,000 *nadis* in a human body. This figure is merely symbolic. The nervous system, with its innumerable branches, sub-branches, twigs, ganglia, plexuses and subsidiary plexuses, is the most complex that nature could create in millions of years of leisurely evolutionary process. However the nervous system can broadly be divided into two components—voluntary (central nervous system) and involun-

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ry (Autonomic nervous system). oluntary nervous system consists of rain, spinal cord and nerves arising ut of them, of which to an ascetic, e cerebrum is of utmost importance. Human cerebrum is somehow still n enigma. In the cerebrum, the motor and sensory areas form small slands, surrounded on all sides by cerebral tissues. These regions are designed as associated areas for which o definite functions have been allocated. Reason, intelligence, will, onsciousness, thought, intuition, creative imagination, clairvoyance, ysticism are locked within these reas and present a very intriguing roblem.

The real centres of sensory perception are also encased in the skull n permanent darkness. By training r at times after accidents these cenres very curiously begin to receive mpulses or emanations from outside bjects directly, without the transission through external sense organs.

The involuntary system is comprised f two sets of nerves, sympathetic and arasympathetic. They innervate all he vital organs but their actions are ntagonistic to each other and have ifferent anatomical connections.

The involuntary system mostly functions incessantly without any respite. For example, the heart is kept pumping and blood vessels are maintained in a state of tone throughout the life of an individual. To control and subjugate this autonomic system along with medullary, hypothalamus and higher cerebral centres with *samyama* (संयम) and utilize the energy thus obtained is the prime object of a yogi.

The books on the subject all mention *Ida* (on left), *Pingala* (on right) and *Shushumna* nadis. Perusal of anatomy leaves no doubt that *Ida* and *pingala* are two ganglionated cords of the sympathetic system lying on each side of the vertebral column (मेरुदंड) while *Shushumna* refers to the spinal cord.

Histologically, every tissue of the body has been studied under the microscope. Anatomy has explored the body very well, though very little is known concerning the central connections and pathways of sympathetic system. Physiology, despite its great strides, makes one feel that the knowledge of the functional significance of the autonomic system is very incomplete.

The activity of the spinal cord is judged only by its anatomical connections, by consequences of its removal and the study of reflexes but, strictly speaking, very little is known about the normal activity of the spinal cord. To some physiologists it seems obvious that the spinal cord functions, not as a conductor of impulses *only*. Regarding higher cortical centres, different and diverse ways of behaviour, ideas and ideals in the course of individual development, cannot be explained easily.

The exact location of Kundalini—which is also known under different names as Ishwari, Bhujangi, Shakti, etc.—is difficult to judge from the plentiful literature on the subject. Could it be *filum terminale* (a thin filament which stretches from the terminal end of the spinal cord and ends near the cocyx)? Is it the *ganglion*

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r which is formed by the fusion
da and *Pingala* at their lower ends
n the above seem improbable, as
filum terminale is a sheath entire-
evoid of nerve tissue while *gang-*
impar gives off no branches and
no direct connections with great
ominal plexuses. It seems, solar
xus with its ten secondary plexuses
ramifications in all directions is
answer.

The path to subjugate these plexuses
nerve centres is long and arduous.
id discipline and asceticism are im-
ative. Some of the autonomic pro-
ses though involuntary are partly
trollable. Respiration functions
ough deep sleep and coma, yet its
thm can be controlled and varied
a short while. Defeacation and
lding of urine are involuntary in in-
cy but are later controlled when
child grows up. Hence, the im-
tance of Pranayama (प्राणायाम).
e respiratory centre is situated in
dulla, from which Vegi nerves also
ginate. Particularly the left vagus
ve is more important as it supplies
onomic fibres to the heart, lungs,
phagus, stomach, small intestine,
oximal part of colon, gall bladder,
er, pancreas and also to solar ple-
s. Thus, controlling impulses to so-
r plexus by pranayama is possible.
order to achieve it, various rhythms
breathing, yogic exercises (बंध)
d postures (मुद्रा) are necessary.

It is well that an aspirant begins
ith samyama on मुलाधारचक्र (hypo-
stric plexus in lower abdomen which
ontrols bladder, rectum and genitals).
ome writers advise to concentrate on
y important plexus or nerve centre.
I do not agree with them. Without proper guidance and experience, the result may be disastrous. There is a well-known incident of Sri Kashinath Upasani (Upasani Maharaj of Sakori). Concentration on cardiac plexus unsettled his respiratory centre through the vagus nerve and the involuntary respiratory function was badly deranged. He could only breathe consciously but no sooner the mind was diverted or he fell asleep, the breathing would stop. He had to stay under the guidance of Sri Saibaba of Shirdi for four years to get rid of the affliction.

As soon as मुलाधारचक्र is subjugated, by virtue of its direct connections, controlling impulses from it as well as through left vagus nerve reach the solar plexus. The sleeping Kundalini is awakened and is ready to discharge vital energy from its reservoir which can be directed in any direction at will.

Gradually with efforts and persever ance, a yogi masters the ascending plexuses and nerve centres — मणिपुर (*aortic plexus*), *sympathetic supply to heart,* अजिन्य (*cavernous plexus*) स्वाधिष्टान *(naso-ciliary plexus),* तालुका *(superficial and deep cardiac plexus),* अनाहत *(medulla),* विशुदि आज्ञा *(Hypothalamus, the great transmitting station of energy and possibly the reputed third eye of Lord Sankara)* and finally the energy current reaches cerebrum with its innumerable convolutions (सहस्त्रार, सहस्त्रदल पद्म or *Brahma chakra*) when the ascetic may attain अतिंद्रीय, ज्ञानातीत, संपूर्ण चैतन्यमय state.

The descriptions of these *chakras,* as visualized by clairvoyance or trance

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Prayer is the most powerful energy of man generate. It is a force as real as terrstrial gravity. As a physician, I have seen men, after all other therapy had failed, lifted out of a disease and melancholy by the serene effort of prayer....Prayer like radium is a source of luminous self-generating energy....In prayer, human beings seek to augment their finite energy by addressing themselves to the Infinite sources of all energy. When we pray, we link ourselves with the inexhaustible motive power that spins the universe. We ask that a part of this power be apportioned to our needs. Even in asking, our human deficiencies are filled and we arise strengthened and repaired....Whenever we address God in fervent prayer, we change both soul and body for the better. It could not happen that any man or woman could pray for a single moment without some good result.

—Dr. Alexis Carrel

pictures are highly interesting. Each *chakra* is described as a flower, with a distinct shade of colour and having different number of petals (branches).

A yogi with full control over his nervous system develops a tremendous life-force within him. By blowing his breath in water or plucking a flower or even a pinch of dust and giving it, he can impart to an ailing person unbelievable amount of vital energy प्राण which can have marvellous healing properties. He can easily stop his heart-beats to all appearances and become pulseless, although a fluoroscope or electro-cardiogram will show the heart beating very gently and slowly. This phenomenon is due to the inherent pumping quality of the cardiac muscle. Dr. Alexis Carrel removed a sparrow's heart, dipped in Ringer's solution and kept it beating for many years. A trained yogi can also go in a state of hibernation and prolong his life-span for many many years.

Yogis assert that awakening of Kundalini also imparts them great powers on psychic plane and supra human faculties (*siddhis*). Such a yogi can make himself lighter than cotton-wool, or increase his weight at will. He can remember his past lives, transmute metals, and so on. Miraculous incidents of these *siddhis* are mentioned in biographies of Saints and over the world and even in modern times, we see unbelievable performances exhibited by advanced souls. To give even a plausible scientific explanation of such supernatural feats is beyond the scope of this article. The world of science has yet to extend its researches in many unexplored fields before such an attempt could be undertaken.

However, a yogi is well-advised never to stop at the attainment of *siddhis*. To a shallow mind such powers are likely to divert from the true path of his ultimate goal of universal love, selfless service and self realization.

Sri Ramakrishna Paramahamsa always advised his disciples to stop meditation for a few days, if any of them showed the least development of some superhuman faculty.

He used to comment "Demonstration of *siddhis* is suggestive of egotism in a person; selling of it is akin to the profession of a courtesan."

□ □ □

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MEDICAL SCIENCE IS ONE

DR. P. M. MEHTA

"That is the right medicine which makes for health and he is the best of physicians who relieves one of disease."

E present unhappy controversy tween Ayurveda and Modern Sci- e is an artificial creation. Both ps being ignorant of each other e assumed the position of rival tems of medicine. This condition i disappear if one thinks seriously ut the matter and studies the his- y of medical science in the world. cience and the scientific world e always been one and will always ain one. It is ridiculous to say t scientific truths can possibly vary h the orient or the occident Theo- s and hypotheses or methods of proach may differ but facts and entific truths will always be the me. They cannot be labelled eastern western; they are universal.

Wherever knowledge is imperfect, as it undoubtedly is in the case of medical science, such difference of opinion and theories are inevitable; but no true scientist, eastern or western, would ever reject a proposition merely because it is advanced by one born or living in a country different from his. On the contrary, if it is proved that the other view is better than his own, he would not have the least hesitation in readily accepting it.

Ever since the dawn of history there has been free and unrestricted communion between the East and the West in the domain of learning. In medicine, as in other branches of knowledge, each has freely and zealously given to and taken from the

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other in the past. Even when kings were engaged in mortal strife, men of medicine were freely fraternizing as members of that universal brotherhood of knowledge and wisdom "which knows no distinction of race, creed or community". It is well known that the great Macedonian conqueror, Alexander, recommended to his soldiers treatment by Indian physicians; he is also known to have taken back with him a few of them.

The supreme object of all students of medicine, eastern or western, is the maintenance of health, the prevention and the cure of disease. There is no better way of working towards the fulfilment of this object than to think in terms of the whole of humanity, and not in those of lesser units such as European, Asiatic and the like, which unfortunately divides man from fellow-man in the colourless domain of science. India survives because she has been animated by the universal spirit, her science is universal and her preceptors thought in terms of universal good. Their precepts were universal. Charaka has laid down the large and universal concept of medicine and the physician for all times, thus:

तदेव युक्तं भैषज्यं यदारोग्याय कल्पते ।
सचैव भिषजां श्रेष्ठो रोगेभ्यो यः
प्रमोचयेत् ॥१३४॥ च-सू-१

"That is the right medicine which makes for health and he is the best of physicians who relieves one of disease."

Modern science too is animated with the same spirit. Such differences are merely superficial and incidental to development in different periods and countries.

B.C. 600 to A.D. 600 was the Ayurvedic period in India. Greek and Roman medicine under Hippocrates and Galen developed during nearly the same period. Then came the Arabic medicine which took freely from both the East and the West and kept the torch of scientific medicine alive. European renaissance started on the Arabic synthesis, and, consolidating these foundations by the meticulous studies of the original, Greek world took a quick stride and spread over the world. But in its foundation it missed absorbing the main source of knowledge—India. Its foundation might have been stronger if the distilled experience and scientific knowledge of more than a fifth of the human race, tried and tested for more than two thousand years, had been added to it.

Thus, the science of medicine, when looked upon as a whole, is one and the same. Its aim is to find out and make use of the best methods of freeing humanity from disease and of keeping it in perfect health. This is the spirit of Ayurveda and this is also the spirit of modern science. Under the banner of unity, let the exponents and experts of the so-called rival systems meet together and frame a comprehensive medical scheme which is best suited to the needs of India particularly, and the whole world generally. A harmonious adjustment of all branches of knowledge will be necessary for achieving happy results.

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Rigveda has sagaciously advanced:

च्छध्वं संवदध्वं सं वो मनांसि जानताम् ।
भागं यथापूर्वे सञ्जानाना उपासते ।।

"Come together, speak in harmony, d may your minds see alike even the Gods of yore in agreement took eir offerings".

मानो मंत्रः समितिः समानी समानं मनःसह चित्तमेषां ।
मानो मंत्रमभि मंत्रयेवः समानेन वो हविषा जुहोमि ।।

"Uniform be your deliberations, and iform be the result you achieve; iform be your mind and uniform ur thought. A common prayer do I utter forth for you and common oblation do I offer for you."

समानी व आकूतिः समाना हृदयानि वः ।
समानमस्तु वो मनो यथा वः सुसहासति ।।

"Same be your intention, same be your hearts; same may your minds be, so that there might be complete union amongst you".

India will ever maintain her high place in the scientific world thanks to her searching philosophy, assimilative aptitude and philanthropic application in life. It is well said:

Aryan's searching mind
Ever craving for quest
Finally attest after test
What for the world is best.

□ □ □

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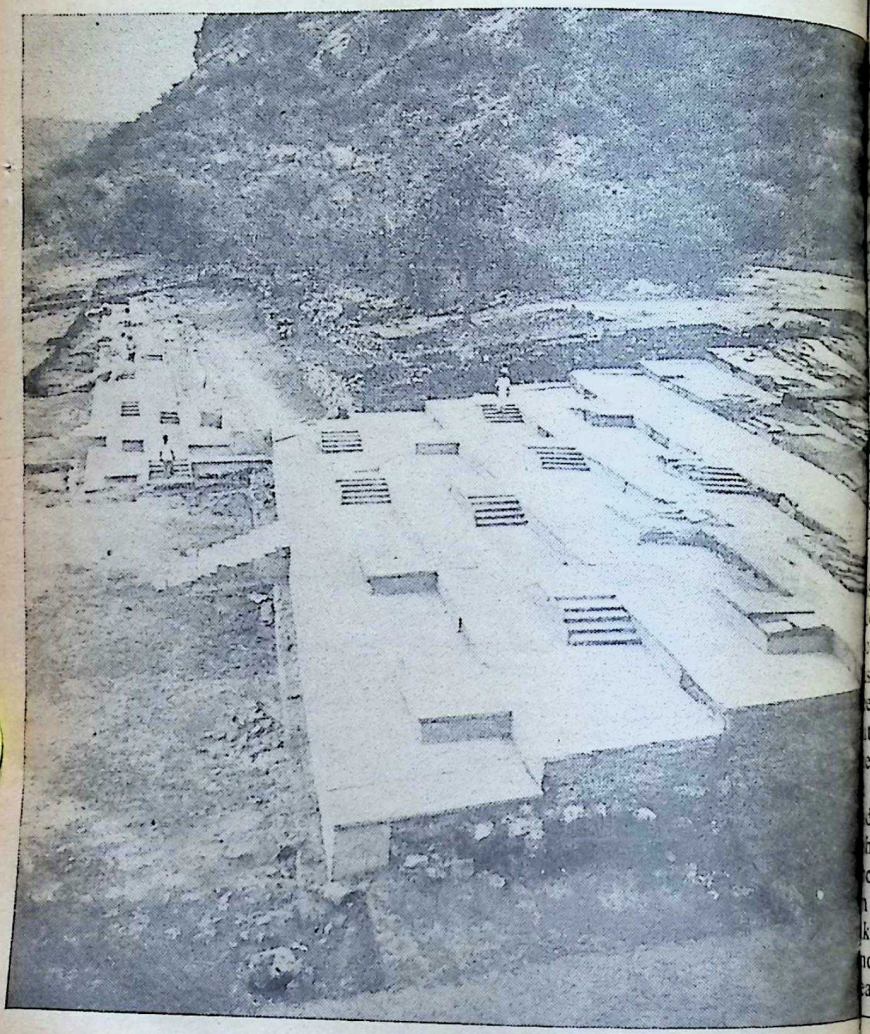
THE PANORAMA OF



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AMAR NATH KHANNA
Archaeological Survey of India.

OF NAGARJUNA KONDA

REMEMBER some years ago, hen we had a difficult task, almost re a matter of conscience arose re us while we were considering t we should do about Nagarjuna-da in the South. There was this ed city gradually coming out and e was the proposal to erect a dam e and create a big reservoir which ld give water to irrigation and r things all round. Here was a ct conflict between the claims of y, in the sense of practical utility, the claims of the past and we e much troubled by it, because, ther we are archaeologists or not, ians as a rule are a good deal tied with the past. But ultimately it s, I suppose, inevitable that we de-ed in favour of the present, even ugh at the cost somewhat of the st, although when we look more eply into this matter, that turned t to be the best way of preserving e past also because these old relics Nagarjunakonda were gradually ding out, crumbling into dust and hes; and we decided that they ould be removed bodily and placed a little island in the middle of the ke which would not be submerged nd preserve them in such a way as ally to prevent their decay. Probably that was a better way of even preserving them apart from the other aspect of looking to the irrigation needs of the present." This is what Jawaharlal Nehru said while inaugurating the Centenary Celebration of the Archaeological Survey of India in 1961.

The valley of Nagarjunakonda or the Nagarjuna Hill (the Telugu word 'konda' means 'hill') has now been submerged under the vast reservoir of water created by the construction of the world's highest masonry dam, Nagarjunasagar. It was here that the new technique of bodily lifting of monuments and re-erecting them on a hill-top, eventually to become an island, was evolved by Indian archeologists for the first time. Similar method of preserving the archaeological remains was resorted to in the Egyptian and the Sudanese Nubia on the river Nile where the ancient Nubian monuments were threatened by submergence under the Aswan High Dam.

Nagarjunakonda is situated on the right bank of the river Krishna in Guntur District of Andhra Pradesh, at a distance of 166 Kms to the south-east of Hyderabad and 22 Kms from Macherla, the nearest railway station. The Krishna rising in the Mahabalesh-

Bathing ghat, Nagarjunakonda, Guntur Dt.

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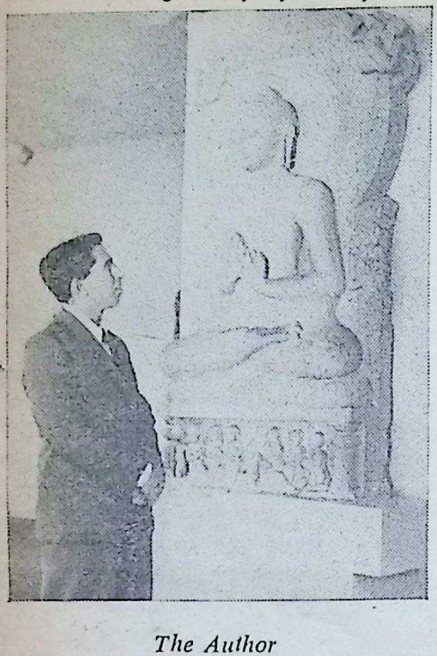

The Author

war Hills in the Western Ghats meanders in the lofty hills and green pastures of the panoramic valley of Nagarjunakonda and provides a rich feast for the eyes. The valley covers an area of 15 sq. kilometres, with the Phirangimotu hill on the east, Eddanamotu hill on the south, Nagarjunakonda (or Nagarjuna hill) on the north and the river Krishna on the west. The ancient name of these hills was Sri Parvata and the particular hill on which the re-erected monuments and the museum are now located came to be known as Nagarjunakonda in the mediaeval times. An ancient Tibetan tradition avers that the famous Buddhist divine Nagarjuna spent the latter part of his life in a monastery on Sri Parvata. But the hypothetical association of Nagarjuna, the celebrated Buddhist philosopher of the second century A.D., who was the reputed founder of the Madhyamika school and an enthusiastic promoter of Mahayanism, with the hill or the valley has not been established on the basis of either archaeological finds or inscrutable literary tradition.

Nagarjunakonda is one of those sites in India where the excavated remains have revealed a continuous story of Man from the prehistoric times (Early Stone Age) to the historic periods. Here one can see Man's march from savagery to civilization, a story spread over thousands of years. There are indeed few sites in the world which can compare with Nagarjunakonda, where history speaks through the ages.

The discovery of the remarkable site of Nagarjunakonda was made by A.R. Saraswati of the Archaeological Survey of India in March, 1926. The site had partly been dug from 1927 to 1931 under A.H. Longhurst. A bone relic, which was, in all probability, a bodily relic of the Sakya Sage, Gautama Buddha, and which was unearthed in a *stupa* at Nagarjunakonda was presented to the Mahabodhi Society of Sarnath by Daya Ram Sahni, the then Director General of Archaeology in India, on the 27th December, 1932. We should not wonder at the discovery of such a relic at Nagarjunakonda, for other authentic relics of the Blessed One were found in 1897 in a *stupa* at Bhattiprolu in the same District. T.N. Ramachandran carried out an excavation here in 1938, but the site offered much more possibilities

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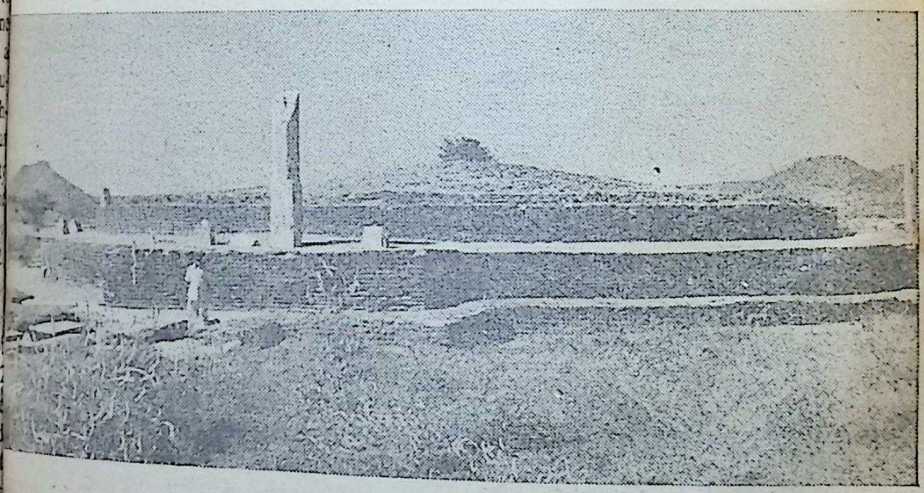
excavators. Therefore, when the lan to convert the valley into a reervoir was decided, the Archaeolocal Survey of India made a determined effort to salvage the stupendous rchaeological remains before the ocurrence of the impending archaeolocal tragedy. Extensive excavation by he Nagarjunakonda Excavation Proect under R. Subrahmanyam for six ears commencing from August, 1954, hroughout the length and breadth of he valley exposed more than hundred ites ranging in date from Early Stone Age to the late mediaeval period. A otal number of nine monuments, ome of them of gigantic proportions, ave been rebuilt in their original form nd alignment in order to reconstruct e essence of the architectural tradion, and fourteen large replicas of cavated remains are displayed in e open air in two clusters on the agarjun..konda hill. Inside the rchaeological Museum may be seen models of fifty excavated sites, arranged around a miniature valley.

In the historical period (1st century A.D.), Nagarjunakonda was under the Satavahanas ruling from Dhanyakataka (Dharanikota) near Amaravati in Andhra-desa. Later, the Ikshvakus (3rd century A.D.) held sway here. Their capital was Vijayapuri. The Ikshvakus have been credited with the construction of many religious edifices such as Brahmanical and Buddhist temples, *stupas*, monasteries, etc. 'But the aura that Nagarjunakonda has around its name', writes H. Sarkar, 'is all due to the brilliant records of achievement accomplished during the short rule of the Ikshvakus, who claimed descent, possibly to raise their status in the eyes of the people, from the mythological Ikshvakus of Ayodhya. Never before nor afterwards did the valley witness such a spectacular growth as the seat of a government. as an atelier of art and as the import-



Mahastupa after replanting

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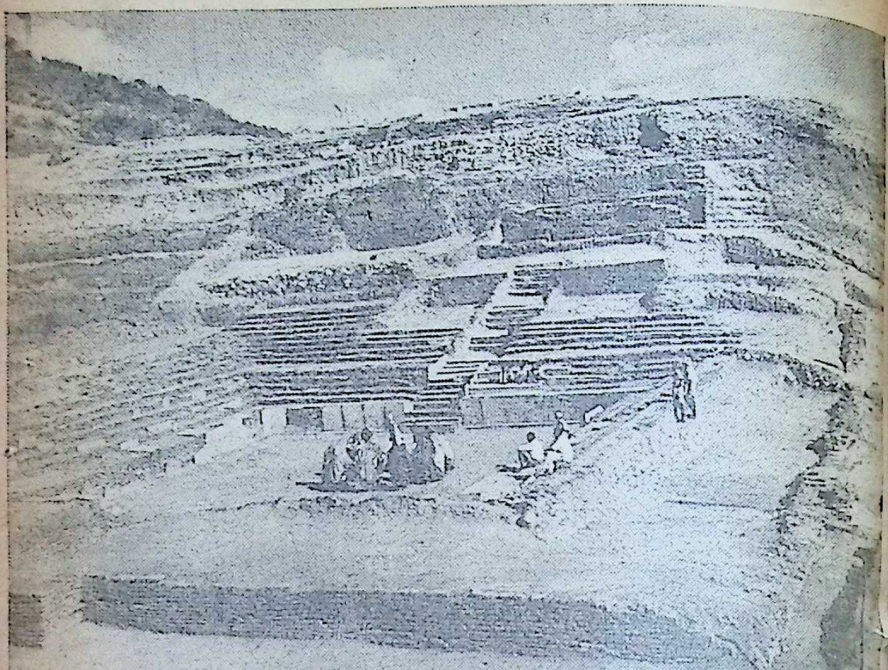

The amphi theatre.
Photos: Courtesy: Archaeological Survey of India

ant centre of Buddhist and Brahmanical faiths.' The reign of Vasishthiputra Ehuvala Chamtamula, son and successor of Virapurushadatta, which lasted at least for twenty-four years, was the golden age of Nagarjunakonda. During this period, structural activities and artistic pursuits reached their heights and the cause of Saivism was better served than under any other Ikshvaku kings. The Sarvadeva temple (the abode of all gods), the Pushpabhadrasvamin temple and the shrine of Nodagisvarasvamin, which are Saiva structures, were built during his rule. Similarly, all the evolved Buddhist monastic establishments with the best sculptural representations of the time were the products of this period. After the Ikshvakus, Nagarjunakonda by itself had no separate history but it formed part of the kingdom of later rulers like the Vishnukundins, Pallavas, Eastern Chalukyas, Kakatiyas, Reddis, Golkunda Nawabs, etc.

Of the monuments faithfully reerected or transplanted on the Nagarjunakonda hill, mention may be made of the Megalith I, Site 44, monastery, Site 4, apsidal shrine, Site I, tank presumably for *asvamedha*, Site 93, *stupa* with svastika inset, Site 59, and the Bathing Ghat, which was a wonder of Ikshvaku architecture. This gigantic

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hat thought built about 1700 years o is superior even to many modern thing *ghats* on the banks of the vers of India. Even after replanta- on, the Ghat has been so placed on e periphery of the island that child- en may frolic about with the lashing aters in the same way as was done y the ancestors in the original setting. On the eastern bank of the reservoir may be seen the reconstructed mona- teries, a temple, the so-called Hariti emple, and Amphitheatre, with tiered allery on all the four sides, which rovided seating room for about a housand spectators. This amphithea- re is obviously modelled on the great ir-theatres of Greece and Rome. Humayun Kabir visited Nagarjuna- onda in 1951 and one of the things hich struck him most was this am- hitheatre, which had some acoustic roperties indicating thereby that it as meant for musical or dramatic erformances. The amphitheatre could ave been used for sports also because any sculptural representations of restling scenes were found here. It this amphitheatre which inspired Humayun Kabir to build Rabindra Rangshala, an open air theatre, in Delhi on the occasion of the Tagore Centenary.

All the interesting remains in the alley, unfortunately, could not be re- onstructed on the hill-top although eplicas of some structures like the Karttikeya temple, Sarvadeva temple the abode of all gods), Pushpabha- rasvamin temple, Burning Ghat and anks, supposedly for *asvamedha,* ex- ibited there furnish an idea of their riginal architectural wealth.

At Nagarjunakonda hill-top, we have the first and the only island-museum of India. The museum on the hill-top, which is surrounded by deep waters all round, is picturesquely located. The opening of this museum, observes H. Sarkar, 'marked the realization of Pandit Jawaharlal Nehru's noble idea of combining, at the same place, Science and Technology, here represented by the giant Nagarjunasagar Dam, with the heritage of India as embodied in the Museum.' In order to get to this museum, the visitor has to go to the Nagarjunakonda ferry point called Anupu. From there, after a 25-minute motor launch cruise on the waters of the Krishna, the visitor reaches the hill-top where the museum is located. The museum built in 1966 at a cost of Rs. 9 lakhs has a rich collection of relics, derived from excavation or otherwise, of all periods which Nagarjunakonda passed through. These remains are also representative of the prehistory, protohistory and history of the whole region. The art objects displayed in the museum speak high of the anonymous artists.

The Museum has three galleries. In Gallery I, the visitor may see prehistoric and protohistoric objects, choicest ornaments, jewellery, beads, coins, relic-caskets, sculptured slabs called *ayaka-patas,* a moon-stone or semi-circular door-step, beads and coins (including issues of the Roman empire with which India had brisk trade in the early centuries of the Christian era). On an *ayaka-pata* have been depicted gods carrying away in procession the relinquished crown of

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Sakyamuni at the time of his Great Renunciation. A cornice-beam depicts the events of the life of the Buddha, the Enlightened One. The most attractive exhibit of the gallery, however, is the figure of a standing colossal Buddha, 4 m. high. The image stands in frontal pose holding the hem of his garment in the left hand, while the right hand, now broken, is granting protection.

In Gallery 2, the well-known life-scenes of the Buddha, starting from the prediction of Dipankara Buddha that Brahmana Sumedha would appear as Gautama, the Buddha, to the attainment of Parinirvana by the Buddha at Kusinagara, are on view. In the northern wing of this gallery, sculptures depict the Jatakas or the previous birth-stories of the Buddha. The Mandhatu Jataka is also elaborately depicted. The moral of this Jataka is that avarice has no limit and pride has its own fall, even by a rain of gold-pieces will wishes not be satisfied and the evil desire to expel Sakra and take full possession of the throne brought about Mandhata's downfall. In the centre of the second gallery containing the model of the valley, the visitor may see a small-scale replica of the submerged valley and its surroundings.

In Gallery 3 are on view miscellaneous Ikshvaku carvings, inscriptions and mediaeval sculptures.

Happily the Krishna, on a bank of which was found the famous Kohinoor, does not bury beneath its waters today all the marvels which we have inherited from generations long since vanished. When a thing of beauty, whose loveliness increases rather than diminishes by being shared with the rest of the world, is saved, all men alike stand to gain. □ □ □

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SUHRIT SAMHITA

religious Instruction through similes and parables

I Vedic Parables

LIGIOUS truths and principles and precepts of morality have been n the earliest of times expressed in ple and direct language so that the mon unlettered folk may under- nd and be benefited by them. Tra- on says that Veda Vyasa composed *Mahabharata* to make the difficult l abstruse wisdom and knowledge the Highest Being as recorded in Vedas easily available to the com- on people, the lowly, the humble and n the women-folk. The sage or the who realises the Truth remains der a certain obligation to reveal truth to others. *Muktaschaanyaan mochayet*—says a *Subhashita*. That eans a liberated being must endea- ur to liberate others.

This the religious men and leaders l by trying to communicate the ths and precepts clothing them in the simplest language intelligible to the common people. They employed the media of story and anecdote, simile, metaphor and analogy, and spoke in startling and beautiful parables which brought these truths home to the hearers. Their concreteness and directness made the hearers retain vivid impressions of these ideas. They were imbedded permanently in their minds and thus they could recall these truths whenever they wanted. Or when situations in life threw before them moral challenges and they had to make a choice, these parables, similes and analogies showed them the way. Thus were the common folk benefited by these parables.

We give below an account of these parables and similes and analogies which the sages and seers, prophets and reformers have used from the earliest of times. As the Vedas happen to be the earliest records of humanity we shall begin with the earliest

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THE MOST SACRED HILL TEMPLE of BALAJI TIRUPATI VENKATESWARA

The most sacred shrine of Balaji Lord Venkateswara at Tirumala (Tirupati) is located at a height of about 3000 feet among the Seven beautiful greeny covered Hills on the Eastern Ghats in Chittoor District of Andhra Pradesh.

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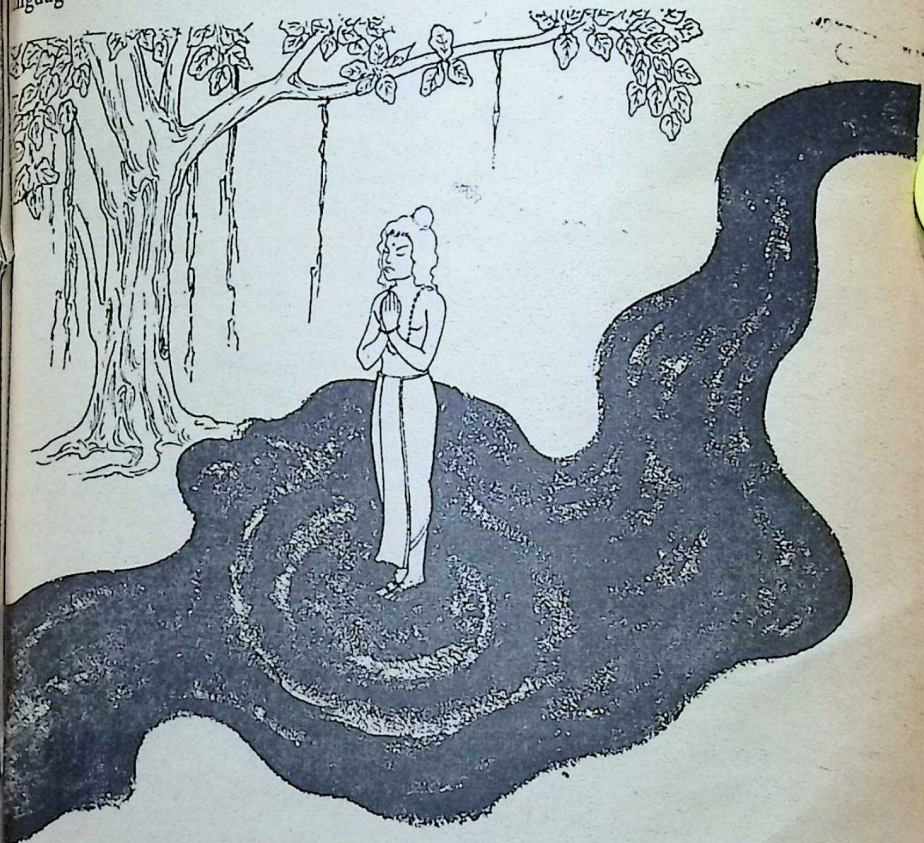
rtion of the Vedas, the *mantras* and en go on to the *Brahmanas* or the urgical and explanatory portions hich came after the *mantras*. The eatment will take up other periods Indian Thought as well as those of e religions and philosophies of the orld in a chronological order.

A study of these will indicate that ey have one thing in common in em. They are simple, direct, conete and full of significance. They mploy no technical terms but use the nguage of the layman and borrow heavily from the ideas, legend and story that is current with the people. The outward difference in these parables arise out of the times in which they were written, the kind of society that existed then and the ideas current among the men and women of the time under question. In essence they are alike.

In an account like this we may begin at the beginning with the first of the extant recorded writings or documents of humanity—the *Rig Veda*. One of the finest parables in the *Rig*



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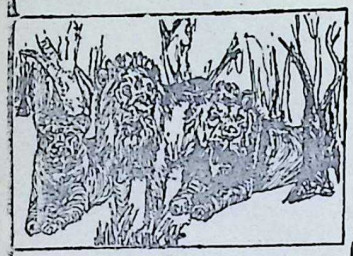

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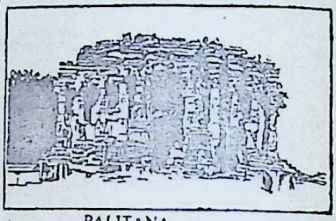

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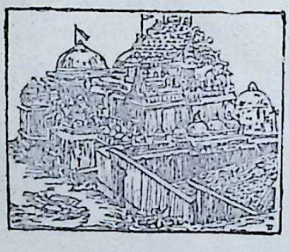

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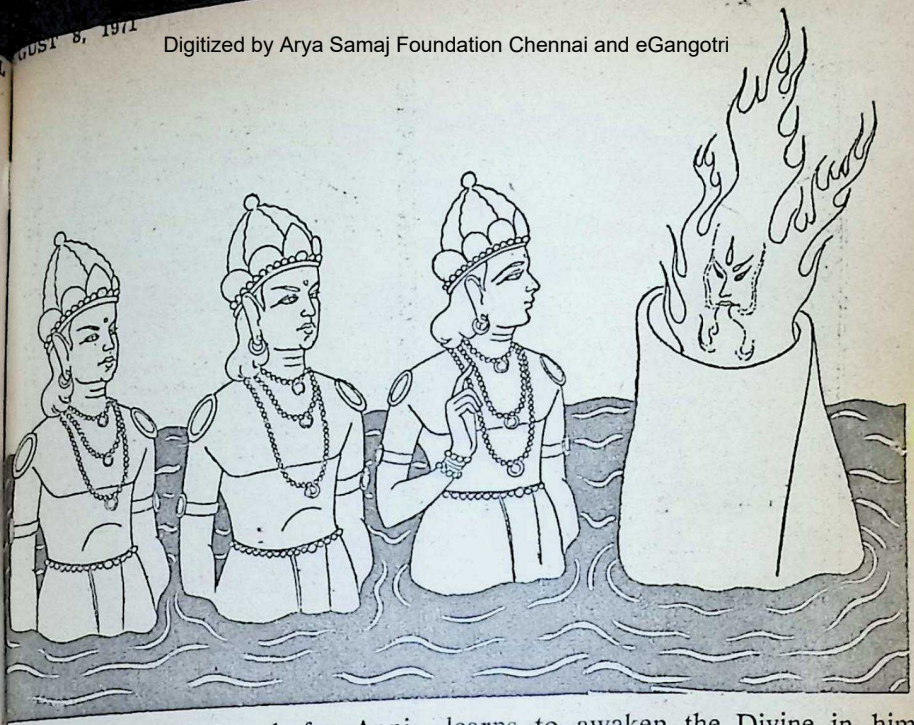

eda is that of the Search for Agni Varuna, Mitra and Yama. Agni sappears at a crucial time when the crifice is to be performed. The devas e in a fix and the search party consts of the three gods, Varuna, Mitra nd Yama. Agni is discovered, he is idden in a huge thick cloak. He is ailed and asked to come out. But Agni does not like to come out and ndertake the responsibility that has allen on him. He feels not competent to undertake the task but the gods explain and entreat and thus encouraged he finally accepts the charge.

The Sacrifice in the Vedas symbolised cosmic labour, the march of the universe towards its goal, of awakening Unconsciousness to consciousness and finally into supraconsciousness. By the act of sacrifice man learns to awaken the Divine in him and leaves behind the mortal and the gross elements. Agni is the energy of consciousness and in fear and wishing to escape from the burden of his responsibility he has wrapped himself in a thick and strong cloak. That is to say he has hidden himself in the region of Unconsciousness wherefrom he has to be woken up from his slumber. The persons entrusted include Yama, the Lord of this underworld and he is to find him and wake him up. Varuna is the god of the vast consciousness, the Brihat and nothing can escape his vigilant eye; Mitra is the principle of harmony and love and the erring god after discovery is not held in fear but in love and harmony so that there is no possibility of a relapse into an older state. Thus

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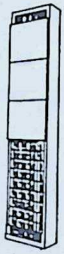

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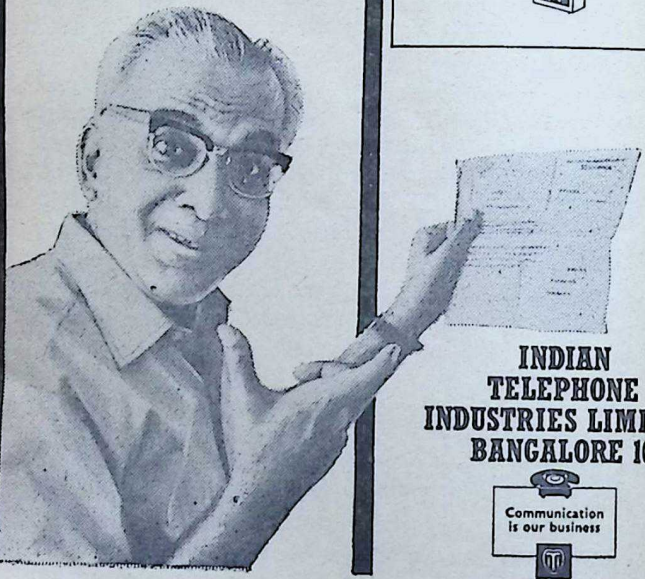

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ni who is within the jurisdiction of trinity—of Yama, Mitra and una—is sure to be rid of his tru-y. And so it happens. Here is the oquy between the three gods and ni in an English translation:

e gods:

Huge and firm was that covering h which you shrouded yourself and ered into the waters.

O Agni, you are conscious from ur very birth.

The One God saw you in all your ltiple universal body.

ni:

Who saw me? Which of the gods my multiple body all around? O tra, O Varuna! Tell me, where do y dwell—all the blazing fuel that ve to the gods?

e gods:

Agni, god self-conscient we seek , you have entered variably into waters and into the growths of earth. You shine richly. Yama seen you as you flame out of your seats.

ni:

O Varuna, I fled because I was raid of the work of the priest. The ds must not yoke me to that work. hat was why I embedded my body riably so that I as Agni may not ow of the pathway.

e gods:

Come O Agni! Man, the mental be-g, desires to do the sacrifice, he has ade everything ready, and you dwell obscurity!

Make easy going the path that leads the gods, with a happy mind carry e offering.

Agni:

There were elders before Agni who covered the same path, even as charioteers do their way.

That is why O Varuna! out of fear I have come away so far, even as an animal swinks and shivers at a shooting arrow.

The gods:

We shall make your life undecaying, O Agni! so that no harm comes to you when engaged in that work.

So carry to the gods their share of the offering; a happy birth you have, a happy mind you must carry.

Agni:

Then bring to me my share of the mighty offerings, those that are given before, those that are given after and those that are simply given.

O gods! Long life to the being shining in the waters, to Agni himself lying in the growths of the earth.

The gods:

The offerings that precede, the offerings that follow, offerings, pure and simple—all forceful, may you enjoy.

May the sacrifice be yours entirely. The four quarters bow down to you, O Agni!

The parable underlines an important truth of life: man who wraps himself in the Inconscient should awaken the Divine in him and this is done by Agni, the fire of consciousness that is obtained by a rubbing, a rubbing of the pieces of wood or *arani* as was done before a sacrifice or metaphorically by that rubbing that goes on in the mind of man between the *Satwic* and the *tamasic* forces. He cannot escape from this responsibility

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taking refuge in the elders that ceded him, the physical deities but has to be woken into a progressive w consciousness. He cannot as the ta says worship the *yakshas* and *akshasas* but has to worship the *Sat*-ic deities. Sacrifice that enables Man emerge into the Conscious state and rther on to the supraconscious one the greatest principle of life dis-vered and enunciated in the Vedas d it is clothed in a language that as the stock-in-trade of Vedic life, yajna, of sacrifice.

In passing we may note also the mmon similes and comparisons used d how they at once fix this parable of that age: the charioteer was a mmon sight and like the charioteer e god Agni has to cover the same th. The animal shrinks and shivers en it is being chased by a hunter; a beautiful image that Kalidasa in *Abhijnana Shakuntalam* makes more picturesque when he describes the king Dushyanta chasing the deer that belongs to the Ashrama of Kashyapa. The thick strong cloak might remind us of the bitter winters that troubled these settlers in the North of India. It is the concreteness and the vividness of the statements that fix the principles securely in the minds.

The Vedas abound in many more similes and analogies and comparisons. Agni again is referred to as the one who is as easy of approach as the father or he is called the path maker. The simultaneous utterance of Vedic chants by the priests with a touch perhaps of mischief and humour is compared to the incessant croaking of the frogs during the rainy season.

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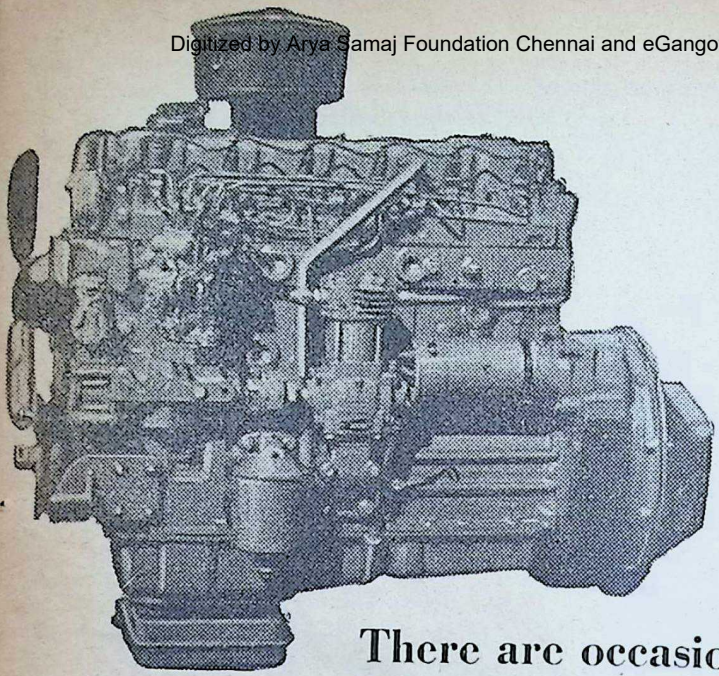

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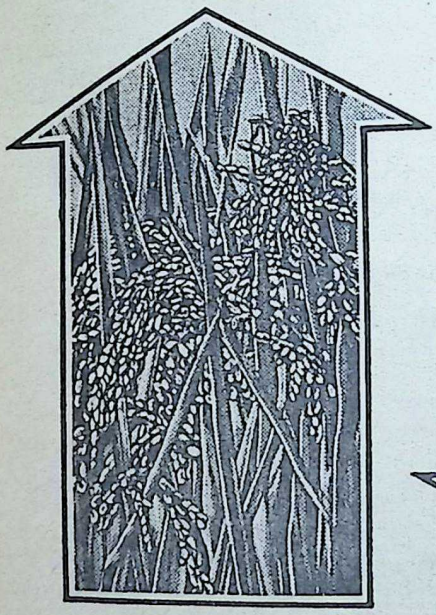

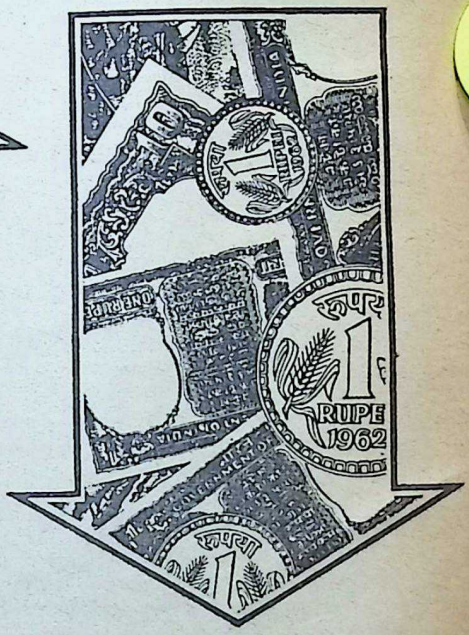

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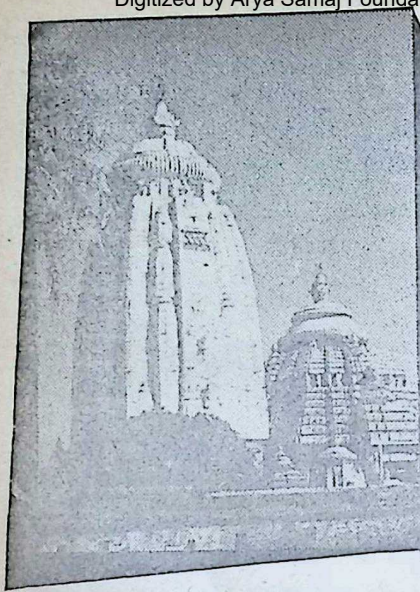
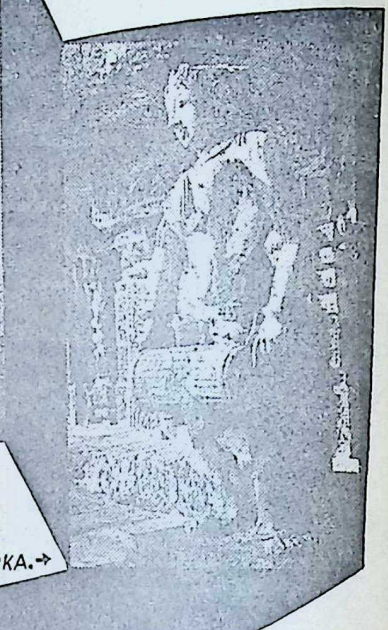
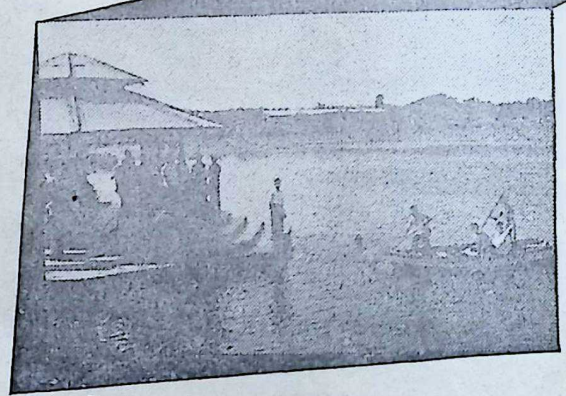




Jagannath temple, PURI.

Apsara playing on drum, KONARKA.→



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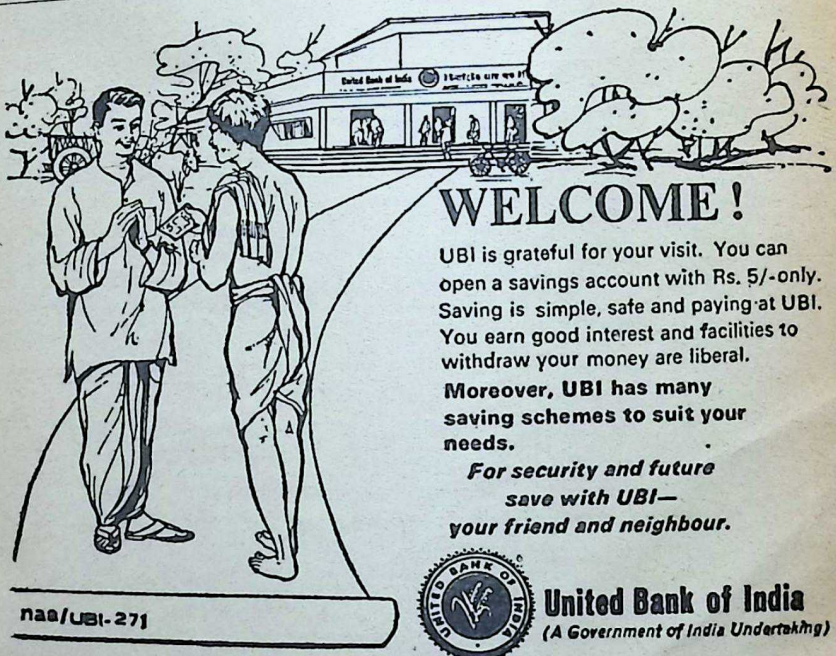

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TENALI RAMA IN PICTURES—I

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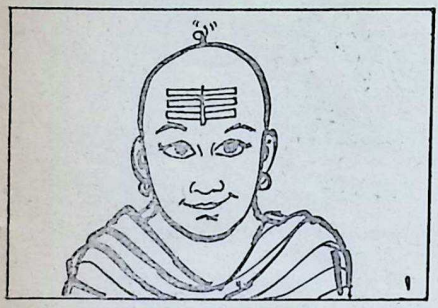
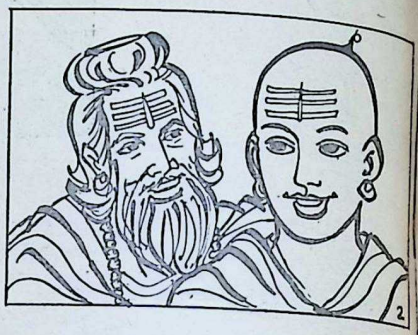
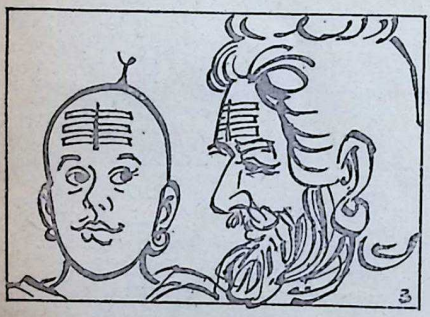
"KASI".



Tenali Rama was a young Telugu Brahmin.

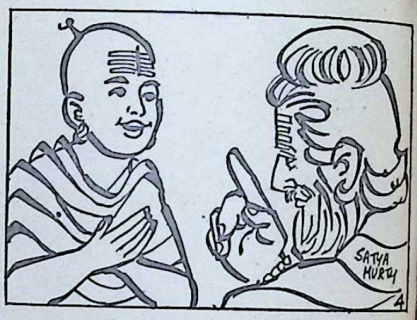


One day a Sanyasi met him on the street. He was greatly impressed by his bright and intelligent face.



The Sanyasi called Rama and said, "Young man! I shall teach you a *mantra*. If you recite it in the Kali Temple a crore times on a single night, Kali-mata will appear before you with a thousand faces. Will you become afraid?"

"No," replied Rama.



"Then you can ask any boons from her and she will give you!" said the Sanyasi and went away. "I shall do so," said Rama.

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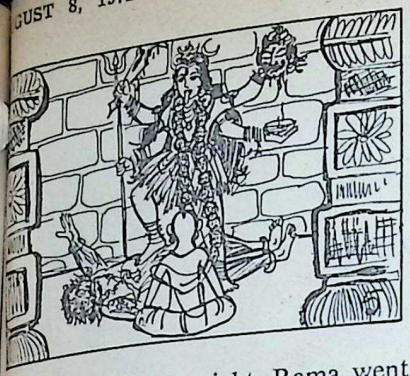
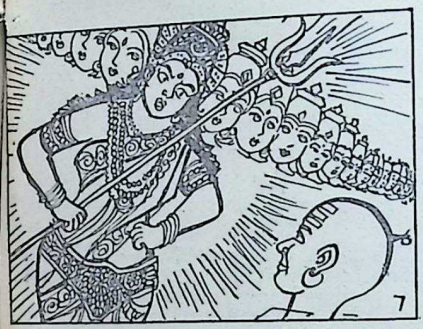


On an auspicious night, Rama went into the Kali Temple of the village and with concentration, repeated the *mantra* continuously.

For a long time, nothing happened; but at dead of night Kali-mata appeared in a blinding light before him with a thousand faces but only two hands, looking terrible.



"What makes you laugh, young boy?" thundered Kali-mata.

"O Mother Kali, it just occurred to me funny how, with your two hands, you will manage your thousand noses when you get cold! You know how nasty we feel with just one face when we get it!"

Rama, instead of raising an alarm, burst into laughter before her.

"Ah, you are a naughty boy! Young, yet, brave. May you become a Vi-Ka-Ta-Ka-Vi (jester)."

"My goodness! What a fine title you have given me Mother! I am twice jester for, if I read the name from left to right, I am a jester and also a jester if I read it from right to left! Ha-ha-ha!!" laughed Rama.

"You are a cute little youth; you shall become a celebrated jester in a King's court. Everybody will praise you for your great wit," said Kali-mata and vanished.

[In the next issue—**Tenali Rama Cheated Death.**]

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18 CLUES

CLOSING DATE : WEDNESDAY, 18-8-71

(1) People who have acquired the art of friendship no longer think of it as **ACCIDENTAL/ARTIFICIAL.**

(2) The urge of the average man is towards **ACQUISITION/CONSTRUCTION,** domination, mastery.

(3) Accurate observation is a necessary prelude to constructive **ACTION/REASON,** and the habit of observation is one which can be encouraged at an early age.

(4) We don't take **AGE/ART** so seriously nowadays.

(5) Whoever runs amuck in his **AMBITIONS/EMOTIONS** runs amuck in his whole being.

(6) You will gain nothing in this world through being **ARROGANT/BLUNT,** except unpopularity.

(7) The examples of history demonstrate that a man may love and serve his **CAUSE/COUNTRY** all the better because he does not attribute to it either infallibility or perfection.

(8) Properly **DRESSED/LOVED** women are pretty women.

(9) To really evaluate a man, one must see him in the midst of his **FAMILY/FLATTERERS.**

(10) The social basis of thought is suppressed and social existence is denied as far as possible by **INACTIVITY/NEQUAL TY.**

(11) This ideal of the **INDIVISIBILITY/SANCTITY** of life is the cream of culture and the life-blood of civilisation.

(12) One might question the maturity of the modern world in wisdom, though it certainly seems to be grown up in **MALICE/ CHIEF.**

(13) **MINDS/MORALS** are not born, they are acquired by training.

(14) **MONEY/MUS C** is an international anguage.

(15) No **PHILOSOPHY/SOCIETY** should lose its human interest and cease to be humanistic.

(16) Everything is **PLAUSIBLE/POSSIBLE** in this universe, yes; and modern science allows us to think so.

(17) The greed of **POSSESSION/POWER** has been as fertile a cause of strife among nations as among individuals.

(18) It is no doubt true that we cannot go through life without **SORROW/SUPPORT.**

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Principal Chamanlal Sharma

and

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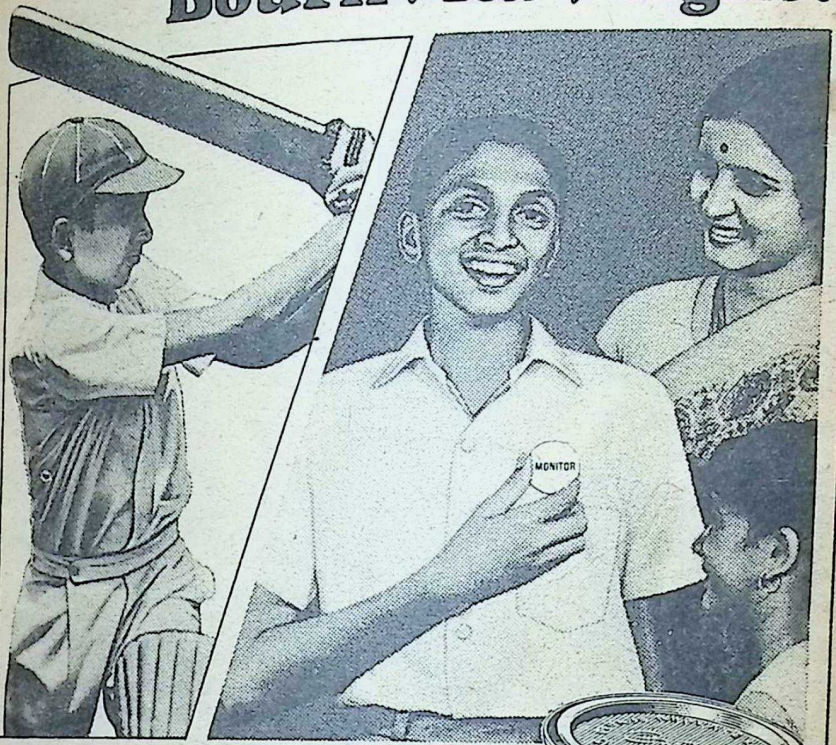

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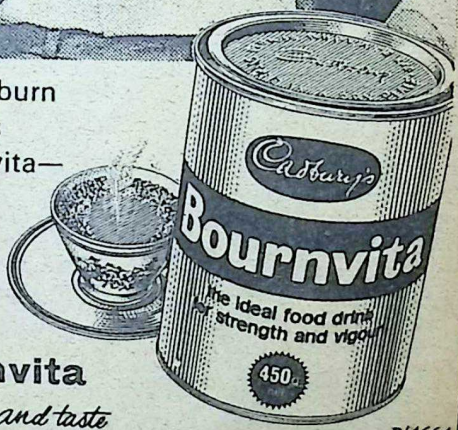

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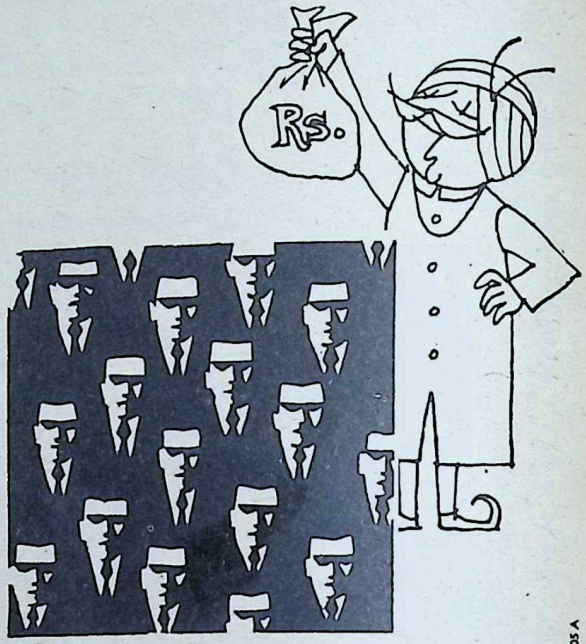

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आ नो भद्राः क्रतवो यन्तु विश्वतः

Let Noble thoughts come to us from every side

—Rigveda 1-89-1.

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PRAYER TO HERBS.

शतं वो अम्ब धामानि
सहस्रमुत वो रुहः ।
अधा शतक्रत्वो यूयमिमं
मे अगदं कृत ॥

A hundred, indeed, are your Powers, O mothers, and a thousand are your growths—Make this (patient) of mine free from his wailings, O herbs gifted with a hundred Powers.

—*Rig Veda* X-97-2.

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Transliteration.

Chanakya : *na khalu chandragupta dosha atikraantapaarthivagunaanadhunaa smaarayanti prakritih*

Chandanadasa : *(karnau pidhaaya) shaantam paapam. shaaradanishaasamudgatenevapoornimachandrena chandrashriyaadhikam nandanti prakritayah.*

Chanakya : *Bhoh shreshthin, yadyevam preetaabhyah prakritibhyah pratipriyamicchanti raajaanah.*

Chandanadasa : *Aajnappayatu aarayah. kim kiyadasmajjanaadishyata iti.*

Chanakya : *Bhoh shreshthin, chandraguptarajyamindam na nandaraajyam, yato nandasyaiva artharucherarthasambandhah preetimutpaadayati chandraguptasya tu bhavataamapariklesha eva.*

Chandanadasa : *(saharsham) aarya anugriheetosmi.*

Word-for word meaning

Chanakya=Chaanakya; *na*=not; *khalu*=indeed; *chandragupta*=of Chandragupta, *doshaah*=shortcomings; *atikraanta*=the preceding, *paarthiva*=ruler's; *gunaan*=virtues; *adhunaa*=now; *smaarayanti*=reminds, *prakriteeh*=the subject ?

Chandanadasa=Chandanadaasa; *karnau*=ears, *pidhaaya*=covering up) *shaantampaapam*=Let the evil be quelled or pacified. *shaarada*=of the autumn season, *nishaa*=night, *samudgatena*=rising up, *iva*=like, *poornimaa*=Full moon day's; *chandrena*=by the moon; *chandrashriyaa*=by the splendour of Chandra (gupta) *adhikam*=greatly or excessively *nandanti*=are pleased; *prakitayah*=the subjects. *Chanakya*=Chanakya; *yadi*=if, *evam*=it is so; *preetaabhayah*=from pleased *prakritibhyah*=subjects; *prati*=in return, *priyam*=something pleasing or desirable *icchanti*=desire, *raajaanah*=kings.

Chandanadasa=chandanadasa : *aajnaapayatu*=let order; *aaryah*=the noble one. *kim*=what, *kiyat*=in what measure, *asmat janaat*=from folk like us, *ishyate*=is expected, *iti*=as such.

Chanakya=chanakya: *bhoh*=O, *shreshthin*=merchant; *chandraguptaraajyam*=the kingdom of Chandragupta, *idam*= this is, *na*=not, *nandarajyam*=the kingdom of the Nandas. *Yatah*=wherefore, *nandasya*=to Nanda *eva*=alone, *artharucheh*=one who was pleased with money; *arthasmbhandah*=association with money; *preetim*=pleasure, *utpaadayati*=produces; *chandraguptasya*=to Chandragupta, *tu*=indeed, or on the contrary; *bhavataam*=of you all; *aparikleshah*=freedom from anxiety and fear *eva*=alone.

Chandanadasa=chandanadasa: *saharsham*=with evident pleasure. *aarya*=noble one; *anugriheetosmi*=I am indeed blessed.

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TRANSLATION

Chanakya : I hope the shortcomings of Chandragupta do not remind the subjects of the virtues of the preceding King ?

Chandanadasa : (Covering up his ears) Let no such thing be said. (Let the evil be warded off.) Like the moon rising on a full moon night in the autumnal season, the subjects are greatly pleased by the splendour of Chandragupta.

Chanakya : If it be so, then Kings do desire from the pleased subjects something in return.

Chandanadasa : Let the noble one but order, what things and in what measure they are expected of people like me.

Chanakya : O merchant, this is the kingdom of Chandragupta and not of Nanda. To Nanda who was pleased with money association with money was a matter for rejoicing but with Chandragupta it is your happiness and freedom from anxiety that pleases him.

Chandanadasa : (with evident pleasure). O noble one, I am blessed and gratified.

ANALYSIS AND COMMENTARY

In this movement of the dialogue Chanakya is cleverly introducing the merchant to the subject he wishes to discuss, namely his secret and hence unjust assistance to the minister of Nanda, by giving shelter to Rakshasa's wife and children. But he does not come to the subject at once but brings it up in a very subtle and seemingly natural manner in the course of the talk. He is sounding the merchant whether there is any evidence of displeasure, dissatisfaction and disaffection among the subjects. This he puts in a clever manner by throwing out the suggestion which might be swallowed by an unwary one as a bait. He says: I hope the subjects do not recall to their minds the good qualities of the Nandas, the Kings that preceded Chandragupta by reason of the shortcomings of the present one. This is quite natural for if the King that succeeds is not a worthy one the subjects naturally recall to their minds the good things of the past and feel the lack of those things in the present regime.

We may also note how Chanakya exploits the weakness of Chandanadasa who thinks that Chanakya wishes to obtain money from him for the King. He immediately admonishes him for the suggestion and places before him the true intents of Chandragupta.

It is to be noted also that the statement of Chanakya are not made in any spirit of vindictiveness. The play testifies to the nobility of his character, for, after he has succeeded in getting the services of Rakshasa for his master, he simply retires to his hermitage to continue his *dharma*, of study and teaching, abandoning the *apaddharma* which he had taken up, for the sake of the country.

The sentence

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na khalu chandraguptadoshaa atikrantapaarthivagunaah smaarayanti prakriteeh needs to be noted. *smar*—means remember, *smaarayanti*—is the causal form and hence has been translated as recall or makes one remember. The subject of this is *chandraguptadoshaah*—the shortcomings of Chandragupta. What they remind or recall are the virtues of the preceding king.

shantam paapam—It is difficult to translate such expressions. This is uttered by a person when he disapproves of something that has been uttered, something which he considers undesirable or likely to have evil significance. The idea being that such things do not even merit utterance and as such when they have been uttered unwittingly the listener wishes that there should be no evil outcome from such a thing. It is also accompanied by the covering up of the ears with the palms.

LANGUAGE WORK

Vocabulary :

(Note : Most of the words have been already noticed in the earlier Adhyayana Bhagas and as such we shall give only the new ones here.)

adhumaa—Avyaya—at present, now; *paarthiva*—a-ending mas. noun—King. *prakriti*—i-ending fem. noun meaning here the subjects. This is a term found in the works of Politics and Economics. *shaarada*—relating to the season *sharat* Autumn. Adjective a-ending, *samudgata*—p. p. form of sam+ud+gam, a-ending verbal derivative, functioning as adjective. *ishyate*—from *ish*—to desire, *aparikleshah*—absence of misery or fear or anxiety, a-ending noun formed from na+pari+klish.

Note also some of the compounded words in this passage. They are not very long ones and they can be easily disolved.

chandraguptadoshaah—chandraguptasya doshaah; *atikantapaarathivagunaan—atikraantah parthivah atikrantapaarthivah*; *atikraantapaarthivasya gunaah—atikraantapaarthivagunaah.*

ASSIGNMENT

Dissolve using the directions given in our earlier Adhyayana Bhagas.

1. *shaaradanishaasamudgatena* 2. *poornimaachandrena* 3. *chandrashriyaa* 4. *chandraguptaraajyam* 5. *artharucheh* 6. *arthasambhandhah* 7. *nandaraajyam.*

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* *

Kulapati Vani

* *

Sri Krishna

Guardian Deity of Vanamahotsava

I AM overwhelmed with emotion in planting this tree at Dehotsarga, at the spot where Sri Krishna 'shuffled off His mortal coil'. These few feet of earth are the holiest in the entire world, for here He reclined, in the last few moments of His earthly existence. The cow and the tree styled *Go-sakha*—the cow's companion—were His companions too. Vrindavan is His forest. *Giri-Puja* is His cult. Both in Govardhana near Mathura and Raivataka here, He worshipped the hills and the forests. He brought the *Parijata* and the *Vaijayanti Tulsi* and planted them here. He is the guardian deity of the *Vana-Mohatsava*; and so we meet to offer Him homage.

This spot awakens wonderful memories of *Prabhasa Tirtha*. I see before me Balarama, his hands on the shoulders of his wives, revelling in the sensuous breezes from the Western Sea. I see Dharmaraja, the eldest of the Pandavas, coming here on a pilgrimage to the Shrine of Somnath, I see here the glamorous glances of Subhadra, as she lovingly gazed on Arjuna walking hand in hand with Sri Krishna on this very bank of Hiranya. More sombrely, I see here the fratricidal war of the Yadavas who in the plenitude of their power massacred one another. At Bhalaka Tirth I see the Lord Himself sleeping under a tree. I see the speeding arrow of the hunter. It enters His feet; He awakens with a shudder but He smiles with superhuman understanding, for His work on earth is done.

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He has left behind Him unfading memories; of the divine child on whom everyone doted; of the loyal friend who never forsook those who sought Him with self-surrender; of the fascinating Lover who could love and be loved with undying ardour; of the Rebel who led His people out of bondage; the *Yogeshwara* who in an age of conflicts and rivalries could rise to such a stature that men saw in Him, not only their chief, the embodiment of Indian unity, not merely the World Teacher who stood for Moral Order, but 'God Himself'.

He was great in life; not merely great,—His personality was harmonious, perfect, beautiful. More than three thousand years have passed by and yet He continues to live in our hearts. No mother can think of a wonderful child except in terms of *Balgopal*. No one can sing or dance except in His Name and to the memory of His Rasa. No teacher ever taught the Truths He did. No higher secret was given to man than what He gave, by which man, weak as he is, can become merged in Him in this very life. The message which He gave in the *Bhagavad Gita* is the message of Life Eternal. From Arjuna to Mahatma Gandhi, Indians, great and small, have found life's fulfilment in living up to this message, in becoming His instrument—*nimitta-matra*. No human being can realise himself and be true to himself in the highest measure without becoming His instrument in life.

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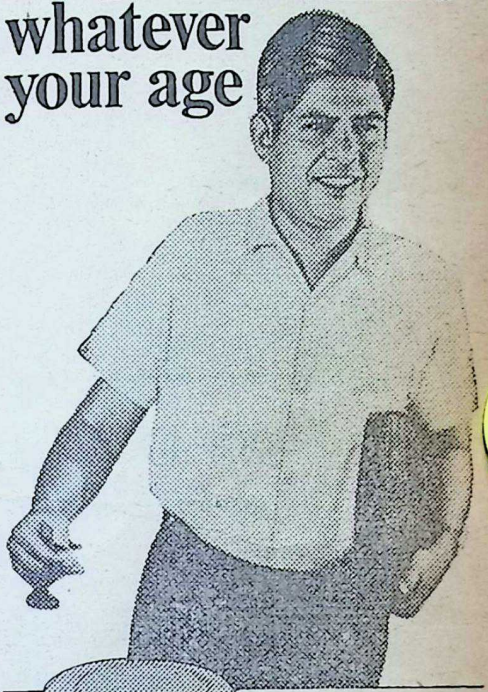

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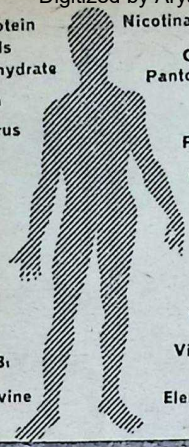

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I came to this spot 27 years ago. It was then lying bleak and forlorn. In the early light of the dawn, it grieved me greatly to see this spot neglected by ungrateful posterity. His will, however, was supreme. India became free. The leaders of Free India decided to invest this spot with a dignity and beauty in keeping with its sacred association. I can only thank Him for giving me the opportunity to see this day. In all humility, I thank Him for giving me an occasion to pay my humble tribute by planting this tree at the place where He spent the last moments of His mortal life.

The Forest in Indian Culture

THE noblest and the best in our culture was born in the Ashramas on the banks of the Saraswati where one of its ancient founder sang: "May the gods, the waters, plants and the forest trees accept our prayers. 'May the blessings of the *simal* protect us for ever and ever.' Our culture was reared in the sacred groves of Naimisharanya where shaunaka recited the *Mahabharata*—that moving epic of eternal strength which has been India's inspiration through the centuries. It gathered strength in the *Tapovanas* all over the country where *rishis* lived, self-discipline and aspirations being their only strength. Our race memory is intertwined with the beauties of Nandanvan with the dramatic events in Dandakaranya, with the tragic atmosphere of Ashokavan where Sita, the noblest of wo-

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men, sighed for her Lord. The joy in our life, let us not forget, is interwoven with Vrindavan, where Sri Krishna, who gave us the message of the Life Eternal, played His flute to the rhythm of waving boughs and flowers dancing in the air. Forget not what he said 'Among trees I am the *Ashvattha*'."

"We are ungrateful heirs to this glorious heritage. We are cutting down our forests, we are not planting trees as we should; we have forgotten how to worship them. Our women breathe no more the sentiment of Shakuntala—that—quintessence of beauty—so graphically described by Kalidasa. She never took anything without watering the trees; she never plucked the new shoots for ornaments lest she might hurt their feelings; with the advent of flowers she felt the joy of festivity. Parvati herself brought up the *devadaru* tree as her own son, nursing it with water, as if with the mother's milk. But our aesthetic sense has been blunted; we do not pine for the green glory of the forests as our ancestors did. Let us, therefore, be true to our culture. Our culture is of the forest; it was born under the shade of mighty forests; it was nourished by the dew-drops which fell on the leaves of noble trees."

Above its roots, branches spread below, such they say is the eternal Ashvattha tree and the Vedas verily are its leaves; he who knows this is indeed the knower of the Veda.

—Gita XV-1.

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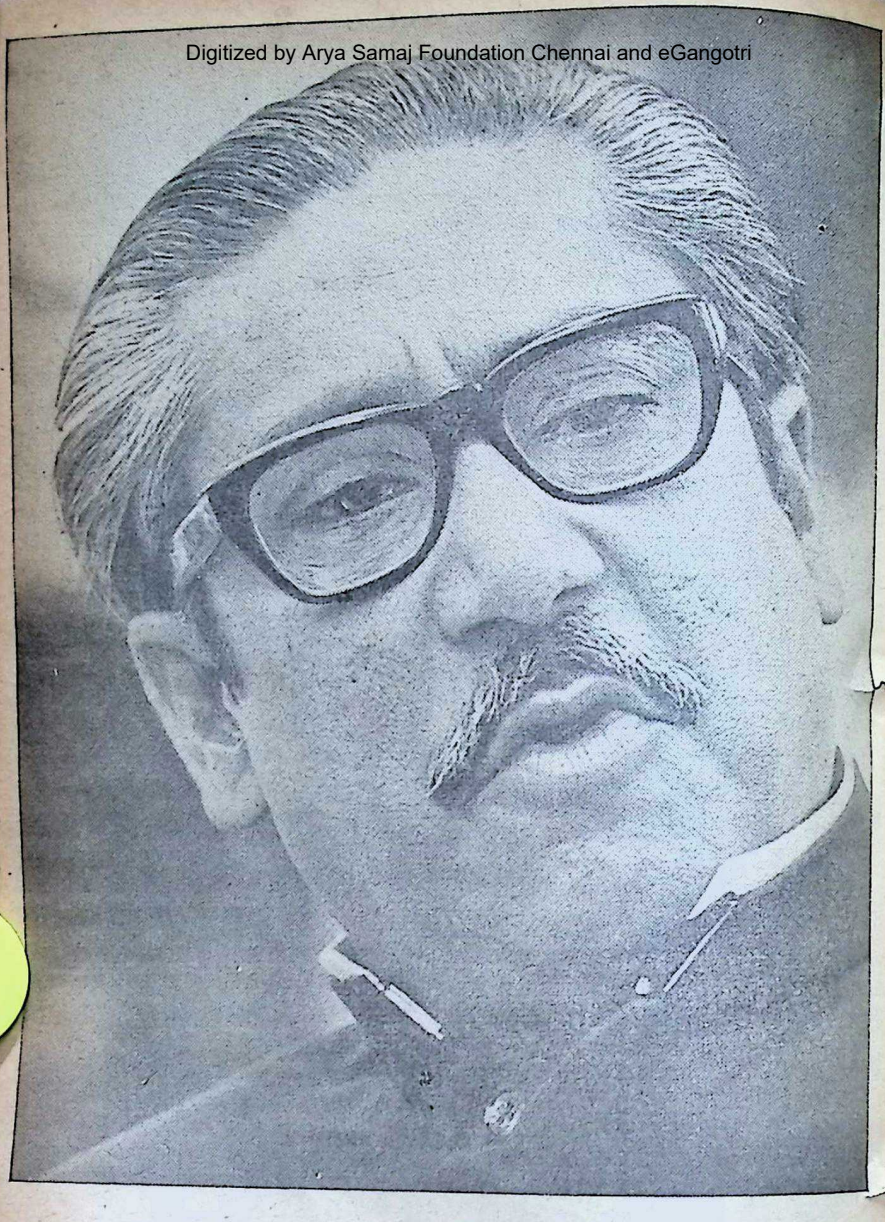

★ ★ ★ *Bangla Bandhu* ★ ★ ★

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MUJIB

a martyr in the making?

S. RAMAKRISHNAN

Inside an unfinished, high-walled, heavily-guarded prison in Lyallpur, whose bricks are significantly red, there languishes today Sheikh Mujibur Rehman...A Martyr in the Making?

And like the prison itself, Mujibur's story is an unfinished one...

True, very few mortals become immortals, much less martyrs. But Mujib seems destined to become one. If he does, martyr-maker Yahya Khan too will earn his share of immortality but of a different brand. His would be the immortality or notoriety of a Chengis Khan, Allauddin Khilji, Muhammed-bin-Tuglakh; of a Hitler, Mussolini or Stalin.

We are now perhaps too near contemporary history to see its systematic unfolding. But our thought speeds across centuries to different lands and different ages! From the dim, distant past we can hear the eternal echoes of the martyrs of old—if only we have the will and ears to hear them.

The very first echo comes from Athens, Greece.

There, nearly 2,400 years ago, a 72-year-old, fearless, possessionless man —an embodiment of our age-old ideal of *abhaya* and *aparigraha*—forced his judges to martyr him, though all that they wanted was to merely *intimidate him into silence*. That was Socrates. The weaponless-warrior, who held that his mission had been a god-given benefit to his State and to his people. The "loyal citizen," who refused to be bribed out of jail and death! Possibly history's first known *satyagrahi*.

Serenely drinking the deadly hemlock, he uttered these words: "It is time to depart—I to die, you to live. Which is better, God alone knows!"

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The meaning of the words of that "wisest, justest and best of all men" is becoming more and more clear to us today. In this latter half of the 20th century, he is more *alive* than he was in 399 B.C. !

How came this immortality? Son of a sculptor-father and a mid-wife mother, Socrates evaluated the *worth of a State and of its leaders wholly on the degree to which their preachings, programmes and policies were based on a true measure of public good.* All his life, this *tyagi* defined *truths* by giving them *form* and helped people *to give birth to their ideas.* Of course, with this difference: children coming out of wombs do die, some day; but ideas, *never.*

II

Here comes another echo, this time from Nazareth, Jerusalem. The 33-year-old son of a petty carpenter, who spent most of his life in obscurity, was crucified between two thieves.

And yet, after nearly 2,000 years, more than 950 million cherish his words and follow him, the messiah of compassion and love towards all. Jesus Christ, the world's greatest of martyrs!

Jesus was a gadfly to the State. Urging its citizens to self-improvement and God-vision, he unwittingly exposed many. He was looked upon as a threat by the then corrupt, self-seekers who dominated the ruling class.

No. Mujib is not Socrates. And most certainly not Christ. But he too has *in a small way* something in common with Socrates of Greece and Jesus of Nazareth.

Like them, Mujib too has been a planter. He has firmly planted certain ideas in the hearts of his compatriots in Bangla Desh—ideas of freedom, equality and fraternity. A slave who knows that he is a slave is much different from the slave who thinks that slavery is freedom.

III

And here come the ringing echoes of many who were persecuted in the name of religion itself !

The last words of Bruno, who was burnt alive in Rome because he exposed the fashionable but false philosophy of his time, were:

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"You are more afraid to pronounce my sentence than I am to receive it."

Galileo, whose character as a man of science is almost eclipsed by that of a martyr, was imprisoned and driven to death just because he dared to teach his views about the motion of earth!

Then there is Vesalius—another marytr to his love of science. After he was branded a heretic, his precious life was smothered in its prime only because he had the boldness to study the structure of the human body by dissecting it. He laid the foundations of a branch of science by dedicating his own life as its corner-stone!

Through the corridors of time, there reverberate several other echoes. One such is that of Sir Thomas More. Rather than prove false to his conscience, he marched willingly to the scaffold to die cheerfully, when the Duke of Norfolk dared to warn him that the anger of the King would bring death.

"Is that all, my Lord?" said Sir Thomas, "Then, the difference between you and me is this—that I shall die today and you tomorrow."

Sir Walter Raleigh, the hero of the heroic age of England, was a man of lion-heart who courted life with courage and faced death with equanimity.

Honoured and caressed by Queen Elizabeth I, he was put to death by her morally degenerate successor, James I. But by his great death, Sir Walter even took away the terror of death.

He even told an acquaintance of his to come early to the execution ground at Old Palace Yard on that October 29 of 1618 so that he could get a good seat to watch the final drama. "As for myself," he said, "I am sure of one."

Seeing an old man in the crowd with a bald head exposed to bitter cold, Raleigh took off his own cap and threw it to him, saying: "You have more more need of this than I."

Standing on steady feet at the foot of the grim, gaunt scaffold, Raleigh took up the axe, ran his finger along its glistening edge, and mused: "This is a sharp medicine to cure all my diseases."

Even as the tough executioner stood frozen by such display of gallantry, the hero's words poured forth: "What do you fear? Strike, man, strike!" The head fell and a hush fell.

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A solitary cry burst out from one of the spectators: "Where shall we find another such head to be cut off?"

IV

Our own recent national history is replete with blood-curdling brutalities of oppressors, inspiring examples of courage of conviction, and of stubborn resistance to despotic rule and inevitable martyrdom.

Look! What a grand procession of heroes! Rani Lakshmibai of Jhansi, Nana Saheb Peshwa, Bahadur Shah, Tatya Tope and others who had to pay with their own lives and of their kith and kin...

Youthful martyrs like Vasudev Balvant Phadke, Khudiram Bose, Madanlal Dhingra, Bhagat Singh, Rajguru, Shukhdev and Chandrasekhar Azad who smilingly mounted the gallows praying for God's grace "to be born again and again in India to offer their sacrifice at the altar of Mother India..."

Stalwart founding-fathers of our freedom-movement like Veer Savarkar, Madame Cama, Champakaraman Pillai and Sri Aurobindo who were banished from the beloved land of their birth...

Revolutionaries like Netaji Subhas Chandra Bose who had to jump jail and wage the war of freedom from outside the motherland...

Princes among patriots like Lokamanya Tilak, Mahatma Gandhi, Pandit Nehru, Sardar Patel, Rejendra Babu, Meheralli, Munshiji, Rajaji, Dr. V.V. Giri, Jayaprakashji and lakhs of others who were clapped in jail for long years, several times...

V

The "trial" of Mujib, secret or otherwise, like that of Tilak and Gandhi in our own times, has aroused world-wide interest. It will be of profound significance in the political and juristic philosophy.

What is the common thread that runs through the stories of all these martyrs and heroes who made history?

As in all similar historic trials, beginning with that of Socrates, it is allegiance to the Draconian laws of the State versus Truth, Justice and Duty to God and man. The unbending heroes refused to bow before insolent might. Tyrants sought to stifle them, break

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them. But to what avail? We have seen it before. We will see it again.

Alas! the power-drunk refuse to heed the warnings of history, learn from history.

What happened to Pakistani President Iskander Mirza, who vilified and persecuted the venerable, veteran freedom-fighter Khan Abdul Ghaffar Khan? Iskander, the one-time Commissioner of Police of Peshawar, was overthrown and had to flee his homeland to save his skin.

What happened to Iskander's successor, President Ayub Khan? In 1966, he accused Mujib of conspiring with India to disintegrate Pakistan. The self-appointed Field-Marshal had not only to drop the prosecution but was himself unceremoniously bundled out of the field, from public life.

Will the present self-chosen President of Pakistan, Yahya Khan pause and listen to the whispers of eternity?

Will he see reason? Maybe, he is a prisoner of his own myopic vision. Or, is he deaf because of the deafening din of his cannibalistic cohorts, who make him dance to their tunes?

Who will give the Pakistani President a pair of spectacles? Who will give him an ear-aid in place of missiles and machine guns?

The United Nations? Does it function? The Citizens of the World- How many are there, alert and active?

VI

The words of Bal Gangadhar Tilak at the conclusion of his sedition trial in 1908 in Bombay come to mind:

> "...I maintain that I am innocent. There are higher Powers that rule the destiny of things, and it may be the will of Providence that the cause which I represent may prosper more by my suffering than by my remaining free."

These words of Tilak, who was in the eyes of his alien rulers the *Most Dangerous Rebel,* and in the eyes of his compatriots, the *Lokamanya,* proved prophetic.

So shall be the case of Mujib, the *Most Dangerous Rebel* in the eyes of the military junta of Pakistan and *Bangla Bandhu* in the eyes of the multitudes of Bangla Desh.

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A materialised article, which Sri-La-Sri Pandrimalai Swamigal gave at Madras to Sri S. Narasimhan, Deputy Secretary, Ministry of Foreign Trade, for publication in the Bhavan's Journal.—Ed.

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SRI-LA-SRI-PANDRIMALAISWAMIGAL

VIBHAGA YOGA

THE two aspects of one Existence are matter and spirit. We can roughly say that *Purusha* or spirit is the soul and *Prakriti* or nature is matter. *Prakriti* has the three qualities of *Satwa, Raja* and *Tamas*, corresponding to unactivity, activity and inactivity as its essential characteristics. These qualities are really responsible for all the activities of evolution and involution which appear to go on in nature.

Every person is an embodied soul and in his or her composition we find both *Prakriti* and *Purusha* and that when he or she works, it is really the embodiment that does the work. If the power of doing work is due to *Prakriti*, it follows that the soul itself can never be the agent of the work which the *Prakriti* of the body and its qualities do. Generally, people do not understand the distinction between nature and soul and even when understood they are not always able to bear it in mind. Therefore, they mistake the body for the soul and hold the soul to be the agent of the work which the body does in reality. The practice of differentiation of matter from spirit and to be in fellowship with the spirit which is above the limitation of space and time is called *Vibhaga*

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Yoga or *Yoga* of differentiation.

The *Yoga* consists of four parts viz., *Viveka, Vairagya, Samadhi-Shatka, Mumukshata.* The identification of the soul with he body and mind, is really a misequation. We have to understand that the soul is immaterial, immutable and immortal whereas the body and mind are material, mutable and mortal. The soul and the body should be disequated to get rid of the misequation. The intellectual disequation is called *Viveka* (Discrimination) and the mental disequation is called *Vairagya* (Dispassion). *Samadhi-Shatka* consists of (1) *Sama* (2) *Dama* (3) *Uparati* (4) *Titiksha* (5) *Shradhha* and (6) *Samadhana,* and is a practical process of overcoming the pain.

The resting of the mind steadfastly on its goal (viz., *Brahman*) after having detached itself from the manifold sense objects by continually observing their defects is called *Sama.* Turning both organs of knowledge and those of action away from sense objects and placing them in their respective centres is called *Dama. Uparati* consists in the mind function ceasing to be affected by external objects. The bearing of all afflictions without caring to redress them, is called *Titiksha* or forbearance. *Shraddha* is the acceptance by firm judgement as true, of what the *Guru* instructs. The constant concentration of the intellect on the ever pure *Brahman* is called *Samadhana* or self-settledness.

Mumukshata is the ardent desire to escape from the bondage created by the misequation. The aspirant is then qualified for a higher course which involves efforts to overcome the ignorance of non-equation of the soul with the *Brahman.* Even when the aspirant has succeeded in overcoming the misequation of the soul with the body and mind, it does not mean that he can immediately learn to equate the soul with *Brahman.* It is not possible to give up all of a sudden that attitude and take up the reverse attitude of equating the soul with *Brahman.* The very idea of equating the soul with *Brahman* has to be put inside the mind of the aspirant and dinned into his ears till the aspirant becomes familiar with the subtle idea implied in the *Maha-Vakya* ::That, Thou Art".

The *Guru* who has abiding faith in the truth of equating soul with *Brahman* and who has realised it in himself is capable of imparting to his chosen disciples the subtle meaning of the *Mahavakya, "Tat Twam Asi".* The hearing of the meaning of *Mahavakya* by the disciple is called *Sravana.* The reconciliation of the Truth in the mid of the disciple is called *Manana* or cogitation. Further practices of the Truth by mental repetition without strain is called *Dhyana* or meditation. The sustained realisation of the equation concept is known as *Samadhi* in which the disciple identifies himself with *Brahman.* Indeed, the knower of *Brahman,* becomes *Brahman.* □ □ □

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Ganesa beyond India's frontiers

M. K. DHAVALIKAR

OF all the gods and goddesses of the Hindu pantheon, Ganesa is the most interesting not only on account of his importance, but also because of his iconographical peculiarities. He is depicted with an elephant's head, a bulging belly and in a variety of poses. In point of time the god appears to be a late addition to the heirarchy of Hindu deities but, at the same time, it is noteworthy that he achieves a very exalted position in the heirarchy of gods and goddesses within a very short space of time. The general opinion seems to favour the view that his worship began sometime in 6th century A.D. and during the following two or three centuries we witness his rapid rise to prominence, so much so, that by tenth century an independent sect—of course within the folds of Hinduism—commonly known as the *Ganapatya* comes into being. Ganesa was also borrowed by other religious systems such as Buddhism and Jainism, and his worship spread almost all over Asia (except the western regions) where Buddhism and other sects of Hinduism became living faiths. Ganesa is still accorded a very high position by the Hindus and it is one of the most important deities worshipped in India today.

The worship of Ganesa, the elephant-headed deity, in the late Gupta and the post-Gupta periods can be said to be an established fact. This has been conclusively proved by the evidence furnished by an in-

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This first instalment of Sri M. K. Dhavalikar's Ganesha: Beyond the Indian Frontiers is being reproduced here from the book, India's Contribution to World Thought and Culture, with kind courtesy of the Publishers the Vivekananda Rock Memorial Committee, 12, Pillaiyar Kovil Street, Triplicane, Madras-5. It was published in October 1970 on the occasion of the inauguration of the Vivekananda Rock Memorial at Kanyakumari, the construction of which was undertaken during the centenary year of the Swamiji.

Speaking of this book in his Forword, Dr. R. C. Majumdar remarks rightly: "....the greatness of nations may not unnaturally be measured by their contribution to the upliftment of other, particularly less developed or less fortunate peoples. Judged by this standard of greatness the Indians may justly rank with Greece, Rome and China. This is no mean tribute and this volume may be regarded as a testimony to such greatness."—Ed.

scription on an ancient column at Ghatiala near Jodhpur (Rajasthan). The inscription is dated 862 A.D. and has been taken to be the earliest of its kind in the praise of this deity. The column is crowned by four images of Ganesa, seated back to back and facing the four cardinal points. This shows that by 862 A.D. Ganesa, in the form of the elephant-headed god, had risen to that exalted position where he was worshipped independently and invocated for success. However, earlier images of the god are met with in the rock-cut temples at Elephanta, Ellora and Badami in western India.

The images of Ganesa ascribable to 6th century A.D. are far and few between. Noteworthy among them are those in the Gupta temple at Bhurma (District Panna, Madhya Pradesh) and Udaygiri hills near Vidisa (Madhya Pradesh). They have been adequately noticed by scholars who agree that the worship of Ganesa was in vogue in the Gupta period. In this connection it is interesting to note that Varahamihira in his *Brhatsamhita* prescribed the details regarding the fashioning of the Ganesa images. The work is dated to the beginning of the 6th century and it can therefore be surmised that the images of Ganesa must have existed in the still earlier period.

It appears that the worship of Ganesa began in the Gupta period around 4th—5th cent. A.D. and spread to other lands quite early. The Buddhist lost no time in borrowing the deity in their own pantheon and Ganesa travelled to distant lands along with Buddhism. Thus in South-east Asia he was worshipped as a Hindu deity whereas in the Far East, he was adored as a Buddhist deity. The following account amply shows that the elephant-headed god was worshipped almost all over Asia (except West Asia), and as such he is perhaps the only Hindu divinity whose worship was so widely distributed in terms of space and time.

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Afghanistan

There are quite a few images of Ganesa which can be ascribed to the Gupta period but they are supposed to be rather doubtful specimens. There are, however, some images in Afghanistan which have recently come to light. Of these, one was found some years ago at Gardez and was subsequently removed to Kabul where it is now worshipped by the Hindu residents of Kabul in Dargah Pir Rattan Nath near the Pamir Cinema. The sculpture is a typical product of the Indo-Afghan school. "...It is made of inferior marble and is about 60 cms. high and 35 cms. broad bearing on its pedestal an inscription in two lines" which records that "This great and beautiful Maha-Vinayaka was consecreted by the renowned Shahi King, the illustrious Shahi Khingala, who was *Parama-bhattaraka Maha-rajadhiraja* in the eighth year (of his reign), in the *maha-Jyestha masa, sukla-paksha, trayodasi, Visakha nakshatra* and *Simha lagna.*" On the basis of the palaeography of their record, it can be assigned to the early 6th century. However, we do not know anything about this king Khingala. But it is interesting to note in this connection that Kalhana in his *Rajataran-gini* records that a very ancient king named Narendraditya also bore the name of Khinkhila. But Narendra-ditya of Kashmir who bore this peculiar title was a late king and cannot be identified with Khingala, who, as the record explicitly states was a Shahi king. He was an early king as attested by Aurel Stein and in that case may be identified as the issuer of those coins bearing the legend Khinga or Khingi on them.

On stylistic grounds also the image can be dated to the end of 5th and the beginning of 6th century. It depicts the god standing in the *alidha* pose, his hands, legs and the chest are muscular suggesting a strong Hellenistic influence. The trunk, which is broken, was turned to the left while the broken tusk is clearly indicated on the left. A close-fitting coronet on the head, a necklet (kanthi) fitting close in

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the neck are all noteworthy as in the Gupta sculptures of Sarnath. The ears have been camouflaged into foliage and this has misled earlier visitors into thinking that they were wings. The god had originally four hands, all of which are unfortunately broken. His *yajnopavita* is a snake with he is said to have secured his belly full of *modakas* when, according to the story, the moon laughed at him from the sky. His undergarment is a short *dhoti* (*ardhoruka*) on which designs like lion's head (*kirti-mukha*), lotus buds and tasselled fringe of swallow's tail occur while the torso the belly, the *naga-yajnopavita,* the *urdhvamedhra* and various designs on his undergarment, all suggest that the inspiration is from Magadha. However, the anatomy of the figure, with an emphasis on muscular hands and legs, is clearly suggestive of the lingering Hellenistic influence.

Another interesting marble image of Ganesa is also reported from Afghanistan. It was found at Sakar Dhar (Shankar Dhar), ten miles north of Kabul, from where are reported very interesting images of Surya and Siva. It represents a standing Ganesa wearing an undergarment (antariya) which is characterised by the acanthus motif. What is remarkable is that the stem of the acanthus is intended to show Ganesa as *urdhvamedhra,* for the acanthus design appears to hang on it. The bulging belly is not, however, of huge proportions that Ganesa is usually associated with. He wears a *naga-yajnopavita* with the knot simulating snake's head. The chest is muscular as is common in Gandharan sculptures. The trunk rests sufficiently high above the left shoulder, a trait of early date. The right tusk is intact but the left is broken, suggesting that the image is a product of the recognised form of Ganesa as *Ekadanta.* The ears are symmetrically spread fan-wise which, superficially studied, may give the impression of wings. He has four arms; the upper left arm is broken and missing. The two lower arms are seen resting on the heads of the attendant *ganas* who are looking up at Ganesa with devotion. The *ganas* superficially suggest similarity with Greek dolphins and actually show the curly locks of hair, the *kundalas* in the ears and the necklet which we meet in Gupta sculptures. The statue resembles the early Gupta sculptures and can therefore reasonably be dated to the 4th-century. Stylistically it may fall in the transitional period of the art between the Kushana and the Gupta times. This can therefore be taken to be the earliest statue of Ganesa. It is indeed interesting that the Hindus of Kabul still worship this image iin he Shore Bazar locality (Narsingdwara) of Kabul.

It is indeed curious and interesting, but equally significant, that the images of Ganesa of such an early date should be found not in the country where Hinduism flourished and still does but in a region where

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it did not survive. But it should be noted that even though Afghanistan is an independent sovereign country patronizing Islam today, it was, at least, culturally a part of India—Vaisnavism, Saivism, Buddhism each by turn held its sway in this land of 'Ariana'. As a matter of fact parts of eastern Afghanistan formed a part of the Indian empire of the Kushanas when Huviska conquered that region. Besides, the images of a number of Hindu gods and goddesses found in Afghanistan also amply testifying to the patronage of the Hindu kings of Afghanistan. It is, therefore, not surprising that some of the early representations of Ganesa should have been found in Afghanistan.

Nepal

It is difficult to state with precision anything regarding the exact date of the introduction of Ganesa in Nepal. According to one legend, Carumati, a daughter of Ashoka, built a temple of Ganesa in Nepal. This, however, is the legendary origin and there is no evidence to show that the worship of Ganesa was in vogue in Nepal at such an early date. The sculptural evidence demonstrates that his worship began sometime in the 8th century and became considerably popular by the 10th century. In Nepal he was worshipped by the Hindus, including the Buddhists. His adoration was taken over by Buddhism because he was the *Siddhidata* the 'Bestower of success'. According to Nepalese tradition, a mystic *mantra* in praise of Ganesa, called the *Ganapati-hrdaya,* was disclosed to Ananda by Buddha at Rajagrha.

A large number of Ganesa images have been found in Nepal. Among these, mention should be made of two images at Kathmandu. They are rather unusual and are of considerable inconographical interest. They both show a rat under each foot of the god. Both have one head, but one has four hands while the other has sixteen and both embrace the Sakti. An interesting bronze depicts an eight armed Ganesa standing with a rat under each foot. Over his head is a five-hooded *naga* which reminds one of the Ganesa statues in the 64 Yogini temple at Bheraghat (M.P.). This appears to have been borrowed from one of the dancing forms of Siva as Nataraj and shows Ganesa's connection with Siva. It may be mentioned that beyond the frontiers of India we find that Ganesa is very often shown carrying the symbols of Siva. Thus he has a *naga* in Nepal while in Tibet and Mongolia he sometimes carried a trident (*trisula*) whereas in Java (Indonesia) he is shown with skull ornaments (*kapala-mala*) of Siva as destroyer. From this Getty has rightly observed that, "In fact, in all countries where he has been worshipped, images of Ganesa have been found in which he is identified with his father Siva".

Heramba was the most popular form of Ganesa in Nepal. In this

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form he is usually shown with his *vahana* lion, has five heads, ten hands and on his lap is his Sakti. However, an unusual image of Heramba Ganesa was found at Bhatgaon which is dated 1695. It has a rat instead of lion as *vahana*. Yet one more interesting statue of bronze in the Museum fur Volkerkunde in Munich shows a rat under one foot and a lion under the other.

As Buddhist, Vinayaka, Ganesa was represented in a dancing attitudes and was known as *Nrtta-Ganapati*. But this form is rarely to be met with except in paintings. The *Nrtta Ganapati* was popular in north India; it was adopted in Nepal and also found its way into Tibet. In this form he is usually shown red in colour and standing on rat. The rat holds the jewel *Cintamani* in his mouth. Ganesa has a third eye, just as Siva has in India. He has twelve hands which are shown carrying the Tantric symbols. The Nepalese form seldom carries the broken tusk (*bhagnadanta*) but in its place we usually find a radish (*mula-kanda*) which has been prescribed by Varahamihira in his *Brhatsamhita*.

There are some temples of Ganesa in Nepal. Among these, one near Zimpi-Tandu can be dated, on the basis of epigraphical evidence, to 8th-10th century A.D. Another temple of Siddha-Vinayaka is at Shanku. To the north of Thankot is a temple of Ganesa which has, in addition, the representations of *Sapta-matrkas*. It may incidentally be stated that the *Sapta-matrkas* are accompanied by Ganesa in India.

In the Nepalese harvest festivals, Parvati is represented as a young girl, accompanied by two boys Ganesa and Mahakala. It may be recalled in this connection that Ganesa is associated with harvest festivals in western India, particularly in Konkan.

(*To be continued*)

THE QUINTESSENCE OF SHRI MADHVA PHILOSOPHY

1. **Hari-Vishnu is the Supreme Overlord of the Universe.**
2. **The world is radically and fundamentaly real.**
3. **The souls are different from the Supreme Lord and the matter and from one another.**
4. **All are consciously or unconsciously subject to Lord Vishnu.**
5. **There are various gradations among the souls. The cosmos consists of infinite varieties of souls and things. Their capacities are divergent and their functions are unlike.**
6. **Savation consists in the realisation of bliss which constitutes the very essence of the individual self.**
7. **Singular devotion to the Supreme Lord is the radical means to secure salvation.**
8. **Sense-perception, inference and verbal testimony (scriptures are the three authoritative sources of correct knowledge.**
9. **Every Veda proclaims the supremacy of Vishnu.**

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Wisdom through the ages

Gems from ARANEYICHARAM, a Tamil Work

One who persists in his own opinion, however wrong; one who is conceited; one who obstinately differs merely for the sake of difference; one who looks out for vile words; one who never listens to sweet words though possessed of opportunities—to these the wise do not impart instruction in righteousness.

* *

The advantage of being instructed in virtuous lore is two-fold. Good discipline with noble domestic life and attainment of unfailing salvation by advancement in wisdom.

* *

With sweet words as the fruitful soil, with gifts as seeds, with harshness weeded out, manuring with truth and watering with affection, raise betimes the crop consisting of sheaves of virtue.

* *

They alone succeed who early take hold of and practise virtue. It is not certain that he who lies down at night will wake up in the morning. Wherefore then do you begin early to do good.

* *

Real knowledge is known by noble conduct. Low acts betray useless knowledge. It is impossible to attain perfection by practising duplicity. He that is unattached attains to salvation.

* *

It is not possible to calm down the waves before bathing. There is no higher than this. It is no good waiting to do good till after one has grown rich, for riches may not then stand one in good stead. One should do good then and there according to his means. To him alone riches prove useful.

* *

By your fortunes in the present, learn the nature of your deeds in the past and by what you do now, assure yourself of your future.

* *

Virtue is my father. Wisdom is my mother. Knowledge that gives discrimination is my friend. Courage is my brother. What is the good of others falsely claiming these relationships?

* *

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Oh America!
Which of your face is real

SMT. LILAVATI MUNSHI

There was America of yesterday which we knew and cherished. There is America of today which is becoming unknown and bewildering. Which is the true America I wonder? Yesterday's or today's?

America of yesterday	*Today*
1. Champion of freedom	1. Seems to be helping the murdering of the freedom of other people.
2. Democratic, liberal	2. Friend of the oppressors, permits arms and licences in the name of freedom.
3. Humane	3. Inhuman. No compunction in killing.
4. Generous	4. Greedy.
5. Enterprising	5. Money worshipper.
6. Forthright	6. Prone to lying, calculating.
7. Hard working	7. Pleasure loving, seems to be losing all values.
8. Honest	8. Dishonest. Land of holdups.
9. Adventurous	9. Daring, trying to control the universe while losing its own soul.
10. Moral	10. Immoral. Land of promiscuousness and drug addicts.
11. Land of freedom	11. Freedom to murder. Freedom to make easy money.
12. Land of happy marriages and companionship	12. Land of easy divorce, illicit sex relations and broken homes.
13. Land of decency.	13. Land of indecency.
14. Land of good literature	14. Land of pornographic literature.

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One can go on adding to this bewildering catalogue. I would still like to think of America which I thought I knew rather than America of today one hears about or which is fast developing.

We are sending our children to America to be educated but most of them are being lost to us, though they become cleverer in learning the ways of making money. Let us ponder over the question: At what price this education?

---

* * *

Gems from Marcus Aurelius

A thought properly employed, possesses a healing property, our life is what our thoughts make of it.

* * *

Nothing is so scandalous than a man that is proud of his humility.

* * *

Your manners will depend very much upon the quality of what you frequently think on; for the soul is tinged and coloured with the complexion of thought.

* * *

Such as are thy habitual thoughts, so also will be the character of thy mind.

* * *

When anything brings trouble, remember this maxim; this accident is not a disaster, but bearing it well may turn it into an advantage.

* * *

Our anger and impatience often proves much more mischievous than the things about which we are angry or impatient.

* * *

—Compiled by Sri V. Balakumar.

* * *

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Sri Krishna, the darling of the Advaitins

P. VAIDYANATHAN

IT is common knowledge that the Advaita system seeks to establish Reality as a formless and attributeless "Self" and the actual experience of the "Self" as the ultimate goal of religious and philosophical pursuits. Some modern protagonists go even to the extent of asserting that there need be no "God" for this realisation. Some others, a little more charitable, would assign only a secondary role to the concept of personal God i.e., as a means to achieve self-realisation. In this context, it is interesting to note how irresistably the great Paramahamsas from Sage Suka onwards, including Acharya Sankara, were lured by the charm of Sri. Krishna.

Sage Suka was a Jeevan-Mukta (a liberated soul) from the moment he was born. It is said that when Sage Vyasa called his son Suka by name, on the latter going away to lead the life of a recluse, all the road-side trees responded, as they were filled by Suka's presence. A beautiful verse in Srimad Bhagavatha depicts this episode:

यं प्रव्रजन्तनुपेतमपेतकृत्यं
द्वैपायनो विरहकातर आजुहाव ।
पुत्रेति तन्मयतया तरवोऽभिनेदुः
तं सर्वभूतहृदयं मुनिमानतोऽस्मि ॥

Such a great soul, Suka, lost his heart to the leelas of Sri Krishna. During his discourse to King Parikshit, there have been occasions when he could not proceed with his narration, owing to the overwhelming feelings of love and devotion to Lord Krishna.

Acharya Sankara, the apostle of Advaita, avers that the jewel of Yadu race (i.e., Krishna), (although possessing a form and appearing finite) is none else other than the Supreme soul which is all Truth, all Knowledge and all Bliss.

भूतेष्वन्तर्यामी ज्ञानमयः सच्चिदानन्दः ।
प्रकृतेः परः परात्मा यदुकुलतिलकः
स एवायम् ॥

Sri Sankara's various hymns Achuthashtaka, Shadpadi Stotra, Bhagavan Manasa Pooja, Govindashtaka etc., reveal how he revelled in recollecting the various Leelas of Sri. Krishna. In Govindashtaka, the Acharya vividly portrays the

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scene of child Krishna revealing inside his mouth all the fourteen worlds.

(व्यादितवक्त्रालोकितलोका
लोकचतुर्दशलोकालिम्)

and the uniqueness of the Lord's great Rasa dance (गोपीमण्डलगोष्ठीभेदं) It is said that Brahmamohana episode in Srimad Bhagavatha was a favourite theme with the Acharya. (In this episode, Krishna confounds even Brahma, by taking the forms of all the calves and cowherd-boys hidden by Brahma, reproducing their exact forms, habits and peculiarities.) Sri Sankara goes even to the extent of spurning Moksha (Liberation) itself which he himself had been propagating as the final goal. In one of his soul-stirring verses, Sankara declares:—

काम्योपासनयार्थयन्त्यनुदिनं
किञ्चित्फलं स्वेप्सितं
केचित् स्वर्गमथापवर्गमपरे
योगादियज्ञादिभिः ।
अस्माकं यदुनन्दनाङ्घ्रियुगलध्यानाव-
धानार्थिनां
किं लोकेन दमेन किं नृपतिना
स्वर्गापवर्गैश्च किम् ।।

In this verse, after detailing the different purposes for which various kinds of people pray to Lord, Sankara proclaims "My only desire is to ever remain in contemplation of the feet of Sri. Krishna (यदुनन्दन) What do I care for self-control for rulers, for heaven, or even for Moksha?"

Sri. Madusudana Saraswathi was a great exponent of Advaita. He is the author of several treatises on Advaita e.g., Advaita Siddhi, Siddhanta Bindu. He is so much attracted by the form of Sri. Krishna playing the flute that he declares that he knows no truth higher than Krishna himself.

(कृष्णात्परं किमपि तत्वमहं न जाने)

He goes to the extent of asserting—

ध्यानाभ्यासवशीकृतेन मनसा तन्निर्गुणं
निष्क्रियं
ज्योतिः किञ्चन योगिनो यदि परं
पश्यन्ति पश्यन्तु ते।
अस्माकं तु तदेव लोचनचमत्काराय
भूयाच्चिरं
कालिन्दीपुलिनोदरे किमपि यन्नीलं
महो धावति ।।

"If the Yogis, who have conquered their minds by Dhyana and other exercises, see the formless attributeless effulgence let them see. For me, however, let that blue hue (Krishna), jumping and playing over the sand dunes of the Jamuna, delight my eyes for all times to come." To Sri Madusudana Saraswati Sri Krishna is the quintessence of beauty(सौन्दर्यसार) and the embodiment of the ultimate Reality (परं ब्रह्म नराकृति)

Sri. Sadasiva Brahmendra was an Avadootha sanyasin and a disciple of Sri Paramasivendra Saraswathi, the then Sankaracharya of Sri. Kanchi Kamakoti Peeta. His Brahmanishta was so deep that , when his hands were cut off by a ruffian, he did not realise the fact until it was pointed out by the mischief-maker himself. He has many works on Advaita to his credit viz Athma Vidya Vilasa,

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Yogasutra Vritthi, Brahmasutra Vritti etc. In his Kirthanas he delights in recalling the childish pranks of Sri. Krishna, as the stealer of butter and milk (घोषकुटीरपयोघृतचोरं) enthraller of people by the music on his flute (वेणुरवामृतपानकठोरं) Sri Sadasiva Brahmendra also implores his mind to dwell upon the beauteous form of Sri Krishna adorned with the peacock-plumes on his forehead

(मदाशिखिपिञ्छालंकृतचिकुरे मानस सञ्चर रे)

Sri Narayana Thirtha was a celebrated mystic-composer of South India. That he had roots in Advaita can be seen from the innumerable references to Advaitic thoughts contained in his famous work, "Sri Krishnalila Tharangini". He proclaims that the Reality which the Upanishads ultimately point out after rejecting all others as "Nethi, Nethi" (नेति) is the same Paramathma adored and pursued by the Gopis.

नेतीत्येवं यदवधि जगद्बाध्यते यस्य दृष्ट्या
सर्वोत्कृष्टं तमिह मृगयन्त्याहगोपीमुकुन्दम् ।।

The examples cited would suffice to indicate that, contrary to the general belief that the Advaitic preceptors are averse to assigning name and form to the Paramathma they seem to be not content with the formless reality and relish contemplation of Reality only in a bewitching form, particularly of Sri. Krishna. The reason for this is not far to seek. For, Srimad Bhagavatha says:

आत्मारामाश्च मुनयः निर्ग्रन्था अप्युरुक्रमे ।
कुर्वन्त्यहैतुकीं भक्तिमित्थम्भूतगुणो हरिः ।।

"Even the sages who delight in their self and whose knot of ignorance has been cut asunder, perform disinterested devotion to Sri. Hari, for such are His attributes."

Let us, on this Janmashtami Day, join Acharya Sankara in meditating the form of Lord Krishna sitting on the banks of Yamuna in Brindavana, in the company of Cowherds, seated crosslegged under the Kalpa Vriksha, possessing blue colour, his effulgence brightening up all the worlds, wearing a beautiful yellow cloth, His body being pasted with sandal and other sweet smells, His eyes extending upto His ears, His ears being adorned with ornaments. He plays a gentle smile on the lotus of His face and adorns a necklace with Kousthuba gem. His beauty puts to shame crores of Cupids. Abandoing such Krishna, the eyes, indeed, are loth to cast their glances on any other object in the world.

यमुनातटनिकठस्थित बृन्दावनकानने महारम्ये ।
कल्पद्रुमतलभूमौ चरणं चरणोपरि स्थाप्य ।।
तिष्ठन्तं घननीलं स्वतेजसा भासयन्तमिह विश्वं ।
पीताम्बरपरिधानं चन्दनकर्पूरलिप्तसर्वाङ्गं ।।
आकर्णपूर्णनेत्रं कुण्डलयुगमण्डितश्रवणं ।
मन्दस्मितमुखकमलं सुकौस्तुभोदारमणिहारं।
कन्दर्पकोट्टिसुभगं वांछितफलदं दयार्णव कृष्णं ।
त्यकत्वा कमन्य विषयं नेत्रयुगं द्रष्टुं उत्सहते ।।

Prabodha Sudhakara of Sri Sankara

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Strange are the ways in which the grace of God descends. The author recounts a few of these here.—Ed.

The Descent of Grace

ASHWIN KUMAR DATTA

NOBODY knows how the grace of God will descend, or upon whom. There are some very beautiful anecdotes in the *Bhaktamala.*

A certain king had a sweeper, who one night resolved to steal the royal treasures. At dead of night, he came and was about to break into the king's bed-room where the treasures were kept, when he heard the queen asking the king, "Are you not going to get your daughter married?" To this the king replied, "Whom shall I give her to, unless I get a worthy bridegroom?" The queen pressed the king hard, and at length unable to resist her importunities, the king promised to offer the hand of his daughter together with half of his dominions to the first *yogi* he would meet in the neighbouring wood, early next morning.

The sweeper heard this conversation, and thought within himself, "Why this useless toil, then? Should I be caught, I am sure to lose my head. Rather let me go to the wood, and there sit as a *yogi* that I may easily get the princess and half the kingdom besides."

He then returned to his own dwelling, and there put on the garb of a *yogi,* and scarcely did the day break, when he went out to the wood and seated himself in a contemplative posture at its nearest end.

A short while after, he perceived the king approaching with his retinue. The king drew near, and prostrated himself before the saint, who had lost himself in deep meditation, and would not be so easily disturbed. The king waited and waited, till at length the great sage vouchsafed to open his eyes.

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The king fell at his feet, and begged of him to go and visit his city. This, after great supplications, the holy man condescended to do.

The king escorted the saint with great eclat. And, when the city was reached, he took him to the palace, seated him upon the throne, himself washed his feet, while the queen kept fanning. And then the king and the queen with folded hands addressed the hermit thus: "Mighty sage, we have a handsome girl. If it be thy pleasure to accept her hand, permit us to make you a gift of her, together with half this kingdom."

This set the man thinking: "It is only the garments of a saint that make the royal couple humble themselves at my feet. How much more, then, should I be able to humble down kings and queens before me, and how many such princesses and kingdoms should I acquire, if I were the real saint that I feign to be?"

With this he rushed out of the throne, and left the place at once. God had suddenly thrown the gates of his heart wide open, and there streamed in through them the transcendent rays of Heaven's love. The vile objects of this earth could tempt him no longer. He had come to steal, and went back blessed.

* * *

There is another and a similar story. A fowler went to the side of a lake to trap birds. The birds flew off as they saw him with his bow and arrow, and he therefore hid himself behind a tree. He then saw a *Vaishnava* approaching, who came and bathed in

the water. He observed not a single bird fled at the sight of the *Vaishnava*. The fowler then thought, "Let me wear the clothes of a *Vaishnava*, and I shall then require no bow or arrow to catch birds, as they shall not then fly from me."

Guised like a *Vaishnava* he then got down into the lake. Not a single bird budged at his sight this time. But where was the heart to catch them? In a few short moments, the fowler had turned into a different man.

* * *

A man belonging to one of the lower castes, was addicted to drinking and all concomitant vices. So spiteful was he, that he was one day taking a venomous snake which he had put into an earthen pot, to be let loose in an enemy's house. He, however, fell

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into the water [illegible] he was crossing, and the reptile thus got off. It was only by this act of Providence that his enemy's life was saved. Besotted with drink, he was another day going somewhere, when he halted in a shop on the way. There he was sitting, when the following strain was sung by someone near-by:

"O Thou Protector of the lowly, bless this poor and weak child, that he may, in life and death, sing the glory of truth."

At a blessed moment did these words enter his ears. What a marvellous change they wrought in him! Divine mercy shone upon him, and he at once resolved to lay the foundation of a new life.

* * *

There were two notorious characters living in Navadwipa at the time of Sri Chaitanya. Sri Chaitanya was opposed to the lifeless ritualistic creed of the day, and preached a faith of pure love to God, and the union of all castes and races in His worship. Himself and his disciples were therefore persecuted by the people of Navadwipa generally, but by none so much as by two ruffians, Jagai and Madhai. Sri Chaitanya at length resolved to conquer them. A party, including Nityananda, perhaps the greatest of Sri Chaitanya's disciples, soon met the brothers, who fell furiously upon them with cudgels and brick-bats. This put to flight the rest of the party save Nityananda, who, though severely wounded, came up to the ruffians with open arms, singing the name of his beloved One, resolved to win them over to His love for ever. This had the desired effect, for, the two brothers were completely overpowered, and yielded to the sway of love, and soon came to be known among the most zealous followers of Sri Chaitanya.

* * *

But God's mercy is always with us, if only we have eyes to see. For his mercy "pours upon the world in a ceaseless stream," as a Bengali song puts it. It is the spirit of waywardness that keeps us away from its influence. Anyone that has the inclination to feel it does easily perceive it manifested in all directions. God is ever anxious for us, and if only we are anxious for Him, all our sins will soon vanish, and our hearts will be illumined with the light of His countenance. Paramahamsa Ramakrishna used to say "God is like a magnet and man a piece of iron, which is being constantly drawn towards the great Magnet. But like mud that covers the iron, sins prevent man's adherence to the magnet, and all that is therefore needed is to free the iron of its mud." And this can be done only by repentance and prayer. Whoever earnestly seeks for Him, to him do His mercy and His attributes reveal themselves.

नायमात्मा प्रवचनेन लभ्यो न मेधया न
बहुना श्रुतेन।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा
वृणुते तनूं स्वाम्॥

"That Self cannot be gained by a study of the Vedas, nor by intelligence, nor by vast learning. He whom the Self chooses, by him the Self can be gained. To him the Self manifests itself."

—*Kathopanisad* 2-23.

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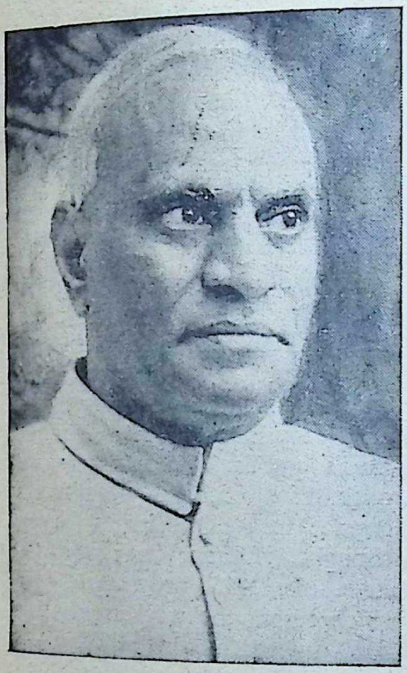
Rashtrapati V. V. GIRI

— a Birthday tribute

PUNEET



August 10, 1971 was Rashtrapati V. V. Giri's 77th birthday. Here is a tribute is our beloved President.

SRI Varahagiri Venkata Giri is well known as an outstanding trade unionist at home as well as abroad. But among the freedom fighters he had made his own place. This apparently simple man whose public life is spread over five eventful decades marked by such diverse careers as that of agitator and administrator has risen to prominence with his own earnest labour and relentless efforts. His thoughts and lofty ideals have been held in highest esteem and the impact of which has always been deeply felt and realised by institutions and leaders.

He was born on August 10, 1894 at Berhampur in the district of Ganjam in Orissa which was at that time a part of Madras Presidencey. In fact, the family originally belonged to East Godavari District in Andhra Pradesh from where they had migrated to Ganjam. He was born as the second son of Sri V. V. Jogiah Pantalu and Sri Venketasubbamma. Giri's father and grand father D. V. Ramiah Pantalu, were both lawyers of eminence.

Giri's father wanted that his son should also become a lawyer. After passing his senior Cambridge he was sent to the U.K. in 1913 to study law. He joined the University of Ireland where he studied to become a barrister. There he plunged himself in the struggle of Irish people for freedom as a result of which he was externed from the U.K.

Giri returned to India in 1916 and

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was soon enrolled as an advocate of the Madras High Court where he worked with an eminent lawyer. The then Chief Justice of Madras offered him a lucrative post in the judiciary. But the flame of freedom burning in his heart directed him to refuse the offer until the country achieved freedom from the British yoke.

It was a thrilling experience, indeed, for a Brahmin youth who was ignorant of the Western way of life and table manners to visit Ireland. He did not know how to handle a knife and fork on the dining table. So on the first day he had to content himself with a cup of coffee and watching others. Next day he succeeded in overcoming his nervousness and used the knife and fork. Furthermore, his mother, before his departure for Ireland, had directed him to remain a pure vegetarian. Like a faithful solider he always remembered his mother's command and invariably would make sure from the bearers that the dish was vegetarian.

A Dauntless Freedom Fighter

After his repatriation from the U.K., he vigorously took up the cause of freedom and accepted the Gandhian path of passive resistance. He participated in the individual Satyagraha in 1918. He joined the the national liberation movement because he felt that it was his moral duty to oppose and end foreign domination. In fact the spirit of sacrifice and the urge to work for India's freedom was ingrained in every member of his family. In 1922 they all played a leading role in picketing the toddy shops in Berhampur and were arrested and imprisoned. After coming from prison he formed the Indian Labour Union to organise a force to hamper the British army movements in our country. He is a staunch advocate of the idea that everyone in the country must feel that he is an Indian first and Indian last. And the unity of the country is above all other interests whether it is communal or linguistic. In fact, he fought the war against the British imperialism on a different front of which he himself was the General and architect. Labour movement under his leadership played a significant role in our freedom struggle against the British.

Love for Labour

He holds the view that wrong means cannot lead to right ends—a Gandhian idea made into an article of faith. Consistency and lucidity can never be far apart and behind the immediate clearness of Giri's public life which is spread over five eventful decades, there cannot lurk confusing ambiguity of thought. Labour was Giri's first love. In 1927 he went to Geneva to represent the workers of India at the International Labour Conference. There he explained the unemployment situation prevailing in the country and forcefully suggest-

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ed the setting up of Employment Exchanges all over the country. As a result of his relentless efforts to improve the lot of workers, many measures were adopted to provide the workers a decent standard of living, reasonable hours of work, better wages, suitable machinery for settlement of dispute between employers and workers. Even when he was a member of the Congress Party he always gave priority to the cause of labour and to the dictates of his conscience. So, obviously labour and industrial problems engaged his attention when he was a member of the Central Legislative Assembly. But as an administrator he was absolutely impartial in dealing with labour management problems.

When he became the Governor of Kerala in July 1960, he appealed to the labour of Kerala to give their best to the cause of Industrial progress and national prosperity.

A Successful Diplomat

Soon after Independence in 1947 Giri was called upon to shoulder the responsibility as the first Indian High Commissioner in Ceylon. There he successfully settled the problems of Indians in Ceylon. A very significant event which took place in his tenure was his interest in bringing about a meeting of India and Ceylon for the first time. He worked there very successfully and kept the balance of firmness and flexibility.

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Social Worker

Though Giri's thinking and ideas were moulded by his father's liberal politics yet he learnt the values of social service from his uncle Hanumantha Rao. Another uncle, Vishwanath Rao, provided practical guidance to Giri in public work. Giri started the Young Men's Library and Association at Berhampur and succeeded in collecting nearly 2,000 books. The library continues to be one of the biggest in the town and is being run by the Municipality. The Young Men's Association also organised a weekly programme to feed the less fortunate brethren of the town. Giri introduced a novel idea. Each house was given little bamboo basket in which householders were urged to put in a little rice everyday. At the end of the week, the rice and money so collected were distributed to the poor and he personally participated in cooking the meals and feeding the indigent of the town. This scheme soon became very popular and people relished this responsibility.

Let us pray to God that he may live long to serve the causes which have occupied the best part of his life.

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Homage to Sri Prakasa

PROF. N. G. RANGA

THE whole of India is the loser by the death of Sri Prakasaji. His family, like that of Nehrus, Malaviyas, Saprus has served our freedom's cause since the beginning of this century. Both Bhagwan Das, his father and Sri Prakasa have enriched Indian culture by their exemplary family life, and inspiring writings in Hindi and English. It was my privilege to be the colleague of both father and son in the Central Assembly when Bhagwan Das used to exhort us to live upto Indian Dharma, and Sri Prakasa reminded us of our political duties in our struggle for freedom. He enjoyed the friendship of so many of our elders, including Bapu, Annie Besant, Malaviya, Tandonji, Motilalji, Rajenbabu, Jawaharlalji, Sardarji, Rajaji and Munshiji.

Sri Prakasa made a constructive contribution to democracy in the South when he boldly called upon Rajaji to become the Chief Minister of Madras and thus he helped the Congress to win the support of our Peasants' Party and achieve majority, preventing thereby the advent of Communist dominated S.V.D. Ministry.

He believed in Fundamental Rights of People and guided, as the General Secretary of the Congress in 1931, in formulating the Charter of Fundamental Rights.

Sri Prakasa was unique among our Congressmen for his high sense

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of humour and freedom from partisan rancour. Whenever the U.P. Congressmen were unable to reach any agreement among themselves they used to turn to him to be their common friend, and that is how, he came to be chosen as the Chairman of the Reception Committee of the Lucknow Session of the Congress in 1936.

He was one of the founders of "Kashi Vidya Pith" and co-operated with Shiva Prasad Gupta and Acharya Narendra Dev.

Ministerial, gubernatorial positions sought after him and like the good Samaritan he found it easy to serve as a Central Cabinet Minister and Governor of Madras and Bombay and served the Nehru regime with integrity and ability. He never lost his love and admiration for public workers who chose not to join such positions or to rush into the Ministerial brigade. Sri Prakasa has contributed, during the past five years of retirement, many constructive suggestions for the improvement of our democracy and planning for social welfare.

He had a great gift for making and keeping friends. He was good enough to lay the foundation stones, when he was Governor, for the buildings of the P.B.N. College, Nidubrolu and P.V. High School, Govada, in which I was interested and he performed the *Aksharabhyas* of one of our grandsons, Chi. Kamalendra Kumar. In this way, he wove a thick net-work of sweet and unforgettable personal relations with many public workers all over-India.

He believed in the Asian Cult of *Pitru Devo Bhava.* How his devotion to his venerable parents and his admiration for his noble father Dr. Bhagwan Das are exemplary can be understood by reading his biography of his father. He was an affectionate family man but unlike his father he did not enjoy much happiness from his own family.

Sri Prakasa has endeared himself to political and social workers of the past 50 years by his rare gifts of humour and faith in India's capacity to live up to the ideals of Dharma.

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Acharya Bhise

KAKASAHEB KALELKAR

IT was, I think, in 1931 that I first met Acharya Bhise at Bordi, on the western sea-coast. Swami Anand had taken me there to help me recover my health. We, a very small group from the Gandhi Ashram, used to sit in the small casuarina grove on the sea-shore in front of the Hakimji High School, of which Acharya Bhise was the head. Some of the school boys soon started joining our prayers. They desired me to meet their headmaster. Being an educationist myself, it was a joy to meet Shankarrao Bhise. Very soon we became friends and I was invited to talk to the students. With the help of Swami Anand, I succeeded in starting the Khadi movement in Bordi. Acharya Bhise's students also joined us. We were known as "Swami Anand's Ashram". The school of which Bhise was the Principal, was run by the Gokhale Education Society. The organisers knew that Gandhiji had accepted Gokhale as his political *Guru*.

Very soon I discovered that Acharya Bhise, although one of the most efficient educationists and a successful leader of the student world, was at heart, the most loving friend of the poor. He took a keen interest in the Adivasi (aboriginee) community, locally known as *Warlis*.

In due time, Acharya Bhise handed over the management of the High School to his efficient colleagues who were actually trained by himself.

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A true and efficient educationist, Acharya Bhise knew the importance of mastering the details of any work he took up. He was never tired of hard labour. He started many institutions to help the *Warli* community to develop in efficiency and moral height.

I think, later on, Smt. Tarabai Modak left her city work in Dadar, Bombay and joined Acharya Bhise's work for the Adivasis.

Acharya Bhise soon became the heart and soul of the Sarvodaya movement of Mahatma Gandhi, in the Thana district.

It is needless to add that Acharya Bhise had his substantial share of jail life during the Swarajya movement.

I have not seen a better or greater educationist, spending lavishly every ounce of his life-energy in the service of neglected humanity. He has left behind him a large group of dedicated national servants.

ARJUNA'S PRIDE

Pride once entered into the heart of Arjuna, the beloved friend of Sri Krishna. Arjuna thought that none equalled him in love and devotion to his Lord and Friend.

The omniscient Lord, Sri Krishna, reading the heart of His friend took him one day for a walk. They had not proceeded far when Arjuna saw a strange Brahmana eating dry grass as food, but nevertheless had a sword dangling at his side. Arjuna at once knew him to be a holy and pious devotee of Vishnu, one whose highest religious duty was to injure no being. As even grass has life, he would not eat it green but sustained his life by eating it dry and lifeless. Yet he carried a sword.

Arjuna, wondering at the incongruity turned towards the Lord and said: "How is this? Here is a man who has renounced all ideas of injuring any living being, down to the nearest blade of grass; yet he carries with him a sword, the symbol of death and hatred!"

The Lord said: "You had better ask the man yourself." Arjuna then went up to the Brahman and said: "Sir, you injure no living being, and you live upon dry grass. Why do you then carry this sharp sword?"

The Brahmana said: "It is to punish four persons if I chance to meet them." Arjuna asked: "Who are they?" The Brahmana said. "The first is the wretch Narada. He is perpetually keeping my Lord awake with his songs and music. In season and out of season, he disturbs the peace of the Lord."

Arjuna asked: "Who is the second person?" The Brahmana said: "The imprudent Draupadi. She called my beloved Lord just as He was going to dine." And who is the third?"

"It is the heartless Prahlada. He did not hesitate to ask my Lord to enter the cauldron of oil, and to be trodden by elephants." "And fourth" queried Arjuna.

"The wretch Arjuna," replied the Brahmana. "He made my beloved Lord take the mean office of a charioteer of his car in the great war of Kurukshetra."

Arjuna was amazed at the depth of the Brahmana's devotion and love, and from that moment his pride as being that best devotee vanished.

—Sri Ramakrishna

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The man of illumination must also engage himself in Karmas *disinterestedly, just like the unenlightened ones, who are deeply attached to the results thereof—in order to show the way to the world and lift it up.*

Gita III.25

AYYAN GOVINDA DIKSHITA

The Saint-Statesman of Sixteenth Century

SRI R. GANAPATI

GOVINDA Dikshita like Vidyaranya, belongs to that rare category of illustrious personages who combine in themselves the utmost contemplative mind and the most dynamic spirit of action. But Govinda Dikshita was not a *sannyasin* like Vidyaranya. Like Janaka he lead the Grhasta life, according to the strictest shastric injunctions, performing meticulously the very many rites and rituals enjoined by the Vedas. But inwards he was steeped in the spirit of renunciation. Rare inded is this combination of *Garhastya* and *Sannyasa.*

In his early days Govinda Dikshita was a Pundit in the Court of Achyuta Deva Raya of Vijayanagar. A pious, erudite, good-natured *Brahmana,* he was respected by one and all in the Royal Court. A young, sturdy, intelligent youth Sevappa took service under Govinda Dikshita to look after his cows and calves. Dikshita considered that the right place for this bright chap was in the Royal Court and fixed him up there. At a critical time when an important document was lost, and the whole court was cud-

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gelling its mind over it, the extremely intelligent Sevappa recited the contents of the said document verbatim, by sheer dint of memory power. Achyuta Deva Raya was mighty pleased. He asked Govinda Dikshita, who gifted the lad to the Court, to suggest a suitable gift to Sevappa. The good and bold Dikshita at once suggested that Sevappa deserved nothing short of the hand of Murtimamba, the sister-in-law of Achyuta Deva, and as dowry a few districts over which Sevappa should have full rulership rights.

Achyuta Deva accepted the suggestion in toto. He gave his sister-in-law in marriage to Sevappa and the Tamilnad portion of the Vijayanagar Empire, comprising the present Tanjore District and parts of Tiruchi, Madurái, North Arcot, South Arcot, Chittoor and Chingleput districts to rule over.

Sevappa Naik was thus appointed the first Nayak King of Tanjore.

Sevappa, bound to Govinda Dikshita in the golden books of gratitude, offered the kingdom at the latter's feet.

With the true Bhahmana's spirit of non-possession, Dikshita refused the gift, but consented to be the Prime Minister and preceptor of Sevappa.

Govinda Dikshita, the virtual founder of the Tanjore Naik Dynasty, held an uniquely exalted position in the court under the reign of three successive Naik sovereigns. Literary evidence shows that the Nayak Kings had Dikshita seated beside them on the throne itself, thereby giving him the honorific "Ardhasana". Inscriptions show that each of these three successive rulers passed the royal orders and made the regal endowments not only in his own name, but with that of "Ayyan" Govinda Dikshita added to it.

"Ayyan"—that really was the endearing term by which this *Brahmana* of Hoysala Kannada extraction was known throughout the kingdom. The present day "Ayyampetai", Ayyan Bazar of Tanjore and the numerous tanks known as "Ayyankulam", trace their origin back to this noble Ayyan Govinda Dikshita.

What Kautilya was to Chandragupta, Ayyan was to the Naik kings. He built the Tanjore Fort according to the Garuda pattern, thus rendering it inaccessible to enemies.

Numerous were the schemes he drew up and implemented for the improvement of the State. Beside the many tanks named after him, it was he who caused the Ayyan Canal to be dug from out of Akhanda Kaveri.

Ayyan was fully conscious that the culmination of political and economic life is only in the fulfilment of the spirit of man. He, therefore, paid utmost attention to the upkeep of the spirit of the people by undertaking a very wide scheme of Temple renovation and puranic propagation. Among the numerous temples and temple-tanks, either

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built or renovated by Dikshita, are the temples at Chidambaram, Tirupati, Kalahasti, Tiruvannamalai, Kumbakonam and Pattisvaram and the famous Mahamakha Tank at Kumbakonam. Govinda Dikshita reconstructed the Mahamakha tank from out of the gold offered to him by Raghunatha Naik, who knew literally that this noble person was "worth his weight in gold". We have a sculptured relief in the Mantapa to the North of the Tank depicting Govinda Dikshita being actually weighed on the scales with gold coins (*Svarna Tulabharam*).

Every minute must have been precious to this great administrator. But the wonder of it, in spite of the incessant demands of the State, he found time to perform all the daily rituals like *Agnihotra*, prescribed by the shastras. He performed all the sacrifices and completed them with *Sarvatomukha*. We have literary evidence to show that the king himself held the silken umbrella over Ayyan's head when he finished the Vajapeya sacrifice. Did not the king owe the regal umbrella (*chatra*) over his head to Ayyan?

Ayyan was a standing testimony to the truth that tireless and disinterested action purifies the mind. Versatility goes with a pure mind. Ayyan's was one such. An exemplary administrator and ideal householder, he was also a scholar who wrote a number of vedantic works, which are unfortunately extinct. From other sources we come to know that he wrote on all six philosophic schools—*Shad-darsanas*: and also a work on *Mimamsa*. It is noteworthy, that after Adya Sankaracharya, it was Ayyan who was referred to as Advaita Vidyacharya by scholars of repute. It was at his instance that the great Appaya Dikshita wrote his renowned *Parimalam*, a commentary on the Vedantic work *Kalpataru* which itself is a commentary on Sri Sankara's *Brahma Sutra Bhashya*. Highly knowledgeable in music as he was, Govinda Dikshita has left a great work called *Sangita Sudha Nidhi*.

Though very much in the thick of life in all its aspects Ayyan Govinda Dikshita was not of it. With all his love for the people and all his interest in arts and literature, his spirit was anchored in the high above, which really, is deep within. He reminds one of Goldsmith's words:

Their welfare pleas'd him, and their cares distress'd;
To them his heart, his love, his griefs were given,
But all his serious thoughts had rest in heaven,
As some tall cliff, that lifts its awful form,
Swells from the vale, and midway leaves the storm
Though round its breast the rolling clouds are spread
Eternal sunshine settles on its head.

An incident of utmost pathos turned him completely inwards. One of his sons, in prime of youth, was an adept in Vina. With the pride natural to a parent, Ayyan arranged for the son's 'Vina recital' in the palace terrace on a fullmoon

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night. It was a memorable recital, and the worthy son of the worthy father poured out his full heart in "profuse strains of unpremeditated art". And having poured out his heart in full, what could remain of him? Before the cadence of the Vina faded on the ear of the audience, the life of the Vina-player had fled away! The evanascence of wordly life was painfully, but unmistakeably, imprinted in the innermost core of Ayyan. He set so much store by this son, whom he groomed for the place of the Court-musician. But now he realised that

> God doth not need either man's work or His own gifts; who best bear His mild yoke, they serve Him best.

If God doth not need the youth's musical gifts, surely He doth not also need Ayyan's own multifarious plans and multitudinous books. Ayyan had not just borne 'His *mild* yoke'; rather he was subjected to a *heavy* yoke all these many decades. So it was time to retire completely from active life.

> Old age hoth yet his honour and toil;
> Death closes all; but something ere the end,
> Some work of noble note, may yet be done,
> Not unbecoming men that strove with Gods.

This very last work of noble note, which Ayyan performed ere the end, was the establishment of the Raja Veda Patasala at Kumbhakonam in 1542. The Patasala stands to this day as a fitting monument to the great soul. Now in its 429th year of unbroken history, the *Patasala* is a nursery for thirty six scions of vedic learning, who in the future will give of the fruits of their study to this land of the Vedas. Naturally this *Patasala* is an especial recipient of the grace and blessings of His Holiness Jagadguru Sri Kanchi Kamakoti Sankaracharya. Ayyan took residence, far from the maddening crowd in the calm, serene village Pattisvaram, to the South-West of Kumbhakonam. He had a temple built for Isvara there, and spent all his time in meditation in the sanctum sanctorum of Jnanamika, the Mother of Ilumination: And as time ripened, Mother, son, and Illumination all became one and the same.

* * *

Among Govinda Dikshita's immediate and later descendants we find a number of bright stars in the spheres of philosophy, literature and music. To name only one, Venkata Mukhin, progenitor of the 72 Mela Ragas in Karnataka music and author of *'Chaturdandi Prakasika'* is the second son of Govinda Dikshita. The Sankaracharya who held the pontificate of Sri Kanchi Kamakoti Peetham from 1814-1857 and who renovated the Sri Yantra in Kanchipuram and Tiruvanaikka was a descendant of Govinda Dikshita, on his daughter's side.

Last, but not least, the present Jagadguru Sri Chandra Sekharendra Sarasvati, Sankaracharya of Kanchi Kamakoti Peetham, is himself the noblest product in this hallowed lineage.

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Sri Chaitanya Mahaprabu: V

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Sri Chaitanya Mahaprabhu was born in Nadia, about 70 miles north of Calcutta, in 1486. His father, Jannath Misra, Christened him Biswambhar, and his mother, Shachee, called him Nimai. The name Gauranga was given on the occasion of the thread ceremony. Nimai's elder brother, Visvarup, took Sanyasa and attained Samadhi at a very young age. Soon after, Nimai's father died. Young Nimai became a Sanskrit scholar and earned fame as the youngest and most proficient professor of Nadia at the age of 16. He married Lakshmi, daughter of Vallabh Acharya. Gradually, Chaitanya became intoxicated with divine love for Sree Krishna.

DR. SISIR KUMAR GHOSE

11. Nityananda

NITYANANDA came to Nabadweep in June, when Nimai had already revealed Himself. Born in a Birbhum village, he had given up the world at the early age of twelve. When he was a boy, an ascetic had come to their home and begged the boy as a gift. The request, monstrous as it may seem to us today, was granted. There is an unfounded tradition that the ascetic was none other than Nimai's elder brother, Visvarup. For twenty years Nityananda had been going round different places of pilgrimage till at last he had reached Brindaban. There, in the surrounding forests(of Braja) he sought for Krishna. Iswar Puri whom he met there and who understood what he was looking for, told him, "If it is Sree Krishna that you seek, go to Nadia." So to Nadia he came.

Three or four days before his arrival Nimai had been telling his followers that a great being was coming to Nadia. On the day he arrived Nimai asked them to find him out. "I think he is an incarnation of Balaram," he said. But hardly had he finished speaking when the spirit of Balaram (supposed to be fond of wine) entered his body and he started loudly calling for liquor. People stood aghast. Sreebas saved the situation. "The liquor that you mean," he said, "the love of Krishna is with you, it is not with us." This at once brought him back and he once again urged them to look for Nitai. "I am impatient to see him." They went to look for him but in the afternoon came back without finding him. Then Nimai himself led the search party and went straight to the house where Nitai was staying. There they met, like old acquaintances, Nitai had a sudden vision of Gauranga with six arms —in the first two he held a bow and an arrow i.e. Rama), in the second pair there was a flute i.e. Sree Krishna), while in the third there were a *danda* and a *kamandalu* (Sannyasa)— and he fainted. The

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Lord gently touched him and said: "Rise! All your wishes have been granted. Henceforth you shall carry with you the fountain of *prem* and *bhakti*. If any one refuses to accept the blessings, implore him."

The next day Nimai took Nityananda to his own house and introduced him to his mother as her lost son, Visvarup. It seemed so in fact. "Is this my Visvarup, my lost treasure?" thought Shachee within herself. She addressed Nitai thus: "So long my Nimai had been alone; but now he has you. You must look after him. I shall no longer feel uneasy on his account."

Her voice was choked, she melted into tears,
Affection warmed her heart, as she beheld
Her sons before her stand, and sorrow she had none.

12. Ramai as the Lord's Messenger

NOW on the manifestations became more frequent. He now asked Ramai, Sreebas' younger brother, to go to Advaita and to tell him that the Lord had come in response to his prayers and that he, and his wife, were to present themselves before Him immediately.

As we know, Advaita had left Nadia in a somewhat sore mood, feeling that he had been fooled by Nimai. He was not one to be easily taken in by a so-called miracle. Also, as head of the Vaishnava sect he had a distinguished following and a reputation to maintain.

As for Ramai he was sort of drunk with joy and had no idea whatever that his errand might fail. The news that Nimai Pandit had revealed himself as God had already spread far and wide. It had reached Advaita's ears too. When he saw the dazed Ramai standing before him, Advaita suspected the worst. "Have you come to take me to your God? Well, you don't know what stuff I am made of, but your brother Sreebas does. And so, the youngster whom I have seen romping about the streets of Nadia has now become God Himself!" The rude words had no effect on Ramai and he delivered the message with which he had been entrusted. "He has sent me to tell you that He has come, in answer to your prayers. He commands you and your wife to appear before him at once." This surprised Advaita, who suddenly found himself speechless. And soon he burst into tears. "Is He come? Is He come?" he was heard speaking to himself. "But why not? But I, a puny creature, to bring Him down? He throws the entire responsibility upon my shoulders!" He began to laugh uncontrollably, called out his wife, and when the good lady came, he asked her to make "all necessary preparations" for the trip to Nadia. A little later they took a boat for Nadia. But then—as before—Advaita grew a little sceptical once again. "Tell him that I refused to come," he spoke to Ramai. "This will be a kind of

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test, will it not, Ramai?" In his mind he had thought of another test. If Nimai ventured to put his feet on Advaita's head, he would accept him.

Before Ramai could have reached his house Advaita received orders to present himself before the Lord. How did Nimai know that Advaita had come to Nadia? Advaita's faith revived and he proceeded towards Sreebas' house. He was to attain the highest object of life, he would see the Lord of the Universe! Advaita was trembling all over, others had to help him to enter the room where the Lord was. He and his wife beheld the beatific vision:

A form brighter than a
thousand moons,
And fairer far....
The Lord and his worshippers
wrapped in light
And all things besides.

He also saw innumerable celestial beings in different attitudes of worship. Advaita and his wife were transported. Bowing before Him they stood perfectly still. Taking pity on his condition, the Lord once more assumed the form of a beautiful youth and beckoned him to come near. "Oh Advaita Acharya, it is your prayers and austerity that have brought me here. Now distribute *prem* and bhakti to your heart's content." Advaita, who had so far been chilled with fear and awe, felt a new sense of warmth and all his devotion rushed back. "Who will believe me," he asked a little ruefully, "if I say that the Lord has come to save mankind in answer to my prayers? Thou hast come of Thy own will to save Thy children." So saying, he seated himself at the Lord's feet and washed them with the holy waters, as the *sastras* prescribed.

The Lord said, "Advaita, I am willing to grant you a boon. Ask what you will." Advaita had never been in such a pretty pass before. "If a boon Thou wouldst grant let all men, even the meanest of Thy creatures, be blessed with Thy *prem* and *bhakti,*" answered Advaita. At this the congregation raised a mighty shout of alleluiah. The Lord was great pleased. "The boon that you have asked is worthy of you. It is such disinterested love that wins my heart. Your prayer shall be granted."

Advaita returned to Santipur, a thorough believer. And yet the old doubts would come back. Was Nimai only a person "possessed" or was he an Avatar? And soon he thought of another. Sree Krishna was of dark complexion while Nimai of the fair. True, Nimai had shown Nityananda the form of Sree Krishna. If he could show himself like that again all his doubts would be at rest. When Nimai came to know of this he spoke rather casually: "But this is my real form and the only form which is agreeable to Advaita." This puzzled Advaita all the more and he did not know what to say. But Sreebas came to his rescue. "Advaita is sorry because you had promised to show

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yourself in the form of Sri Krishna, which you have not done as yet." Nimai blushed and asked: "It seems I must have made that extravagant statement. I suffer from fainting fits and you, my good friends, must see that I do not offend Sree Krishna by anything I do or say. In that state I am, as you know, beside myself and utterly helpless. Is it fair to take advantage of what I may have said in a state of frenzy and press me for its fulfilment?" "But you did show yourself in that form to Nityananda," continued Sreebas. "Did I?" said Nimai. "If that be so, I cannot really tell you how it came about. But if the Acharya is really desirous of seeing that form, let him sit in meditation with closed eyes. Maybe Sree Krishna, in his mercy, will appear before him."

Partly out of curiosity, partly out of hope, Advaita closed his eyes in meditation. Immediately he was thrown into a trance. The *bhaktas* felt alarmed. His hairs stood on end. Asked to explain, Nimai only said: "Perhaps he has been blessed with the vision and the manifestations are due to that fact."

Shortly afterwards Advaita opened his eyes and started looking about him vacantly, as if he was searching for something or someone he had lost. "Where is that dark-complexioned, beautiful and bright figure that regaled my sight but now? Oh, where is he, the delight of my eyes?" The *bhaktas* were thrilled, and one of them asked him, "Tell us clearly what and whom you have seen." By now Advaita had fully recovered. Pointing to Nimai he said, "It's all his doing. As soon as I closed my eyes he entered my heart and showed himself to me in the form of Sree Krishna."

"You fell asleep and dreamt, and now you charge the whole matter to me," was Nimai's gay retort.

"Oh,please do not confound me. You are He Whom I worship," implored Advaita.

Nimai blushed. He tried to treat the whole thing as a joke. And, strange to tell,—but is it really strange?—Advaita was again pestered by his familiar doubts. For faith does not depend on our will and miracle is not enough. One successful test suggests another. Advaita's tests had been met more than once, but these had no lasting effect on him. Or, maybe, it was all part of a greater Plan?

13. Pundarik

It was after this that Pundarik, the great saint of Chittagong, came to Nadia. A man in affluent circumstances, his heart was with Sree Krishna. He and Ramananda (of whom later) have shown to the world that a man can enjoy the good things of life and yet keep the Godward emotions intact. The saintly chroniclers boldly declare that some of these *bhaktas* had come down to earth with the Lord to fulfil his Leela or Plan. Each of them has a history of his own. To

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give an account of all these is not possible here. But something must be said about Haridas, the saintly Mussalman *bhakta*. His principal religious practice was to repeat, loudly and long, the name of Hari. The landlord of the locality where he lived once employed a public woman to seduce him. But she herself was affected by his piety and gave up her old ways. After this he left the locality and went to live elsewhere.

It had been duly brought to the notice of the Muslim ruler that Haridas had turned an "infidel". Under pressure, the ruler had to pass the sentence of death upon Haridas. A special form of slow and cruel torture was devised for the purpose: he was to be scourged, through the twenty-two market-places of the town, till he died. The idea was that, under pain, he would recant. "Would it not be better for you to yield?" asked the Governor's chief officer. The gentle Haridas flashed forth his (for once) proud reply: *Were I to pieces hacked, body and soul, I would not give up Hari's name.* And so he was led to the market-place. Everyone expected him to quail before the punishment, if not recant. But the heart of the saint was filled with other thoughts than those of his own suffering. He felt sorry for those who shared his faith no less than the punishment that would overtake his ignorant torturers. He looked a little sad, as lash followed lash, but the name of Hari did not leave his lips. The crowd shuddered and prayed for him. He himself was unshaken and spoke to the hell-hounds: "What do you gain by beating me? I have done you no wrong. By your thought and action you are bringing untold misery upon yourselves." Some of them were visibly moved by his words, but they had no choice in the matter. They were but servants carrying out orders. So he interceded on their behalf: "My Lord, have pity upon these ignorant men, who cannot realize their offence." With these words he entered into a state of trance. The atmosphere was charged with emotion; some danced, some wept, many offered themselves to be whipped instead of the innocent saint, others cursed the tormentors, who taking advantage of his trance, gave out that he was dead and flung him into the river,—but rather close to the bank. The plunge into cool waters revived Haridas and he scrambled to the bank. An admiring crowd gathered to ask for his blessings. Reports had reached the Kazi and he also came and fell at the feet of Haridas.

In Advaita Acharya Haridas found one greater than he, and he placed himself at his disposal. With their followings the "ocean of love" that welled out of the vast heart of Nimai Pandit, who, four or five months before, had not gone through even one devotional exercise nearly drowned the land and the people!

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Nature of God

—as Purandaradasa Visualised it

GURUDEV RANADE

THE three different standpoints of Purandaradasa which form the epitome of the whole mystical life, are the personalistic, the personal-impersonal and the impersonalistic. Most peculiarly, Purandaradasa exhibits in his poems all these three stages: The song, *Krsnamurti Kannamunde nintiruttade,* 'Krsna is actually standing before my vision,' shows god's personalistic aspect; then he describes the divine infant in his second song, *Kusanu Kandira,* "have you seen the divine infant?", which shows his personal-impersonal aspect; and when he is speaking of the silent God in his third song, *brahmanandada sabhelagalli kaimmane arutihudenayya,*

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'what is that silent Being, present in the assembly of saints, merged in supreme bliss?, it is the impersonal aspect that is brought out. So all these aspects are present in the songs of Purandaradasa.

In the song, *krsnamurti kannamunde nintiruttade* he has described God in His personal aspect. I suggested this as a possibly better reading of the song so far as spiritual experiences are concerned, namely *nintiruttade* (is standing), instead of *nintidantide* (as if standing). Purandaradasa is definite about his vision of Krsna. He has seen Krsna. He does not say 'as if' he has seen Krsna. Whatever it is, whichever reading we might adopt, we find in this poem the personalistic description of God from head to foot. He is describing all the different parts of the form of God. On his head, there is a crest of jewels. On his forehead, there is a mark of Kasturi. His curly hairs are giving out a fragrant smell. His eyes are looking askance as you must have seen in the picture of the Muralidhara Krsna; everyone who goes to Mathura sees it. Then in order that the flute might be played, the hands and mouth have also to be utilised; so in the process of flute-playing, Krsna is not merely looking askance, but is using his mouth and hands. Then there is a necklace which hangs round his neck and which has a Kaustubha Mani pendant at the centre of it. His navel is looking beautiful like a lotus. His waist is shining on account of the golden belt of ornaments and jewels as well as the Pitambara (yellow silken garment), which has the lustre of a thousand suns. And lastly, on his feet there are the anklets and the jingling bells which make a rhythmical sound, while he is dancing. So we have here, as the old Indian tradition would have it, a full description of God. While according to tradition, the description of God is from foot to head, it is worth noting that Purandaradasa gives here the description of God from head to foot.

I shall now go on to the song of Purandaradasa, namely, *kusanu kandira,* where he speaks of having visualised God 'in the form of a child'. It is a very famous song which I need not explain in detail. But there are certain points in it which I want to bring to your notice. It is an actual experience about which Purandaradasa is speaking. Purandaradasa sees God in the form of a child. Tukarama has seen God likewise. Tukarama tells us, *tu krpalu mauli ali bala vese javali* .....'Thou, my God, who art like a loving mother to us,....comest near me in the form of a child....'There was a lady-saint called Sivalingavva, my own spiritual sister, who was in Jath. She has composed a very fine song, viz. *maga huttidavva enagobba,* 'a son was born unto me.' She also had seen God in the form of a child. So this experience of God as a child is real. It is not fantastic; it is not phenomenal; it is not dream-experience. It is real though it is not the perfection of mystical experience. In the first place, the child as described in the song, *Kusanu kandira,* has a thousand names, and it shines with the light of a thousand suns. Then, 'it is

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full of illumination and bliss, *susuva* is Siva, not that curly-haired Krsna, *sukhamaya jnanada kusu*. It appears to those who are in search of illumination, and to those who are poor in spirit, in the Biblical sense. God appears to those who surrender themselves to him. Those, who are having spiritual intuition and those who are poor in spirit, have the vision of God —*Bekada bhaktarolu*, those devotees who desire and deserve. This shows that God selects his devotees. But Purandaradasa tells us further that the real nature of the child, and its greatness cannot be known by anybody. They are only known to itself, *tane balludu tanna mahimeya kusu*. The reason is, Purandaradasa tells us, that it is both with form and without form, *akaraviddu nirakara kusu*. It is wonderful expression. The child has got a form, and yet it is formless. what is meant by this combination of form and formlessness? It is a very difficult problem which you might try to solve in your own way. I have my own solution, which I need not place before you just here. It must be remembered that Purandaradasa is not telling us an untruth. He had the vision of God, both with form and without form, Such is the descripion of his vision of the little-child-God.

Closely similar to this description of personal and impersonal aspects of God is the description of God by Mahadevi Akka. Here is also a very fine Vachana, *holeva kenjedegalu* 'having shining jets of matted reddish hair.' Mahadevi-Akka is describing God first as having matted hair, because it but tawny matted-haired Siva. As we have seen before, the God has a smiling face. Further, he also fills the fourteen worlds with his light. So far it is all right. There are, however, certain assertions which she makes. In the first-place, she says, 'after having seen this form of God my hunger vanished.' Tukarama tells us that his expressions mean the same thing. Vanishment of hunger and non-vanishment are ultimately the same. One is satisfied with the experience, and the other is not. This apparent difference matters little. Tukarama, for example, has said, *dolyanci bhuk na jaye majhya*, 'the hunger of my eyes is not satisfied,' and Mahadevi Akka says, *kangala bara hingitindu*, 'the famine of my eyes has vanished today.' But now one further assertion which she makes is most wonderful; "It is not possible even for great mystics and philosophers to make it easily. There are three points in it. In the first place, she tells us that she is living on the contemplation of the supreme bliss which her teacher is enjoying by merging himself with and playing with that Primeval Power, which pervades the whole world. That is her assertion. The three points in this assertion are: (i) there is the ultimate primeval power which fills the whole world, (ii) there is the spiritual Guru who 'not merely enjoys unison with it, but also plays with it,' *berasi odanaduva*, and (iii) Mahadevi Akka as a very devout disciple says that she is living on the contemplation of the bliss which her master experiences by

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his playful unison with God. This is a remarkable statement. It speaks of a disciple, a Guru and God, all three in one. God's power has filled the whole world; a real spiritual teacher is he who enjoys bliss by playing with that power, which is a very difficult thing; and a real spiritual disciple is he who is satisfied with contemplating on that enjoyment. Satisfaction even at the second stage, namely, personal-impersonal, is thus, according to Mahadevi Akka itself the crown of spiritual endeavour.

Let me now proceed to deal with the impersonalistic aspect of God as described by Purandaradasa himself in his famous song, *brahmananandada sabheyolagalli*. There are impersonal characteristics of god which Purandaradasa gives here. Those who have studied the Upanishads will call to mind many such utterances scattered in the Upanishadic literature viz. *asabdamasparsamarupamavyayam*, "That which has no sound, no touch, no form, and that which is beyond decay." One important point, which Purandaradasa makes, is that God is already present in an assembly of saints, who are enjoying a state of divine bliss. 'Wherever two or three are gathered in my name,' says the Bible, 'I am there.' We have got a similar utterance in the Bhagavata, *madbhakta yatra gayanti tatra tisthami narada*, 'Oh Narada, I am present wherever my devotees sing my praise.' We find a similar utterance in Purandaradasa—wherever there is an assembly of saints enjoying divine bliss, God is there. To such an assembly Purandaradasa is referring in his song. Secondly, he is giving expression to the descriptions of God or Brahman as found in the Upanishads. God or Brahman neither appears nor disappears; it has neither any beginning nor any end. It cannot be caught hold of, says Purandaradasa in the manner of Ramadasa, who also says, *dharu jata dharata na ye*, 'God escapes and slips through our fingers when we try to catch Him.' There are many persons who pride themselves upon their intellectual knowledge. But they cannot hope to know God. God is not within the purview of mere knowledge. Also people pride themselves upon being great in this world; but they are nothing before the greatness of God. God has far more knowledge than all the knowers have, and is far greater than those who claim to be great. Finally, Purandaradasa Vithala. Nobody else can know him, *ballida namma purandara vithalagallade tiliyadu*. This has got two meanings; either he refers to the saint himself, 'I am there to know God,' or he refers to God Himself, 'who knows himself.' Except Purandara Vithala (either the saint or the God Purandara Vithala himself), nobody can know him. It is no wonder if God knows himself. But it is really wonderful when a saint knows God. So probably Purandaradasa without being egoistic is playing upon the word Purandara Vithala by suggesting that not merely God knows himself, but that he, as a saint, knows him also.

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ASOKE MAJUMDAR

THE CHALLENGE

This is a collection of seven essays by S. Gupta: *From Partion of Yahya Khan,* M. Ayoob: *From Martial Law to Bangla Desh,* Col. R. R. Rao: *Into Battle-Unarmed,* Brig. R. Sawhny: *The Strategic Fall-out,* A. Sengupta: *Planning for Disparity,* V.P. Dutt: *Shadow of Big Powers,* Dewan Berindranath: *Tremors in West Pakistan;* an appendix contains an analytical appreciation of the Bangla Desh situation by three distinguished Harvard professors; Mr. P. Chopra has contributed an introduction. All the writers are experts in their fields and have not only written convincingly but well, and those who want to get an idea of the background of the present struggle in Bangla Desh would be well advised to go through this slim volume full of informations and acute observations.

A few hours after I received this book for review, the AIR announced the signing of the Indo-Soviet pact, which reminded me that 'all our ancient sages—Manu, Kautilya, Yajnavalkya among them—have included a *mitra* or an ally among the seven components of a *rajya.* Up to now, India had possessed the other six elements, namely, king or head of the state (*svami*), ministers, territory, treasury, fort, and army, and now by adding the seventh we may be said to have fullfilled the conditions of statehood laid down more than 2000 years ago.

This desirability of a state to have allies has relevance to the present situation in Bangla Desh, which in a great measure is due to the quest of friends by the USA. As Sri. Gupta points out (p. 25): 'It is American military aid to Pakistan and the involvement of forces on the side of the military bureaucratic elite that tipped the balance heavily in favour of the non-Bengali elite.' Sri Chopra gives the reason for this preference (p. 6-7): 'An authoritarian regime is much more able to deliver the goods...than one which democratically tries to accommodate all the diversities which make up the pluralistic nations of Asia. So just as American policy-makers chose to

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OF BANGLA DESH

back Pakistan in southern Asia instead of, if not against India, they also chose the authoritarian rulers of West Pakistan....in a manner which made them allies of the military regime against the struggling democrats of East Bengal....Pakistan's hostility (towards India) and the political deprivation of East Bengal increased hand in hand as American backing added to the ascendancy of the military oligarchy from the early fifties. Later, more or less the same thing happened when Pakistan's relations with the Soviet Union and China developed.'

About the genesis of the U.S. policy in this sub-continent, Sri Dutt writes (pp. 102-03) that the British withdrew from India after partitioning the country, 'but they continued to lay down the policy line in regard to the sub-continent for the Western countries...especially for the United States. The most important ingredient of British policy was that there ought to be some kind of parity, or at the very least balance, between India and Pakistan. This was the view which the British transmitted to the United States; Washington acted on it for many years to come and to some extent does so even now'. The result of following the British policy has been predicted by Mr. Harold Macmillan, who writes in his autobiography (*Riding the Storm*, *p.* 153): 'I have often told my American friends that now that the British Empire has come to an end in its old form and they have succeeded not only to our inheritance but our burdens they must put up with being universally hated.'

There is indeed some more than superficial resemblance between the last days of the British Raj and the present situation. During 1943-1944 a terrible man made famine ravaged Bengal and claimed between 1½ to 2 million lives. The British allowed a venal Muslim

Book of the Hour:—
THE CHALLENGE OF BANGLA DESH: A SPECIAL DEBATE, Edited by P. Chopra; Popular Prakashan, Bombay, 1971: 159 pages: price Rs. 20/-.

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League Ministry to carry on corrupt administration and refused to interfere on the ground of constitutional propriety, just as now the British and Americans are defending Yahya Khan's actions on the ground that it is an internal problem of a sovereign state. However, exasperated by the attitude of his Home Government, Lord Wavell, the soldier Viceroy, wrote in vain to the Secretary of State for India, Mr. Amery, a Fellow of the All Souls, on January 6, 1944: 'Your view is that section 93 can be employed only when administration becomes constitutionally impossible and not as a remedy for inefficiency. But surely you cannot push this argument to the point of sacrificing another million lives on the ground that they are being sacrificed in a strictly constitutional manner.'

Now again the Bengalis must die in Bangla Desh (and this time women raped) and help denied to them though not to their oppressor in the name of international propriety, and added misery in the shape of U.N. supervision may soon be forthcoming if the Secretary-General of the UNO can put his scheme into operation; everything is being done with strict regard for international law.

Sri Dutt writes (p. 107): 'There was some change in the United States policy towards the Indo-Pak sub-continent during the short lived Kennedy regime. President Kennedy showed greater awareness of the position of India and attached their greater importance to her role.' This view about President Kennedy is very widely held but seems to need revision in the light of following evidence. In the *Foreign Affairs* (January 1965) Selig S. Harrison wrote:

'Although our military aid program is nominally addressed to the threat of Communist aggression, Pakistan has frankly pressed for a recasting of the alliance to imply the objective of a military balance of power with India and Afghanistan. The United States has never met this issue head-on. In their 1961 communique, President Kennedy and Marshal Ayub agreed in deliberately ambiguous language that Pakistan could use U.S. military aid to maintain its "Security", and Ayub no longer bothers with the pretence that Pakistan is motivated by anti-Communism in continuing the alliance. What Pakistan now seeks to establish is a self-perpetuating aid relationship implicity dedicated to bolstering its power position vis-a-vis India and a veto power over the nature and scope of Indian military expansion. Washinton finds itself called upon to deny India supersonic aircraft; and when Moscow, predictably, steps into the breach, this is then cited as renewed reason for replacing the U.S. supplied Pakistan sub-sonic fighter force with supersonic planes.

President Ayub Khan in his autobiography *Friends and Masters* does not mention this communique for obvious reason, but the behaviour

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of the U.S. administration after the Cutch affair raises the presumption that Ayub Khan got some sort of release from the irksome clause which sought to prevent him from using U.S. equipments against India.

Ayub Khan, however, writes in his autobiography (p. 138), that President Kennedy 'assured (him) that nothing would be done which might create difficulties for us (Pakistan) and that we would be consulted *before* any military aid was given to neutral countries...' which of course meant India. I cannot recall any other example of a great power mortgaging its foreign policy to a third rate nation as President Kennedy did; his inability to help India adequately in 1962 was the direct result of this uncalled for promise given to Pakistan. Recalling those days Mr. Chester Bowles wrote recently (*Statesman* 30 June, 1971); "The Indian request for 500 million dollars worth of military assistance to be spent over a period of five years, was less than half (actually less than one fourth) of what we had already given Pakistan. However, the old Dullesian arguments soon began to be raised again in the state department and Pentagon, i.e. if we helped India even moderately to build up its defence capacity, we would upset our "loyal ally", Pakistan. For several years Pakistan had been manipulating American policies in Asia with a skill matched only by the Nationalist Chinese.' Indications are that the military junta in Pakistan will meet the fate of Nationalist China, a remarkable verdict of history on the wisdom of U.S. administration.

Discussing the background of Bangla Desh, Sri Gupta writes (p. 24), that Khwaja Sir Nazimuddin 'spoke no Bengali and had little knowledge or understanding of the mind of the middle-class Bengalis of either the rural or urban area.' Sir Nazimuddin did not speak Bengali, but to say that he did not understand the minds of the middle class Bengalis would be too sweeping a generalization. It may be recalled that Maulana Azad did not even understand Bengali, though he usually lived in Calcutta and represented the Congress High Command in Bengal. However, Sri Gupta's statement (p. 24) that 'H.S. Suhrawardy spoke little Bengali' is quite wrong. I have had occasion to speak to Mr. Suhrawardy several times, and I remember him to have always spoken in faultless Bengali. About Mr. Fazlul Huq, Sri Gupta writes that he came from a 'middle peasant background'. I do not remember Mr. Huq's background, but he was a successful lawyer of the Calcutta High Court, and in the 'thirties was possibly the best orator in Bengal, and also a very effective parliamentarian. The tragedy of the Muslim leadership in Bengal was that these three gifted men who could have formed a formidable troika were the most incompatible personalities that could ever be collected to-

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gether: Sir Nazimuddin with his polished manners, Mr. Huq emotional even for a Bengali, and Mr. Suhrawardy too sure of himself and slightly contemptuous of everybody; and each one of them wanted to be the leader. Nazimuddin was loyal to the Muslim League and the British, Fazlul Huq was fickle, and Suhrawardy was unscrupulous. The emerging Muslim middle class was deprived of a proper leadership; their entire attention was artificially diverted towards securing jobs on the basis of communal preference, so that they came to believe in an undefined Pakistan which would provide job opportunities for all.

The Bengali Muslims are not less gifted than the Hindus in any way, but for the first fifty years of British rule they kept themselves away from English education, hence the Hindus and the U.P. Muslims had gained an advantage over them. By 1947, they had practically covered the gap, and another generation would have brought them abreast of the Hindus in the fields of culture and education. Their impatience inflamed by virulent communal propaganda separated them from their Hindu brethren.

Sri Gupta (p. 19) has questioned whether the Muslim League 'ever seriously wanted an independent Pakistan', and Sri Chopra writes (p. 3) that 'a country as diverse as Pakistan, with its two wings separated by 1200 miles of alien territory, could not have been held together under the highly centralised rule of a handful of persons.' Both are right. The Cabinet Mission Plan conferred the greatest benefit to the Muslim League, and later Sir Stafford Cripps refused to speak to the man who prepared the partition scheme, Sri V. P. Menon. Today those who read history backwards are blaming the Congress leaders for not preventing partition, which is said to be a British decison. But they overlook the communal riots unleashed by the Muslim League which convinced both Pandit Nehru and Sardar Patel that the peaceful development of the country would be impossible unless they could get rid not of the Muslims but the Muslim League (and the mischief making British officials) for which some territorial loss would not be too great a price. Sri Menon had his own reasons. He was a qonstitutional expert, and knew that under the Cabinet Mission Plan, India would never have a strong central government. So he devised a plan which would provide a strong centre for as much of the country as was then possible. That the two wings of Pakistan were separated by 1200 miles did not disturb him at all. He was not concerned with what happened to Pakistan, and I think that he cherished a fond hope that one day East Pakistan would break away from West. Mr. Jinnah demanded a corridor between East and West Pakistan, but here Sir Winston Churchill personally requested him not to press for the corridor, and he followed Sir Winston's advice, possibly because he had no administrative experience.

□ □ □

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The so called civilised society has adopted many food habits, which are proving harmful to the health of mankind. The excess of cooked food is one of them, which creates many deficiences in the body. On the contrary, raw food, vegetables, fruits, etc., provide strength to body even in adverse conditions.

Courtesy: Khadi Gramodyog

Nutritional Toxaemia

SWAMI BHARATANANDA

Experiments on animals and human beings and observation of people with varying food habits have proved with a sufficient degree of certainty that subjecting food to high temperature is destructive to health and vigour, physical nervous and mental.

While the list of research workers in this field is extensive, experiments and observations, of Dr. Ralph Bircher, Arnold de Vries, Dr. M.O. Garten, Dr. H.E. Kirchner, Dr. Krishtine Nolfi, Dr. F.M. Pottenger, Dr. L. Reinius, J.H. Tobe, G.T. Wrench, Dr.Barbara Wood and above all Dr. Robert Mc Carrison of Coonoor, Nilgiris have proved to the hilt the deleterious influence on human health of the habit of eating food, after exposing it to the action of hot air, steam, water or fat, as well as high electromagnetic frequencies, infrared rays and radio activity. The human body is not made for food thus treated. It weakens, suffers and decays.

It is only the enormous resilience of the human body that enables it to survive and multiply in spite of being denied its needs over generations. Animals under similar conditions just perish.

Cooked and Raw Food

The biggest monkey breeding station in the world is in Sukhum in South Russia, on the eastern shores of the Black Sea. It was started in 1927. In the first year imported monkeys were dying in droves, because they were given 'human' food, carefully cooked and most appetising. Only after having been given raw food and seeds, they managed to survice and multiply. Another factor that contributed to their survival was keeping them all year round in the open.

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At present, they are given fruits, vegetables, seeds and nuts—all raw. The only fried item given to them is bread. Their acclimatization to Russian condition is the more remarkable as the monkeys came originally from Africa—a much warmer place than Russia.

The predominantly cooked diet cannot be properly digested, assimilated and eliminated. Normally the enzymes, the natural catalyzers present in food itself, cooperate with the body in the task of breaking down food into its 'building bricks,' its bio-chemical components and transforming it into the tissues of the body.

Cooking destroys the enzymes and the body's own digestive juices cannot perform correctly. The digestive transformations are replaced by putrefaction and the production of toxins, which circulate in the body and lower its general tone, performance and resistance.

What is Toxemia

The body is just incapable of eliminating some of the toxins and they settle in and between the organs for good, leading to a variety of chronic diseases. This pervasion of the body by digestive toxins is called toxaemia and it is the greatest single danger facing humanity, the greater because of its universality and insidiousness.

However destructive are the effects of toxaemia on the body, they are even more so on the mind. We can hardly realise how disastrous they are unless we study people who are comparatively free from toxaemia because of their predominantly uncooked diet.

Unique Examples

North of Kashmir, in the valley of the river Hunzas. They are excellent gardeners and orchard tenders and carefully replenish the soil with whatever vegetable and animal refuse they can lay their hands on. Their mountains are short of fuel and they would not think of burning dung. They live mostly on fruits, fresh and dried, of which they have an abundance; vegetables, grains and almost no milk and meat. Nor do they touch alcohol.

The Hunza climate varies between 35 C in summer and minus 10 C in winter. Winter is a dismal time with grey skies and chilly winds cutting to the bone and compelling the people to huddle inside their houses.

With spring nature revives, everything flowers and fruits, the sky is blue, the mountain tops sparkling blue.

Though the Hunza area lies far away, hard to reach, many scientists, attracted by the tales of excellent health and character of the Hunzas, reached them and lived among them. Dr. Mc Carrison, Dr. L. R. Lorrimer and his wife, Belvafe, R.S.F. Strongberg, Sir Aurel Stein and others speak highly of their health, appearance, unfailing cheerfulness, friendliness and mildness.

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intelligence, industry and enthusiasm and energy given to whatever work happens to be on hand. Their endurance is unbelievable—an errand of 100 km. across the mountains and back the same day is nothing for them. Even old people run up the slopes. They can sleep in the snow, bathe in the icy water, face the cold and hunger of the winter without their minds being any way affected. They just do not know what is tiredness or depression.

Their social sense is highly developed and their morality is exemplary. Marriages are affectionate and steady and sexual misbehaviour and aberrations unknown. Their capacity for continence is remarkable; pregnancies are at intervals of 3-4 years or the luckless husband is exposed to gentle ridicule.

As the Lorrimers write, "the Hunzas are happy to live, gay, friendly between themselves as well as to strangers. They are easily approachable, hospitable, generous, patient, kind to animals, children and old people, always ready to be of service. They work with zest, skill and speed, intelligence and inventiveness. They overflow with energy and welcome difficult tasks. Truly, they play while working and work while playing. They keep themselves clean and tidy. They are house-proud and very particular about the salubrity of their surroundings. They love sun and water and bathe and sunbathe often."

Their health and good temper cannot be ascribed to mountain air and water for their close neighbours, living in identical surroundings, display all the ills of mankind, the only difference being in the burning of thier kitchen fires.

Nor is the Hunza's enviable condition reserved to high mountains; at the other end of the world in the low lying jungles of South America the Guarani Indians living mainly on fruits, display the same beauty of mind and body as the Hunzas. The Guaranis too are immune against diseases, cheerful and earnest, strong and resilient, intelligent and friendly. Their foods are mostly pineapples and other fruits, green vegetables, shoots and sprouts and wild honey, nuts, roots and tubers. They are abstemious, small eaters, hard workers and live long. Even the very old keep young in their postures and gestures, full of alertness and vitality.

Their proteins are derived mostly from the vegetable kingdom. They use neither milk nor milk products, avoid salt and spices, eat little, chewing every morsel well and in complete silence. They carefully avoid 'burdening the soul' with the excess of food. Their daily life is full of merriment and high spirits.

Of course, other factors, hereditary and environmental, may also contribute to the excellent health of the two tribes; nevertheless it is clear that it is there so called uncivilized diet that enables them to keep their bodies and minds in such per-

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fect order. They digested, assimilated and eliminated thoroughly over generations for their food was in tune with their bodies.

We must remember that cooked food is a comparatively recent invention. It was not needed as long as our ancestors lived in forests on fruits and berries, roots and leaves. It is only when they moved to open grounds and discovered, probably during the glacial periods, the uses of hot springs and fire, that the habit and art of cooking came into being. Whatever might have been the origin, the result was disastrous. Nutritional toxaemia with its depressions, perversions and degeneration became universal and endemic.

How dangerous toxaemia can be, we can judge by naming three of its symptoms: physical and mental decay, destructiveness and addiction to pleasure. To observe these, we need only to look round. On every side, we see disease, disorder, wars, dissipation of time, energy and human resources in the pursuit of pleasure for pleasure's sake. But the very capacity to experience pleasure is waning and all that remains is pain and the escape from pain. And the pain is physical, the pain of diseased tissues, denatured blood and lymph, of foreign matter clogging up the wonderful complexity of the highways and by-ways of the body's life. And as the body and the mind are one mysterious whole, they revolt in diseases until they succumb in premature death.

Effects of Toxaemia

Overpopulation looms big before mankind at present. In the past high birth rates were balanced by high mortalities and the net increase was minimal. Agricultural and medical advances reduced the impact of starvation and disease without reducing the urge to discharge mucous matter genitally. Let us be under no illusion—the universal obsession with sex has at its base the not less universal need to discharge the products of nutritional toxaemia—excess of waste matter and the toxins it creates. The common sex, sex for its own sake, is akin to the other excremental needs of the body, defecation and urination, in its overwhelming urgency; the difference lies in its not being a normal outlet for mucous matter. Only when in excess, it overflows into the wrong channels. When a body is given what it needs and is not poisoned in any way, it will not give rise to a sort of chronic genital catarrh alleviated by copious discharges.

True sex comes from higher levels and is little known and surely it is not an exchange of gratification misnamed love. Crude sex is the epitome of selfishness, while there is self-seeking in love.

All the ills mankind is subject to can be prevented—that is the bitter lesson we have yet to learn. None compels to suffer; man himself shapes the instruments of torture and breaks himself on them. For

Continued on page 78

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The Study of the Bhagavadgita

My dear Chiranjeevis,

Perhaps by this time most of you must have already had a look at the Annual Number of the *Bhavan's Journal*. With this Annual Number we enter on the 18th year of our life as a Journal. As we grow older we are also growing stronger, more and more persons are now subscribing to our journal. This strength comes to us from you and your continued interest. Many of you have been good enough to help us get more subscribers. You may still do so by using the gift coupon that was attached to the Annual. Or you may interest your friends and make them subscribers.

Last time I set you a Competition on the Gita; you were to pick out one verse from it that fascinated you most and to write in five sentences why you are fascinated by it. Hundreds of answers have been received by me and I am very happy to find that you have answered the question very well. I am going through your answers and shall announce the results very soon. This has suggested an idea to my mind: why I should not deal with the Gita throughout this year and write something about it in each issue so that you could also make a more detailed and thorough study of it fortnight after fortnight. Further at the end of the year let us have a really grand test and find out how well you have studied the Gita. What better homage can we pay to Sri Krishna than this?

In our younger days we have an enthusiasm for reading a large number of books and so did I have. But as we grow older the mind is fatigued by too much of reading and it wants something really worthwhile and satisfying. At least I have found these in the Gita. I have found that the Gita is really one shastra worth one's while to study:

एक शास्त्रं देवकीनन्दगीतम् ।

I have found something more also, that if we make a study of the Gita in this manner we shall discover we can learn lots of things that we could not learn even when we read a number of books.

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I have therefore a particular plan for all the chiranjeevis who are interested in a deep study of the Gita. Here are some of the things that I want Chiranjeevis to do.

1. Think for sometime calmly whether you will be able to find some half an hour a day regularly to make a study of the Gita. This must be a fixed part of the day, say the early hours of the morning or the later in the evening before you go to bed.

2. If you are sure to find this time for a regular study then write to Mama saying that you are willing to join the group of persons who will undertake a study of the Gita for the year starting from September 1 and ending August 31, 1972.

3. Provide yourself with the text of the Gita with a word-for-word meaning and some commentary or explanation.

4. There will be some 25 more issues of the *Bhavan's Journal* from now on and in these we shall deal with every fortnight approximately thirty to thirty-five verses of the Gita.

5. For these thirty and odd verses you have something like fifteen days and seven and half hours to study. In the first part of your study hour read aloud the chosen verses of each unit for that fortnight. In all probability a fortnight's reading aloud should make you get those verses by heart.

6. Go through the verses carefully and learn their meanings.

7. Keep a note book of some four hundred pages and write down the answers to some of the questions that I shall give you fortnight after fortnight.

8. You may write down also whatever occurs to you as a result of your study—doubts that arise in your mind, ideas that are similar to ones in other books you have read and so on.

9. Make it a point to think about these things for sometime and get the ideas clearly into your minds.

10. You will find that the Gita tells you many things which are worth putting into practice. Try to analyse your own lives and see whether you can put these ideas into practice.

Not everyone of you may be able to do everything suggested here or possible. Do not get disheartened for the Gita itself tells you giving an assurance :

न हि कल्याणकृत्कश्चिद्दुर्गतिंतात गच्छति ।

Even a little of this Dharma will save you from the greatest of fears. If you are young make it a point to read and understand the verses and their word meanings. If you are older do something more. If in the course of your reading you feel like reading what others have

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said read those books and try to get newer ideas. You will also find that the many articles that get published in the *Bhavan's Journal* often have Gita verses in them quoted to prove or illustrate something. Study them and note their rightness in the article.

I shall not tell you more but I shall straightaway begin the proposed study from this issue.

GITA ADHYAYANA — No. 1

Prescribed portion for study : Beginning from the beginning with *Dharmakshetre* and ending with the verse number 21, the first half of it. That is twenty and half verses.

The first chapter or Adhyaya of the Gita is called *Arjuna Vishada Yoga* or the Yoga of Arjuna's Despondency.

Note down the speakers in this part of the text.

There is a list of warriors on both sides of the combatants. Make a list of these and try to get some ideas concerning these people.

There is a description of the tumult that was raised by the blowing of the trumpets and drums. Note down the names of these and the warriors who had these special conchs and other instruments.

What effect does the study of this part of the Gita produce on your mind? Can you picture to your mind this battlefield with all its warriors ready and eager for battle on both sides?

Some words or phrases in this section might have impressed you more than others. What are they and why do you think they had that impression on you?

Our Chiranjeevis may note that the Bharatiya Vidya Bhavan has published the following books on the Gita :

1. Gita Pathavali in parts in Hindi which contains word-for-word meaning and explanations of the Gita verses.
2. Gita Pathavali, Part I, in Kannada which contains word-for-word meanings and explanations for the verses of Gita, Chapters 1 to 3.
3. Bhagavadgita and Modern Life: Dr. K.M. Munshi.
4. Bhagavadgita: Sri C. Rajagopalachari.
5. Bhagavadgita: Sri R.D. Ranade.
6. Art of Life in the Bhagavadgita: Sri Divatia.
7. Gita—My Guide: Sri Tolani (Just published).
8. Bhagavadgita (With word for word meanings, explanations etc.): Dr. Shakuntala Rao Shastri.

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In addition to these the Pocket Gandhi Series contains Gandhiji's reflections on the Gita.

I may draw also the attention of our Chiranjeevis to the first chapter in Dr. K.M. Munshi's Bhagavadgita and Modern Life where he speaks of the various kinds of readers of the Gita. You will find some very interesting matter in this chapter as well as sound advice concerning what kind of a reader you should be.

My dear Chiranjeevis, please make a careful study of the Gita and as you proceed with it do not hesitate to write to me concerning what you feel about these. In your family if your parents or some elders can help you, try to take their help and learn things. I have not said anything this time on purpose. I wish you will try to find many things out for yourselves. Finally, this number of the *Bhavan's Journal* is being issued in praise of Sri Krshna and Ganesha whose feasts we have celebrated and are celebrating year after year. Since you are embarking on this work of a deep study of the Gita, which is the message of the Lord, begin it with a prayer to Vinayaka, the great god that destroys all *vighnas* or obstacles and assures us of success—he is *vighnahanta* and *siddhisadana*. May his assistance be with us for the successful completion of this task we have planned to undertake this year.

MAMA.
Yours affectionately.

(*Continued from page 74*)

only a few generations let him give wise care of himself and his environment and all the ills he suffers from will dissolve like a bad dream.

Preventive medicine is yet in its beginnings, yet it is the most important. The need to cure is a confession of defeat; it does not make sense to allow a disease to come into being. And among the many tools of the preventive medicine right food will head the list, for food becomes the body and the body becomes the mind; the minds form societies which again become the human world in which we live, the world of interpersonal relationships.

What is the conclusion? To have a better world we must be better persons. Whatever may be the ground and root of our being, to be better persons, we must have better bodies. To have better bodies we must have better food and water, air, light work and rest. The right food is the one on which the body is at its best. Such food is raw plant food. This fact should be rediscovered, re-tested and re-applied. The future of humanity depends on it. □ □ □

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...Without Comment

WE are committed to the upholding of the fundamental freedoms—the freedom of speech, freedom of assembly and freedom of worship—and our commitment to secular democracy is non-negotiable.

—*Smt. Indira Gandhi,* Prime Minister of India.

ALONG the wide area stretching from Afghanistan to Japan, press freedom as it is known in Britain and America exists only in Japan, India and the Philippines.

—*Economist.*

ALL these weeks, like everyone I have met, I have been haunted by the images in the press and on television of the cholera victims...The advanced countries pride ourselves on our mastery of instant communicaion; but what use are these miracles if all they mean is that cameras reach the dying before the doctors?

—*Alan Brien,* in *New Statesman.*

WE do not come from a creed that believes that if somebody slaps you on one cheek, you should turn the other cheek.

—*Yahya Khan,* President of Pakistan.

NIXON, the old Communist baiter, may yet do more than any other U.S. leader to rid the U.S. of an obsessive and restrictive fear of Communism.

—*Time.*

"RUSSIA is a riddle wrapped in a mystery inside an enigma. But there is a key to it, namely, Russian national interest."

—*Winston Churchill on Soviet Policy.*

AS a lawyer, I have never appeared for capitalists against labour. I have appeared for capitalists against capitalists and looted them to the maximum extent.

—*Mohan Kumaramangalam,* Union Minister for Steel.

TAILPIECE

"Murderer! Coward! Coward! Liar!"—a stranger once wrote to Sir Winston Churchill, enclosing some savagely sarcastic verses.

Churchill replied: "I am very sorry to receive your letter with the evidence it gives of your distressed mind. The fact that you do me the greatest of injustice does not deprive you of my sympathy, since you have obviously suffered so much." □ □ □

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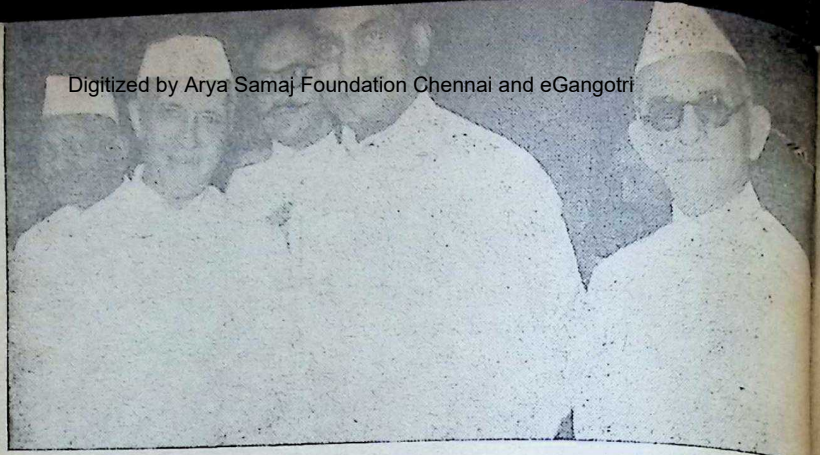
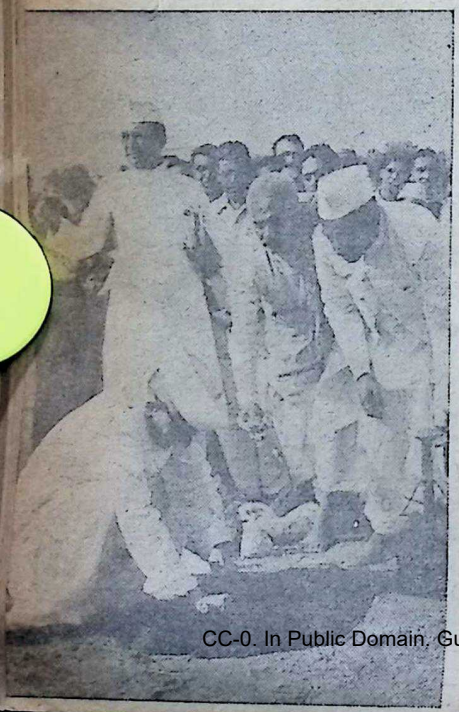


This photograph was taken soon after a tree-planting ceremony. From L. to R. Dr. Panjabarao Deshmukh, the then Union Minister of State for Agriculture, Pandit Jawaharlal Nehru, Dr. Rajendraprasad and Dr. K. M. Munshi.

THE FIRST VANAMAHOTSAVA IN DELHI IN 1950

The father of the "Festival of Trees," Dr. K. M. Munshi tenderly plants a tree.



Kulapati Dr. K.M. Munshi drew upon his own innate flair for romance to capture the imagination of the people in preserving and nurturing our wealth of trees.

It was during his tenure as the Union Agriculture Minister that Dr. Munshi conceived the idea of the "Festival of Trees," now celebrated year and after year as "Vanamahotsava" all over the country.

The festival was first inaugurated in July 1950 and since then it is celebrated annually in the first week of July, generally synchronising with the bursting of monsoon in most parts of the country.

He inaugurated the festival by planting a tree at Dehotsarga, the sacred spot where Lord Krishna shuffled off His mortal coils thus emphasising the close tie between forests and Lord Krishna and giving the festival a spiritual touch.

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Notes and News

RASHTRAPATI VISITS BHAVAN

President V.V. Giri paid a visit to the Bharatiya Vidya Bhavan in Bombay on Thursday, August 19, 1971 and personally conveyed his condolences to Smt. Lilavati Munshi on the passing away of Bhavan's Founder, Dr. K. M. Munshi.

"My advice to you is" he told Smt. Munshi, "to keep well and carry forward the great work of your husband in the same way as he did."

The President, who spent nearly 20 minutes in the Bhavan, recalled his long and intimate association with the Bhavan and his personal relations with Dr. Munshi extending over 40 years.

Praising the Bhavan's role in the renaissance of Indian culture he observed: "Bhavan deserves to be recognised as a University."

During the talks Smt. Munshi enquired about the impact of the visit of Senator Edward Kennedy to India.

The President said that he was deeply impressed by Senator Kennedy's sincerity and sympathy towards India, "particularly towards our stand on the Bangla Desh Issue".

In this connection, he recalled that when he had met the late President John F. Kennedy, he had mentioned to him that in one sense they were close inasmuch as both had an Irish background.

Dr. Giri was a student in Ireland and was closely connected with President Eamon De Valera in the Irish Independence Movement, and President Kennedy came of an Irish stock.

In addition to members of the Munshi family, Sri Jaisukhlal Hathi, Vice-President of the Bhavan, Sri J. M. Barot, Sri S. G. Nevatia and Sri S. Ramakrishnan, Secretaries of the Bhavan, were also present at the meeting.

(See photo feature)

PRIME MINISTER GIFTS BHAVAN'S BOOKS TO QUEEN

THE Queen of England has received an unusual gift—two books on Hinduism—from Smt. Indira Gandhi, Prime Minister of India.

The two books are *The Message of the Upanishads* and *Eternal Values for a Changing Society*, written by Swami Ranganathananda of the Sri Ramakrishna Mission and published by the Bharatiya Vidya Bhavan.

The Queen has asked the Indian High Commission in London to convey her thanks to Smt. Indira Gandhi.

JANMASHTAMI IN BHAVAN

A THREE-HOUR devotional programme extending up to midnight was organised by the Bharatiya Vidya Bhavan's Kala Kendra in Bombay in celebration of Sree Krishna Janmashtami on August 13, 1971.

Bhagavad Gita, the Song Celestial, was recited by the Chinmaya Mission Group from 9 p.m. till 11.30 p.m. The devotees also participated in the recitation of the Gita.

This was followed by *Pooja, Aarati* and distribution of *Prasad*.

BHAVAN CELEBRATES INDEPENDENCE DAY

THE 24th Independence Day was celebrated by the Bharatiya Vidya

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Bhavan on August 15, when Smt. Lilavati Munshi, Bhavan's President, unfurled the national flag.

Later, addressing a meeting of the staff, students and members of the Bhavan at the Gita Mandir hall, she exhorted the audience to live up to the ideals of the founding-fathers of our Independence like Mahatma Gandhi.

Simple living and high thinking, she said, ought to be the motto one should constantly keep before onself. Instead of wasting time in criticising others, people should properly order their own lives so that they in turn might set good examples to others, she said.

The function was rounded off with a Bhajan programme by the students of Bhavan's Sangeet Shikshapith.

BHAVAN CELEBRATES SANSKRIT DAY

IN response to the nation-wide appeal of the Union Ministry of Education and Social Welfare to celebrate August 6 as Sanskrit Day, the Bharatiya Vidya Bhavan organised a special function on the day.

The Sanskrit Day celebrations synchronised with *Sravan Shukla Poornima,* the day noted for the initiation of students into Vedic studies from time immemorial.

Sravan Shukla Poornima always falls on the asterism of *Sravana* which literally meanings "hearing." It is considered as the most auspicious day for learning scriptures and other sacred literature through hearing.

In ancient times, learning was imparted orally and the Vedic and other ancient literature have come down to us through the memory of succeeding generations of scholars.

The *Sravan Shukla Poornima* is observed even today by the devout throughout the country as a day of re-dedication to prayer and scriptural studies.

The Sanskrit Day celebrations in Bhavan was sponsored by the Bhavan's Mumbadevi Sanskrit Mahavidyalaya, Chennai and eGangotri with Prof. R. N. K. Sharma presiding.

The speakers at the function, which was conducted in Sanskrit, included: Acharya Bhaishankar Purohit, Pandit Umashankar Upadhyaya, Pandit R. K. Gadgil and Pandit Suryrasad Mishra.

Smt. Lilavati Munshi, Bhavan's President, spoke about the rich heritage of Sanskrit. She also pointed out that there was increasing demand for Sanskrit scholars in foreign countries.

Prof. Sharma stressed the need for simplifying Sanskrit grammar to encourage more and more people take up its study.

DR. GAJENDRAGADKAR OPENS BHAVAN'S COLLEGE LIBRARY

THE Rs. 3.5-lakh Library Building of the Bhavan's College of Arts and Science at Andheri, Bombay, was inaugurated by Dr. P.B. Gajendragadkar, Vice-Chancellor of Bombay University, on July 22, 1971. Bhavan's president, Smt. Lilavati Munshi, was in the chair.

The function began with Vedic prayers, recitation from the Gita and the singing of Bhavan's Anthem.

Smt. Munshi, in her address, referred to the donation of Rs. 50,000 for the Library from Seth Sri Dharmsi Mulraj Khatau in 1947-48. The original library building was opened on March 12, 1948 by the then Chief Minister of Bombay, Sri B.G. Kher.

However, the need for a bigger library building was felt with the steady growth of the College. The total cost of the present building is Rs. 3,52,148. The University Grants Commission gave a grant of Rs. 1,54,600.

The Vice-Chancellor was requested by the Principal to unveil a marble commemoration plaque and formally inaugurate the new Library Building. After lighting lamps, symbolising the inauguration, the Vice-Chancellor, recalled his long association with the Bhavan and the late Kulapati K.M. Munshi.

He particularly stressed Kulapati's

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great concern for the unity of India, the Rule of Law and for the reintegration of the Bharatiya Culture to suit the needs of modern times.

Dr. Munshi, he said, was not merely a revivalist but a great spiritual leader whose primary concern was with the establishment of higher values.

Sri Jacob, Chaiman of the Students' Council, proposed a vote of thanks.

The Vice-Chancellor also inaugurated a book exibition, synchronising with the function. (see photo feature)

BHAVAN'S MANGALORE KENDRA COMES INTO BEING:

A new Kendra of the Bharatiya Vidya Bhavan at Mangalore has come into being with Dr. M.P. Pai as Chairman.

A meeting of Bhavan's admirers and well-wishers in Mangalore was held on July 25, 1971 when Dr. Pai, the Convener, said he was impressed by the Bhavan's activities ever since his visit to the Delhi Kendra 15 years ago.

He acquainted the representative gathering about the various activities of the Bhavan, stressing the many-sided constructive activities going on in Bombay.

Dr. Pai said he was most happy in extending a helping hand for opening a Kendra in Mangalore and that the attendance at the preliminary function was an indication of the tremendous goodwill generated by Bhavan in the hearts of the people of Mangalore.

Bhavan, he said, stood for the preservation and propagation of the fundamental values of life which were slowly getting eroded in the work-a-day world.

Dr. Pai, who welcomed Sri Jaisukhlal Hathi, Vice-President of the Bhavan, Sri S. Ramakrishnan, Executive Secretary of the Bhavan, Sri K.P. Krishnamurthy of the Bangalore Kendra and Sri Rajnikanth Mehta of the Madras Kendra, exhorted the people to build up the Mangalore Kendra as the foremost of Bhavan's institutions.

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Sri Hathi, while wholeheartedly welcoming the buoyant enthusiasm of the people of Mangalore for starting a Kendra, said he was happy to note that the people of South still preserved the ancient history and culture of India.

"We still see the Indian culture, Indian tradition and Indian religion in its real form in the South," he said. He was confident that Mangalore Kendra would become one of the ideal Kendras of the Bhavan. Speaking as a member of the Bhavan's wide family, he called upon everyone to become members of the great family.

"We can say that India is a land Sages, India is a land where Rama, Krishna have all been born, India is a land of saints; but no purpose would be served by merely repeating all these. This is not what Kulapati Munshi wanted us to do when he

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founded the Bharatiya Vidya Bhavan in 1939." he said.

Munshiji, Sri Hathi said, had always emphasised that we should have a thorough knowledge of *Bharatiya Vidya*. "We should try to have knowledge to suit the present needs."

Education, he stressed, should be oriented towards an integrated development of man. "What is the use of giving crores of rupees to someone who does not know the value of it? So we should do something for the betterment of human beings. Religion tells us that mere going to temple does not wash away our sins. Sins should be washed away by personal conduct, exemplary behaviour towards neighbours and all other citizens."

It was the mission of spreading of such ideals forming the core of *Bharatiya Vidya* that had prompted Kulapati Munshi to bring out a series of books like *Mahabharata, Ramayana, Gita* which could be read, understood, assimilated and translated into actual practice by the common man. He said the Bhavan had also started preparing a series of books for young boys in high schools and colleges for giving them an insight into Indian culture.

Sri Hathi said that within three months of the announcement of the Munshi Memorial Fund, Rs. 40 lakhs could be collected only because Munshiji had struggled hard for the common man. When the Bhavan had completed 30 years, Munshiji had desired that more Kendras should be opened. "I am glad that a Kendra in Mangalore is now being opened." With the blessings of Munshiji and the efforts of Dr. Pai, Sri Shetty and others, I am sure the Mangalore Kendra will function well and kindle in the hearts of men *Bharatiya Vidya* not only in Mangalore but throughout the country."

Sri S. Ramakrishnan, Bhavan's Executive Secretary, welcomed the gathering and read out the names of the Mangalore Kendra Committee members. He said he had no doubt that the Kendra would become a shining example to others with the infectious enthusiasm of Dr. Pai, Sri Shetty and others. He hoped that everyone present at the meeting would become members of the Kendra.

Sri M. Anand Mohan, Convener of the Finance Committee of the Bangalore Kendra, thanked the audience for whole-heartedly lending a helping hand to establish another Kendra of the Bhavan.

After thanking the various office-bearers of the Bhavan who had come from different centres, he thanked Dr. Pai for organising the meeting and for giving the auditorium of K.M.C. free of rent for holding the meeting. He also thanked Sri M. Sundar Ram Shetty, Chairman of Vijaya Bank, who had come from Bangalore and who had set the ball rolling. He also thanked Sri K. Bhaskar Shetty, Proprietor of Classic Advertising, the host of the day.

The Executive Committee of the Kendra met on August 8 and decided to organise a dance performance on November 11, 1971 at the Town Hall, Mangalore. A souvenir is also proposed to be brought out.

Sri Virendra Heggade and Smt. Kalyani D. Shetty are the Vice-Presidents of the Kendra, and Sri Srinivasa Rao and Sri K.P. Mukund Prabhu, Honorary Secretaries. Sri Manel Srinivas Nayak is the Honorary Treasurer.

(See photo feature)

BHAVAN'S KERALA KENDRA TO HAVE HOME OF ITS OWN

THE Kerala Kendra of the Bharatiya Vidya Bhavan has now acquired a plot in a prominent locality, the junction of Hospital Road and T.B. Road in Ernakulam, for having a home of its own at an estimated cost of Rs. 10 lakhs.

Besides class rooms, a Gita Mandir, guest rooms and other amenities, the building will have an up-to-date auditorium which is a much-needed facility in Ernakulam.

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The Building Fund Collection Campaign was launched by Sri Jaisukhlal Hathi, Vice-President of the Bhavan, by releasing the Five-Rupee Coupon series at a special function at the Ernakulam Press Club on July 28, 1971. The function was also attended by Bhavan's Executive Secretary, Sri S. Ramakrishnan.

The first coupon book was purchased by Sri B.S. Desai, Resident Director of Premier Tyres, Kalamassery. (See photo feature)

MASS COMMUNICATION COLLEGE UNIT IN KERALA

A unit of Bhavan's Rajendra Prasad College of Mass Communication has started functioning at the Kerala Kendra in Ernakulam from this year.

One-year Diploma Courses in Journalism and Marketing were formally inaugurated by Sri K.A. Damodara Menon, Resident Editor of *Mathrubhumi*, and Sri R. Rabindranath Menon, Coir Board Chairman, respectively on July 15 at a function presided over by the Kendra Chairman, Justice Sri T.S. Krishnamoorthy Iyer. Principal Sri A.N. Nambiar welcomed the gathering. (See photo feature)

KERALA CHIEF MINISTER VISITS BHAVAN'S KENDRA

SRI C. Achutha Menon, Chief Minister of Kerala, visited the Bhavan's Ernakulam Kendra on July 22 and evinced keen interest in the working of the institution.

He went round the class rooms, library and book stall, besides examining the blueprint of the proposed Munshi Memorial Building to be put up by the Kendra.

The Chief Minister was received by the Kendra Chairman, Justice Sri T.S. Krishnamoorthy Iyer, Honorary Secretary, Sri R. Vasudevan Pillai, Principal Sri A.N. Nambiar, and Sri Joseph John, Joint Director of Bhavan's Institute of Mass Communication. (See photo feature)

M. P. SINHA IS DEAD

SRI MAHESH PRASAD SINHA, Old Congress leader and a former Minister of Bihar, died in New Delhi on August 10, 1971, following a heart attack. He was 71.

A veteran in Bihar politics, he had gone to Delhi only on the previous day and was staying with his son when at 2 a.m. he had a heart attack which ended in his death within half an hour.

A large number of MPs, including those from Bihar, paid their tributes to him before the body was taken to Patna by train.

RAJENDRA PRASAD COLLEGE ACADEMIC SESSION INAUGURATION: NEW COURSE ADDED

THE inauguration of the new, 1971-72 session of the Rajendra Prasad College of Mass Communication, New Delhi, was held on July 19, 1971.

The Punjab National Bank auditorium was packed to capacity by guests, and students who had enrolled for the current year's courses in Journalism, Marketing, Advertising and Public Relations and Business Management.

Sri Jaisukhlal Hathi, Chairman of Bhavan's Delhi Kendra, commended in his welcome address the good work done by the Bhavan in the spheres of education and culture.

He said the phenomenal progress made by the College in a few years was solely due to the high academic disciplines.

Elaborating on the courses available at the College, he said a new course in Business Management had been instituted to meet the need for trained management personnel in the areas of commerce and industry. He felt certain that the course would serve to provide in good measure expertise and direction in the various avenues of management in the country.

Brig. K. Pennathur in his inaugural

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address said that it was not correct to say that management technique followed economic progress. "The general rule is that progress and economic well-being are the products of efficient management techniques."

He pointed out that the Japanese miracle of economic resurgence was achieved by sound management techniques. India, he said, could forge ahead if the vital areas of management were given the priority they deserved.

He also stressed the role of computer in controlling and decision-making processes and analysed its implications for management.

Lauding the starting of the new course in Business Management, Prof. V. K. R. V. Rao, M.P., and former Union Education Minister, said in his presidential address that whether it was a private or public sector enterprise, Government office, or the day-to-day affairs of an individual, management had a vital role to play.

Decision-making, planning and organisation had become an integral part of the management of various sectors of business and industry.

Prof. Rao hoped that in future the Bhavan would start other short-term courses as well as research centres so that the institution would blossom into a "big temple of learning," with facilities for the study of a wide range of subjects.

The function concluded with a vote of thanks by Sri S. S. Shukla, Vice-Chairman of the Delhi Kendra of the Bhavan.

COMMON CIVIL CODE: DR. GAJENDRAGADKAR'S PLEA

DR. P. B. GAJENDRAGADKAR, Vice-Chancellor of Bombay University, stressed recently in Bangalore the need for a common civil code for the country.

In his view, failure to evolve it early would continue to tell upon the working of the Constitution.

Dr. Gajendragadkar was speaking on *Indian Secularism* under the auspices of the Bangalore Kendra of Bharatiya Vidya Bhavan at the Bangalore University Senate Hall on July 24.

Making a comparion between the Western and Indian concepts of secularism, he said that having born out of the conflict between the Church and the State, the Western concept refused to recognise the validity of religion in the individual and collective life of the people.

As opposed to this, Indian secularism recognised the validity of religion all along.

He pointed out that the Indian concept of secularism was more rational in that it recognised all beliefs including atheism. This was the secularism implicity embodied in our Constitution.

He said that religion under the Constitution was confined to the four walls and it was out of bounds for social, economic and political issues.

The speaker stressed that the rule of law should be in tune with the social needs.

Sri K. Subba Rao, former Chief Justice of India, who presided, said secularism, like socialism, had lost its shape like a worn-out cap.

The role of the State in regard to secularism was to create conditions that all religions would blossom forth in their own way.

Sri M. P. L. Sastry, proposing a vote of thanks, underlined the need for fighting out social and economic inequalities by practising secularism in work and deeds.

(See photo feature)

SEVEN-INCH-HIGH VELLERUKKU GANAPATI

A BHAVAN'S JOURNAL reader for the last 15 years, Sri S. Ramaswami Iyer of Sivakasi is the proud possessor of a *Vellerukku* (*Swetarkam, Sans.*) Ganapati of rare dimensions.

The May 30, 1971 issue of the *Journal* carried a story under the caption, *Rare Ganapati Idol for New*

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York, in which it was reported that a Ganapati idol, carved out of a six-inch long and three-inch thick *Vellerukku* root, was shortly to be installed in a New York temple.

Sri Iyer, who is an Internal Auditor by profession, writes that the Siddhi-Buddhi Vinayagar now with him was presented to him for worship by His Holiness Sri Kanchi Sankaracharya at the Numbal camp near Madras on January 20, 1960. It is seven inches high, four-and-a-half inches broad and two inches thick.

The Acharya, says Sri Iyer, has given strict injunctions about the daily worship of the idol. *Abhishekam* to the idol with cow's ghee and cow's milk is performed every *Chaturthi* day which is sacred to Ganapati.

Incidentally, Sri Iyer has edited a book, *Bhakti Sandeha Dwanta Bhaskaram*, which deals with Bhajana Principles.

(See photo feature)

WORD OF CHEER FROM SRI PATANWALA

AFTER his recent fact-finding foreign tour, Sri E. S. Patanwala of the House of Patanwala, Bombay, has brought a word of cheer to the Indian comsetics manufacturers.

Sri Patanwala feels that better packing and tremendous publicity by European manufacturers should not be deterrents to Indian manufacturers who produce quality goods at competitive prices.

"If only," he observes, "the Indian businessmen in overseas countries shed their snobbish attitude towards our products and import our quality products, they could easily push our products."

He is also of the view that the Reserve Bank should help Indian exporters of cosmetics by providing them with foreign exchange for advertisement, propaganda and salesmen.

"The Government should also seriously consider the case of Indian cosmetics when they are entering into barter agreements with East European countries and include cosmetics in sizeable quantities as Indian exports against imports from those countries." Yet another demand is that raw materials, especially the newly developed ingredients and chemicals, should be made available to the industry.

Sri Patanwala feels that if these correctives are carried out, the cosmetic industry in India could look forward to a bright future.

DR. GUNDAPPA FETED

DR. D. V. GUNDAPPA, the "Grand Old Man" of Kannada literary world was felicitated by Kannada Suhrudayara Sangha, Bangalore, at a colourful function at the Kumara Vyasa Mantapa, Rajajinagar, Bangalore, on June 30, 1971.

Sri Anantha Swamy, Secretary of the Sangha, welcomed the Chief Guest and the audience and explained the activities of the Sangha in general and its service in the propagation of Indian epics and *puranas* through musical discourses.

Rich tributes were paid to Dr. Gundappa for his multifaceted service to Karnataka as a poet, philosopher, author, thinker and journalist by Sri Mathoor Krishnamurti, who along with Sri Vasudeva Rao, also presented an address to him.

Speaking at the function, Dr. Gundappa said that in the present day strife-torn world where moral values were fast declining, people should look to our epics *Ramayana* and *Mahabharata* for solace, guidance and answer to every problem of life here and hereafter.

A token purse and a *shawl* were

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presented to Dr. Gundappa by the Sangha. The latest book of Dr. Gundappa, *Krishna Parikshanam*, was distributed at the function and many received copies from the author himself.

K. R. KELKAR IS NO MORE

SRI KASHINATH RAGHUNATH KELKAR died in Bombay on July 14, 1971. Born on October 5, 1897, at Navsari in Gujarat on *Vijya Dasami* day, he had a brilliant career throughout as a public servant and social worker.

He plunged himself into non-cooperation movement in 1920 after giving up his higher education.

Sri Kelkar who married the daughter of Raosaheb S. K. Barve of Tarapore in 1923, joined the Assessment Department of the Bombay Municipal Corporation in 1924. As an earner-learner, he passed his B.A. and worked as Superintendent of Taxes for a decade from 1930.

Due to his honesty, sincerity and perseverance, he was promoted as Election and Town Duty Officer. The first adult franchise in India in 1948 was held during his term. Afterwards, he worked as Assistant Municipal Commissioner for some time and retired in 1953 after 29 years of service.

Active even after retirement, he worked as Office Organiser in the *All India Reporter*, Nagpur, and he was entrusted with the conduct of Assembly elections of Bombay city in 1957. He was also called by the Poona Municipal Corporation to conduct their first polls in 1956.

He was working as in charge of Estates in Bharatiya Vidya Bhavan from 1960 to 1968 and was a sincere well-wisher of the Bhavan.

For two years from 1968, he worked as Assistant Director of the Bombay Civic Trust in an honorary capacity.

As a social worker, he served various organisations such as the Bharat Sevak Samaj, and Anand Kendra. He was a trustee of several institutions like Brahman Seva Mandal, Dadar, and Vinoba Temple Trust. The Government of Maharashtra appointed him as a Justice of Peace in 1958 and as Honorary Presidency Magistrate from 1967.

He is survived by his wife, three sons and four daughters.

DR. KRISHNA RAO PASSES AWAY

DR. A. N. KRISHNA RAO, noted Kannada writer, popularly known as "Aa Na Kru" passed away on the night of July 8, 1971 at Bangalore, after a brief illness. He was 63.

Though called as "Prince among Kannada Novelists," his service to Kannada literature was many-faceted. In addition to about 200 novels in Kannada, he wrote poetry, drama, playlets, biography, short-story, screenplay and literary criticism, covering all branches of Kannada literature.

In the field of journalism too, he did some active work and edited a a short-story magazine *Kathanjali*, and *Rangabhoomi*, a magazine devoted to stage and stagecraft (both the magazines are now defunct). Perhaps, no other writer has rendered so much varied service to Kannada literature.

At the time of death Dr. Krishna Rao was the President of the Mysore State Sahitya Academy. He is survived by his wife Smt. Vasundhara Devi who is also a good writer in Kannada, two sons and two daughters.

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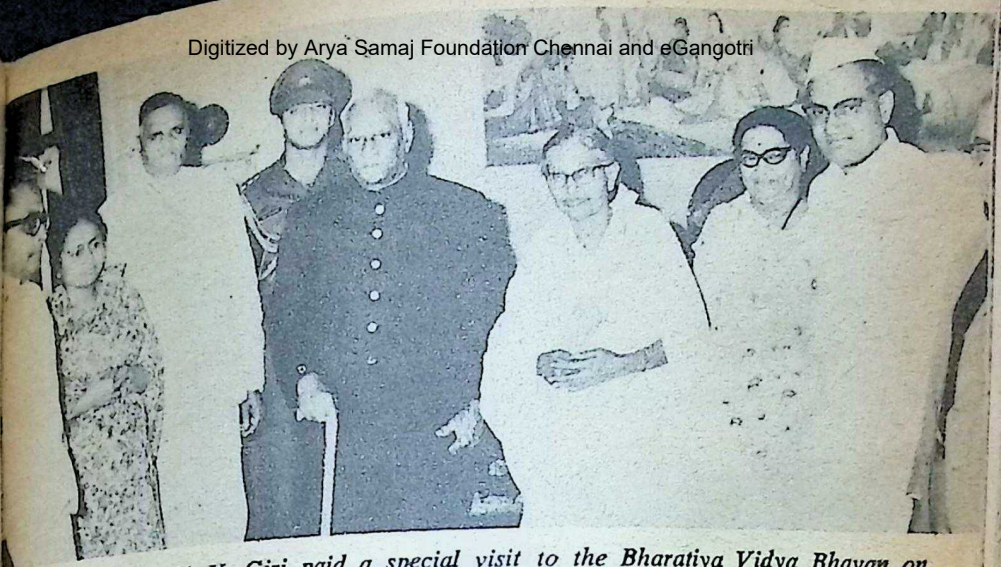
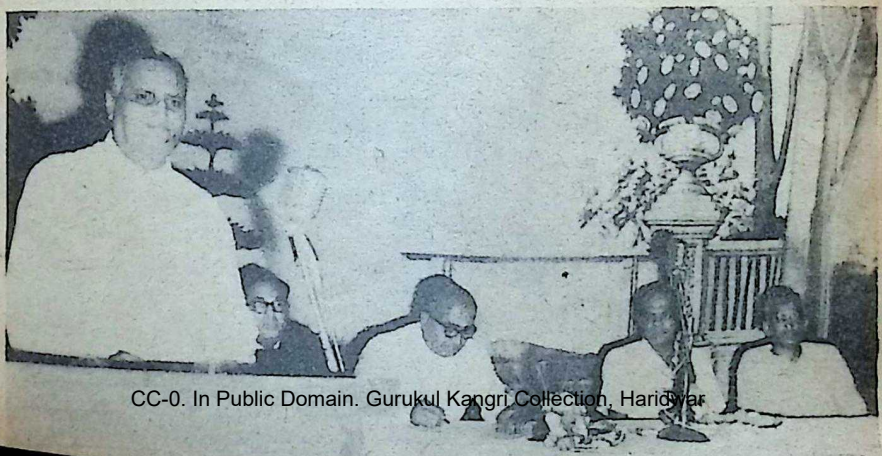


Rashtrapati Sri V. V. Giri paid a special visit to the Bharatiya Vidya Bhavan on August 19, 1971 to personally convey his condolences to Smt. Lilavati Munshi on the passing away of Kulapati K. M. Munshi. Picture shows from R. to L. Sri Jagadish Munshi, Kulapatiji's eldest son, Sri M. D. Chaudhary, Maharashtra's Education Minister, Smt. Sarala Sheth, Kulapatij's eldest daughter, Smt. Lilavati Munshi, Sri V. V. Giri, Sri Jaisukhlal Hathi, Smt. Pranayini Jagadish Munshi, and Sri S. Ramakrishnan

PHOTO FEATURE

Sri Jaisukhlal Hathi, Vice-President of the Bharatiya Vidya Bhavan and Chairman of Bhavan's Delhi Kendra, speaking at the inaugural function of the Bhavan's Mangalore Kendra. Sitting L. to R. are: Dr. M. P. Pai, Principal of Kasturba Medical College, Mangalore, and Chairman of Mangalore Kendra, Sri S. Ramakrishnan, Executive Secretary of Bhavan, Bombay, Sri M. Sunder Ram Shetty, Chairman of Vijaya Bank Limited, and Sri Suryanarayana Adiga, Managing Director of Karnataka Bank Limited.



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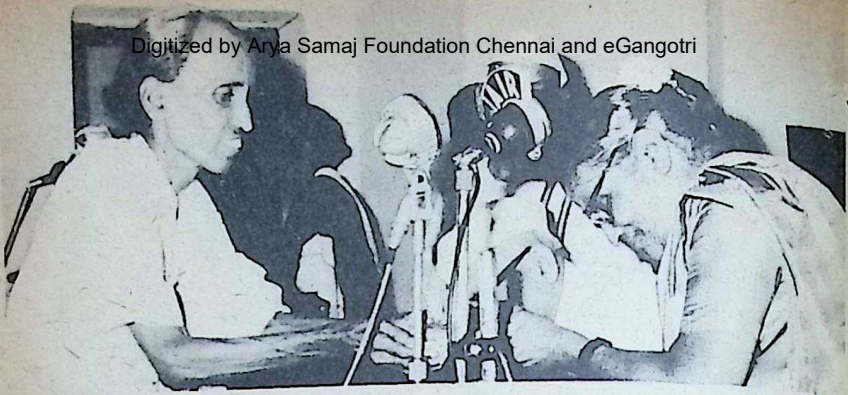

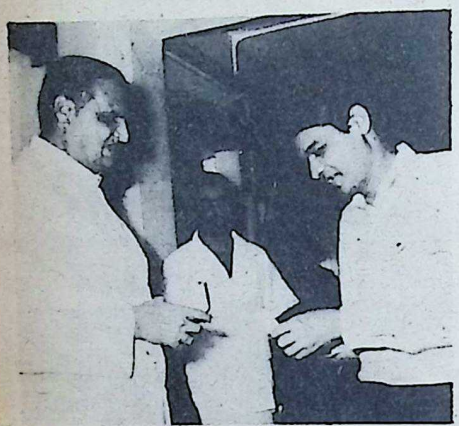

Pandit S. N. Sri Rama Desikan, author of a Sanskrit translation of Avvaiyar's Aphorisms, dedicating the work to Smt. Saraswatibai V. V. Giri at a function held in Madras on July 5. The book was released by Sri K. K. Shah, Governor of Tamil Nadu.

Sri Jaisukhlal Hathi, M.P., and Vice-Chairman of the Bhavan, releasing the sale of coupons for the Kerala Kendra Building Fund

Perspective of the Kerala Kendra building in Ernakulam

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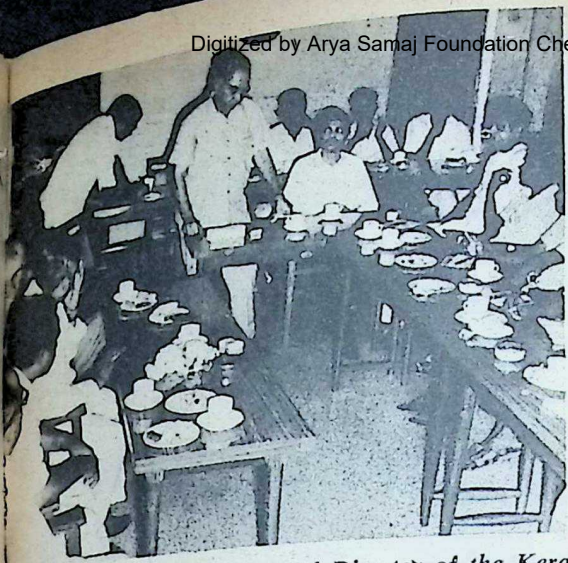
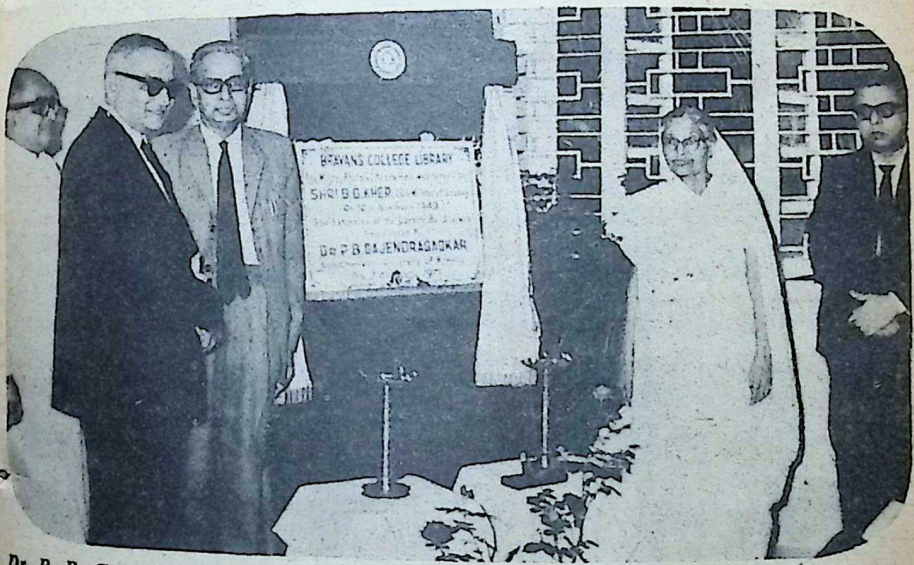


Sri Madhavan Nair, Financial Director of the Kerala Kendra of the Bhavan, giving details of various projects of the institution

Sri Achutha Menon, Chief Minister of Kerala, who paid a visit to Bhavan's Kerala Kendra in July, is seen glancing through some of the Bhavan's publications. Next to him is Sri R. Vasudevan Pillai, Honorary Secretary of the Kendra



Dr. P. B. Gajendragadkar inaugurated the library building of Bhavan's College of Arts & Science at Andheri on July 22, 1971. Picture shows from L. to R.: Sri S. Ramakrishnan, College Principal B. M. Naik, Dr. Gajendragadkar, Smt. Lilavati Munshi and Vice-Principal Dr. G. Z. Shah

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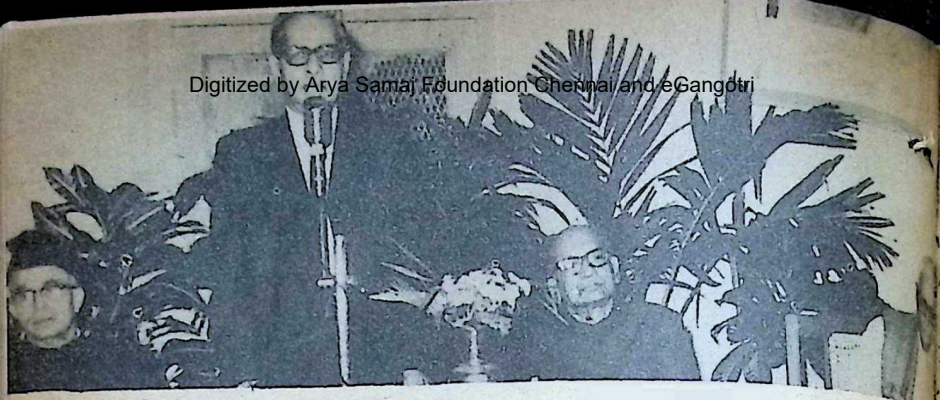
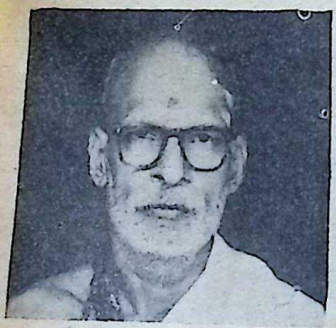


Dr. P. B. Gajendragadkar, Vice-Chancellor of Bombay University, speaking on Indian Secularism under the auspices of Bhavan's Bangalore Kendra on July 24. From L. to R. are: Justice Sri K. R. Gopivallabha Iyengar, Honorary Treasurer of Bangalore Kendra, Sri K. Subba Rao, former Chief Justice of India who presided, and Sri R. R. Diwakar, Vice-Chairman of Bangalore Kendra

Sri Mathur Krishnamurti presenting an address to Dr. D. V. Gundappa



Sri R. Ramaswami Iyer of Sivakasi and the Siddhi Buddhi Ganapathy he worships daily.

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Our Bookshelf

MUTINY OF THE INNOCENTS: B. C. Dutt, Sindhu Publications, Bombay-1. Rs. 25/-. pp. 238.

"RISE MEN! We have brought Revolution to your door!" were the words of Indian youths, with naval training and experience of World War II. Perhaps they were knocking at wrong doors and calling wrong persons. But was theirs a wrong step? Did they take in this move a leap towards the terrible unknown?

In February 1946, Naval ratings on board H. M. I. S. Talwar, revolted and were successful in bringing down the Union Jack from most of the ships in the harbour. Nearly 20,000 ratings from all the ships in Bombay harbour had joined hands. Seventyfour ships, four flotillas and 20 shore establishments including four major bases had joined the strike (p. 123). In the House of Commons, members were told of the grave extension of the mutiny among a section of the Royal Indian Navy and that "strong naval and military reinforcements were on their way to Bombay, Karachi and Poona, the trouble centres." (p. 164).

But all these preparations came to nothing; they ended in smoke and left those who had brought matters to this high pitch, utterly broken down. Obviously, the national leaders who were fighting the freedom's battle, across the negotiating table, could never appreciate what was achieved by the Navy-men. Perhaps it was too much to expect them to take interest in what the "ratings" were doing. That's how the effort came to be wasted due to negligence on the part of the so called leaders.

It is customary to say that Swarajya was won by Gandhiji by following his non-violent means. Great events can not thus be attributed to a single definite cause. Many causes have brought Indian Freedom nearer and Gandhiji's non-violent non-co-operation was no doubt a great factor. But surely, it was not the only factor. The Lahore and Bengal schools of revolutionaries have their own contribution even as the Naval ratings have theirs. World force too have acted in favour of India. Many other factors made it obligatory for the British statesmen of the Labour Party to come to the decision of transfer of power. That historical truth cannot be challenged by any propaganda.

All this story of a grand achievement with its finale of grander failure is effectively narrated by B. C. Dutt, one of the prime movers in the drama. It is unbelievable that a youth with such a brilliant expression and wielding such a powerful pen, should have joined the RIN of those days! He had certainly missed his line. In ten fast moving Chapters the events are jotted down as they developed, although the last two chapters linger on the nearer past for a longer time. Here Dutt provides an eloquent thesis on Revolution in the Indian context and his argument is backed by unusual experience of field work. Dutt's treatment reminds one of Salvador de Madariaga's observations about Revolution to a Bombay audience: Revolutions must be bloody, even as the T.B. must be deadly. There is no such thing as a beautiful T.B.; even so, there are no pleasant Revolutions.

Another discovery which Dutt made during the intervening period, is rather upsetting. No trace of the Mutiny or its memory was allowed to be recorded any where, even under Swarajya. When every effort is made to perpe-

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tuate the memory of freedom-fighters and their fights, why this attempt at wiping away the achievments of the naval ratings? It is no use thus disowing the part played by the RIN "boys." They have been already disowned by the nationalists as they were not sworn adherents of *Ahimsa*. Over and above that, the navy of Independent India trying to wipe their names from records is the unkindest cut. The mutiny had already become only a small foot-note to contemporary history of Indian Freedom-movement. Must the ratings of the RIN become an inconvenient national memory?

Similar attempt to belittle the Indian national spirit was made during the World War II, when some of the INA personnel were referred to in British Official records as *Jifs* (=Japanese Inspired Fifth-columnists). That sort of calling names however could not belittle the importance of INA. That is why one feels sure that the sacrifice of Dutt and others of the erstwhile RIN, has not gone in vain.

Incidentally, this can now be told: the details as found in the typescript of the *Mutiny*, were checked by a fact-loving official, who had a flare for accuracy, from the confidential documents. The discovery was doubly delightful: (i) it showed that the official records did not vary at all from the account of one of the participants; (ii) the check and counter-check thus provided made the account fully reliable.

Strictly speaking, the mutiny of the naval ratings must be considered almost the last nail to the coffin of British Imperialism. It was that mutiny and the news about it, that speeded up British Labour Party's decision to withdraw from India and hand over the administration of the country to the representatives of the Indian National Congress and the Muslim League. History will not perpetrate such an injustice on the youth of the country. Naval ratings did achieve great things which we cannot afford to ignore. We would always say with pride: Well done, *Brave Boys*! India is proud of you.

—*S. R. Tikekar*

DICTIONARY OF POLITICAL TERMINOLOGY, by M. B. Khopkar. Published by Jaico Publishing House, Bombay-1. Price: Rs. 4/-. Pages 183.

THE compiler has selected about 1,700 political terms from current newspapers and political writing of many English, Indian, and American writers and also from the proceedings of Parliament and Legislatures. The connotative definitions of these terms are given in a commendable fashion.

The compiler has chosen to ignore a copious number of neoteric political nomenclature. Take, for instance, his glaring omissions of such outstanding political terms as Naxalites, Maoism, escalation, bandh, gherao, dharna, hijacking, apartheid, defector, Powellism, Tory, Skinhead, Klu Klux Klan and many other important ones. On the other hand, he has included terms like 'platonic love' which never makes its presence in any political discussion.

A more compendious compilation, aided by judicious selection, would considerably enhance the value of this publication.

—*Shivkumar Ayer*

JEEVITHA SWARGA DHAMAM: Saraswathi Bai V. V. Giri. Vyasa Publications 12, Thambu Chetty Street, Madras-1. Price: Re. 1/-.

A GREAT writer is the friend and benefactor of his readers. That is a good book which is opened with expectation and closed with delight and profit. The work under review is a good book by a great writer.

It has the authors' own life as the base, with emphasis on all the virtues of womanhood. 'Jeevithaswargadhamam' has thirty-two poems, picturing the above theme. The first letter of the authors name 'S' (Saraswathi) is followed by sixteen 'Swaras' of the group which form the prefix of each

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one of the poems. Judiciously arranging the thirty-two poems as a string at the rate of two poems per letter, the author commands our admiration. The number thirty-two is suggestive as a perusal of the work reminds one of the thirty-two upanishadic dictums.

The work abounds in words of practical wisdom and deals with relationship between the husband and wife, code of conduct for a housewife, the true civilisation, duty consciousness and many such practical dicta. It condemns many modern practices as an immodest, luxurious life, women opting for services even while their husbands are in service and the like (21, 24, 26). A modest duty bound housewife has to look to the comfort of the husband and delight in attending to the commands of the partner (15). Such a life of concord is equivalent to bliss to every married woman. In short immodest behaviour and tendencies are condemend and modesty and life of dedication are eulogised (7,15). The work affirms the traditional values of womanhood established by the immortal heroines of Bharat such as Nalayini, Savithri and Seetha.

The simplicity of the authors' life and the modest references to self are unique and creates voluntary reverence. The work is truly a treasure to every housewife. The work is sure to inspire the womenfolk as it initiates them in to the realms of devoted 'Pathiseva' and immortalises selfless devotion as the supreme goal of life. It reminds us of the old adage "Every woman is a volume if you know how to read her".

Autobiographies normally speak mostly of the self. This work is an exception, as the references to self are the minimum. Wherever there are such references they are purposive and serve as guides to the readers at large. This work is scholarly and is a book to the womenfolk of this great Motherland.

—*S. N. Srirama Desikan*

KUMARI MAVATTA KOVILGAL: By S. Padmanabhan. Published by Kumaran Padippagam, Observatory Street, R. V. Puram, Nagercoil-1. Price: Rs. 4/-.

THIS is an informative book on the important temples in the Kanyakumari district of South India. According to the author, who specialises in this kind of writing, there are 592 temples in this district alone which has an area of a bare 645 square miles. In chaste Tamil, he writes in this book about the important temples in this area, making use of *Sthala-puranas*, folk-tales, epigraphical records, and literary evidences concerning these temples. The description about the *murtis, tirthas*, and sculptural details add to their value.

Adequately illustrated and well-produced, this book will be welcomed by all.

—*V. A. K. Ayer*

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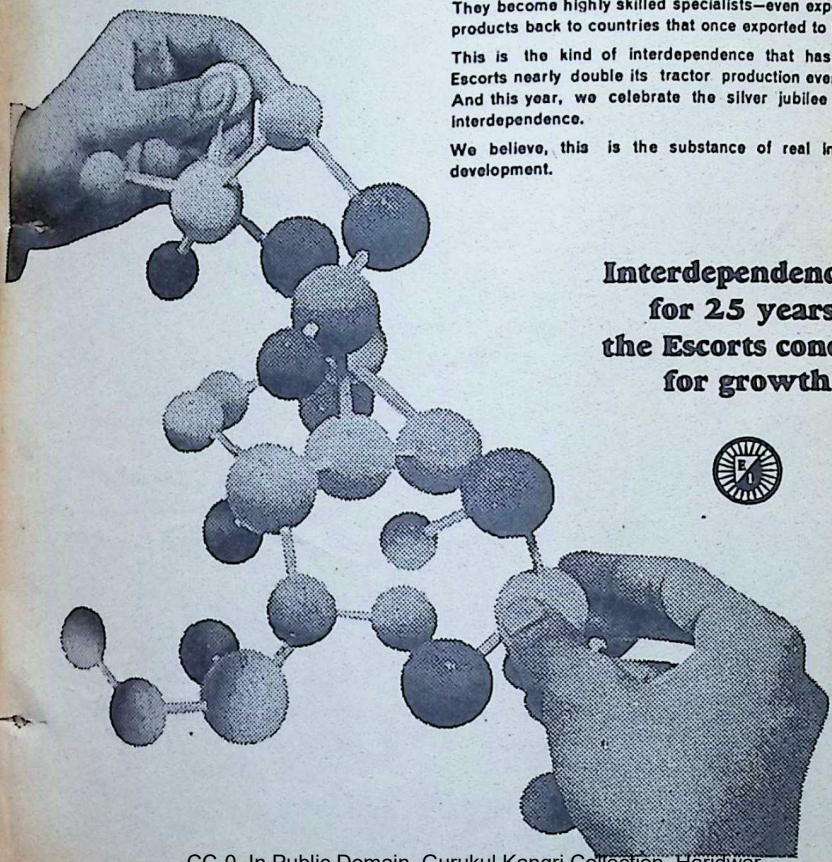

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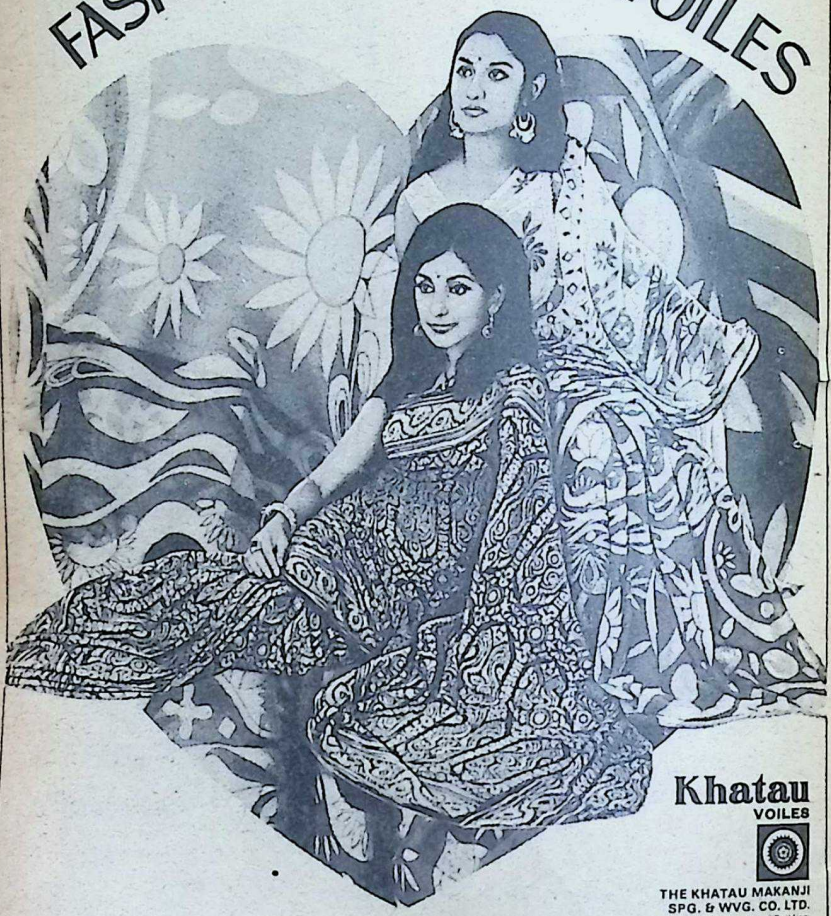

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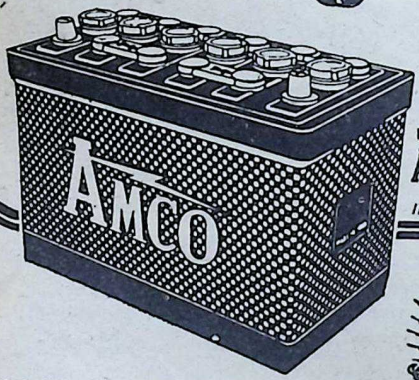

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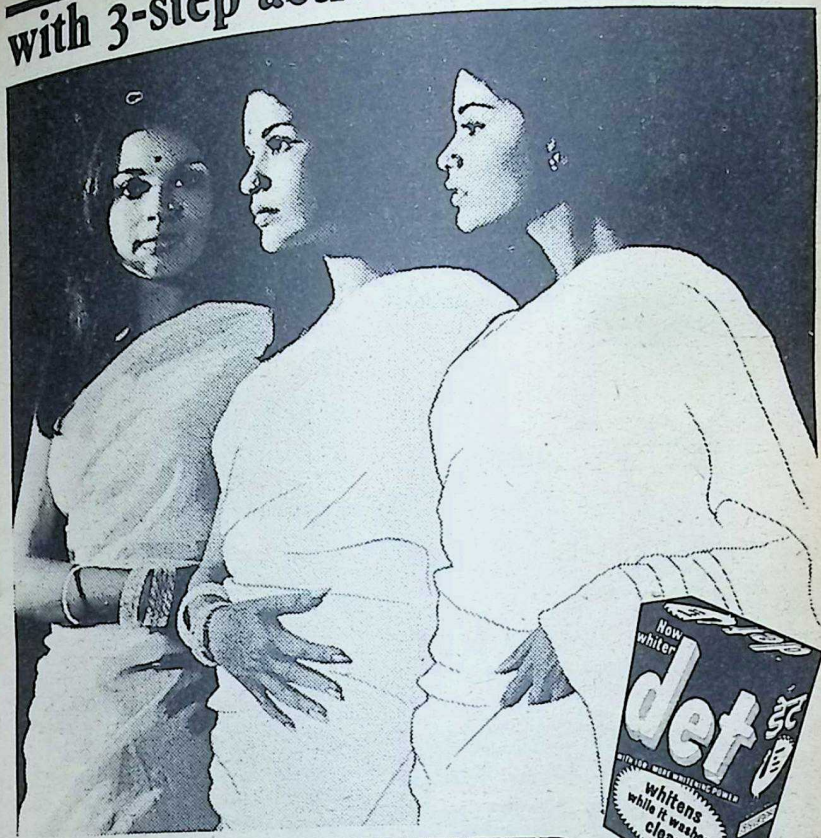

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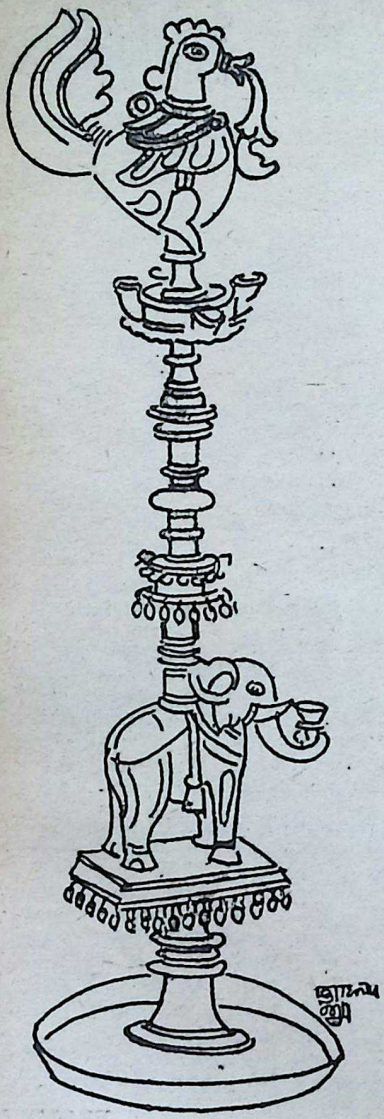

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It is the breathing into the soul of the power-packed *mantra* that brings about the spiritual re-birth of man. The *Journal* had the rare fortune of coming across an unpublished manuscript of the late Sri P. Seshadri Aiyar, linguist and scholar, explaining the full significance and meaning of the *Sandhyavandana Mantras*. Serialisation begins with the auspicious Diwali Number.

Changing Skyline of Bombay

A square metre of land in Bombay costs as much as Rs. 3,000. This land-hunger gives rise to skyscrapers and mini-scrapers in Bombay which is fast becoming a jungle of concrete. The Diwali Number will bring you pictures of some of the tallest buildings in Bombay and a caption-story to go with it.

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field of medicine. And Dr. Rustom Jal Vakil who did it, himself writes on the story of this Indian herb which has yielded a drug which is useful in "virtually every case of high blood pressure.." Dr. Jal Vakil, who recently received the Bhatnagar Award, is a heart-specialist of international fame.

Significance of Poornakumbham

This article will tell you all about POORNAKUMBHAM which literally means a full pot, but symbolically much more.

The Man from Monkompu

You cannot spot "Monkompu" in the world atlas, not even in a map of India. It is a small village near Alleppey, Kerala. But a man from Monkompu, Dr. M. S. Swaminathan, recently figured in the news by winning the Magsasay Award. Read all about him.

Tyagaraja, the Emperor of Music

A sweet little story for children. It dramatically unfolds the story of how Saint Tyagaraja, in his young age, lit a lamp, not with matches but with his matchless music!

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Though written for the young, the older people should find this feature equally fascinating. It is the story of how Dattatreya, venerated as an incarnation of God, learnt great lessons from 24 teachers—from land and water, python and pigeon, child and artisan....

The Green Revolution in Perspective

In this, George Harrar, President of the Rockefeller Foundation which has the motto of "Wellbeing of mankind throughout the world," makes a study in depth of Green Revolution and concludes with his significant observation: "No improved food varity, or no single new technology by itself, can solve the world food problem."

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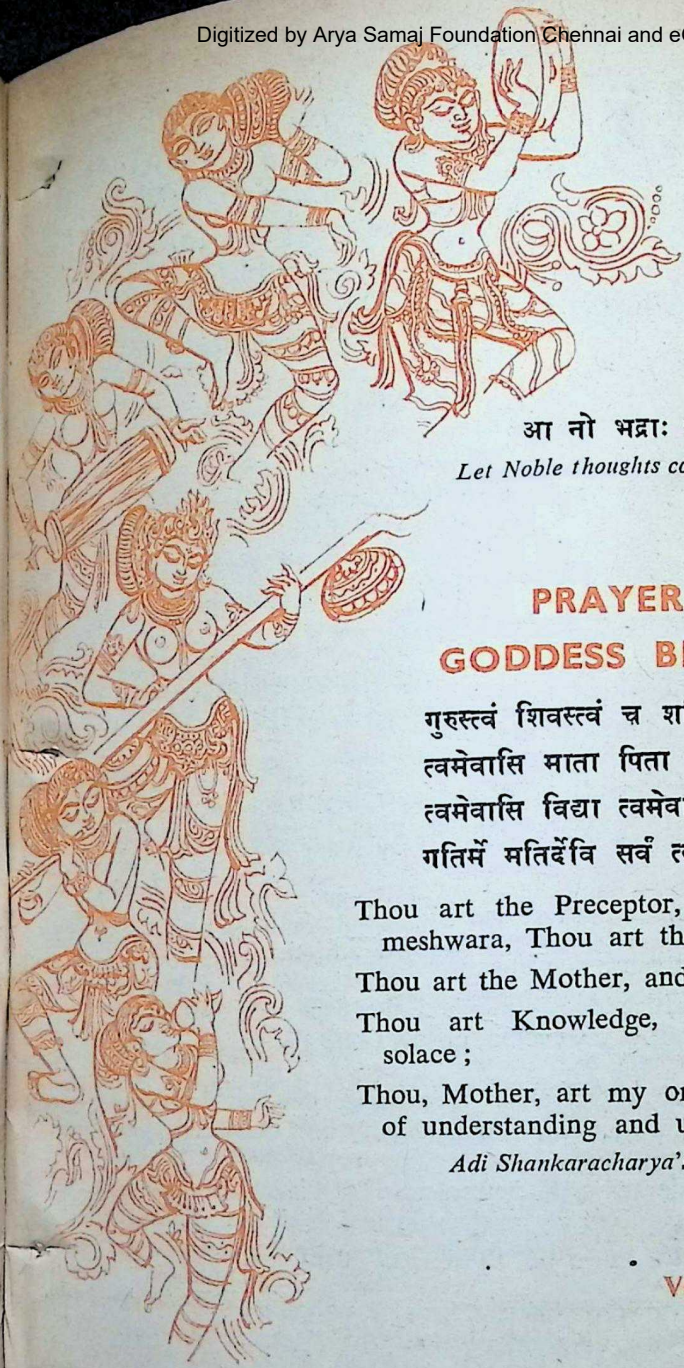

BHAVAN'S JOURNAL

आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let Noble thoughts come to us from every side

—Rigveda 1-89-1.

PRAYER TO GODDESS BHAVANI

गुरुस्त्वं शिवस्त्वं च शक्तिस्त्वमेव
त्वमेवासि माता पिता च त्वमेव ।
त्वमेवासि विद्या त्वमेवासि बन्धुः
गतिर्मे मतिर्देवि सर्वं त्वमेव ॥

Thou art the Preceptor, Thou art Parameshwara, Thou art the Power too;
Thou art the Mother, and also the Father;
Thou art Knowledge, Thou alone my solace;
Thou, Mother, art my only refuge, source of understanding and ultimate goal.

Adi Shankaracharya's Bhavani Bhujangam

VOL. XVIII, NO. 4

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Wisdom through the ages

Gems From Ramayana

He is indeed fool-hardy who thoughtlessly acts at first and then considers over the pros and cons of his action.

* *

Truly great men of prowess and valour do not make a vain boast of their capacity.

* *

Great men become indignant when an act that ought to be done is not done.

* *

Impudent fellows, who give wrong advice under the pretext of doing good and thereby bring disaster, are to be carefully examined and expelled from the council of advisors.

* *

Honey-coated words there are ever so many people to utter. But bitter truth through benevolent, is rarely spoken, much less listened to by any.

* *

A man's conduct will reveal his lineage, valour, high or low birth, and purity or otherwise of his thought and deed.

* *

An action which does not yield the expected result must be done over again with firm resolve to produce the desired object.

* *

Great men do not retaliate the wrongs done to them as they care more for the maintenance of their dignity and character.

* *

An ambassador who thinks too much of his capacity and intelligence brings ruin to his master by mishandling even simple affairs, and failing to adopt the course of action decided upon by the council of ministers.

* *

Cheer leads to prosperity. Cheer is happiness. All actions done with enthusiasm lead to good results. □ □ □

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Adhyayana Bhaga
स्वाध्याय प्रवचनाभ्यां न प्रमदितव्यम्

SERIES III : 5

TEXT

चाणक्य :– भो श्रेष्ठिन्, अलमाशङ्कया । भीताः पूर्वराजपुरुषाः पौराणामनिच्छतामपि गृहेषु गृहजनं निक्षिप्य देशान्तरं व्रजन्ति । ततस्तत्प्रच्छादनं दोषमुत्पादयति ।

चन्दनदास :– एवं न्विदम् । तस्मिन्समये आसीदस्मद्गृहेऽमात्यराक्षसस्य गृहजनः

चाणक्य :– पूर्वमलीकमिदानीमासीदिति परस्परविरोधिनी वचने ।

चन्दनदास :– एतावदेवास्ति मे वाक्छलम् ।

चाणक्य :– भोः श्रेष्ठिन्, चन्द्रगुप्तराजन्यपरिग्रहश्छलानाम् । तत्समर्पय राक्षसस्य गृहजनं । अच्छलं भवतु भवतः

चन्दनदास :– आर्य, ननु विज्ञापयामि आसीदस्मद्गृहेऽमात्यराक्षसस्य गृहजन इति ।

चाणक्य :– अयेदानीं क्व गतः

चन्दनदास :– न जानामि ।

चाणक्य :– (स्मितं कृत्वा) कथं न ज्ञायते स्म । भोः श्रेष्ठिन्, शिरसि भयम् । अतिदूरे तत्प्रतीकारः । अन्यच्च नन्दमिव विष्णुगुप्तश्चन्द्रगुप्तममात्य राक्षसः समुच्छेत्स्यतीति मैव मंस्थाः ।

TRANSLITERATION

Chanakya : *bhoh shreshthin, alamaashankayaa. bheetaah poorvarajapurushaah pauraanaamanicchataamapi griheshu grihajanam nikshipya deshaantaram vrajanti. tatastatpracchaadanam doshamutpaadayati.*

Chandanadaasah : *evamnvidam. tasminsamaye aaseedasmadgrihemaatya raakshasasya grihajanah.*

Chaanakyah : *poorvamalikamidaaneemaaseediti parasparavirodhinee vachane.*

Chandanadaasah : *etavadevaasti me vaakchhalam*

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Chanakya : *bhoh shreshthin, chandragupta raajapuraparigrahashchalaanam. tatsamarpaya raakshasasya grihajanam. acchalam bhavatu bhavatah.*

Chandanadaasah : *aarya, nanu vijnaapayaami aaseedasmadgrihemaatyaraakshasasya grihajana iti.*

Chanakya : *athedaneem kva gatah.*

Chandanadaasah : *na jaanaami.*

Chanakya : (*smitam kritvaa*) *katham na jnaayate sma. bhoh shreshthin, shirasi bhayam. atidoore tatprateekaarah. anyaccha nandamiva vishnuguptashchandraguptamamaatyaraakshasah samucchetsyateeti maiva mansthaah.*

WORD FOR WORD MEANING.

Chanakya=Chanakya; *bhoh*= O, *shreshthin*=merchant; *alam* = enough *aashankayaa*= of doubting or misgivings. *bheetaah* = frightened, *poorva* =belonging to the previous, *raajapurushaah*=men of the King; *pauraanaam* =of the subjects, *anicchataam*= much against their will (even though they are reluctant) *api*= even; *griheshu*= in the houses; *grihajanam*= family or members of the family; *nikshipya*= having left; *deshantaram*= some distant land; *vrajanti*= proceed. *tatah*=then, *tatpracchadanam* = their hiding; *dosham*=crime; *utpaadayati*=causes or creates.

Chandanadaasah=Chandanadasa; *evam*=thus; *nu*=indeed, *idam*=(is) this. *tasmin*=at that, *samaye*=time; *aaseed*=was; *asmadgrihe*=in our house; *amaatya*=the minister; *Rakshasasya*=Rakshasa (of); *grihajanah* =the family.

Chanakya=Chanakya; *poorvam*=first; *aleekam*=false; *idaaneem*= now; *aaseed*=were; *iti*=thus; *paraspara*=each other; *virodhinee*= contradictory; *vachane*=two statements.

Chanadanadaasah=Chandanadasa; *etaavad*=to this extent; *eva*=alone *asti*=is; *me*=mine; *vaak*= of the statement; *chalam*=falsity.

Chaanakyah=Chanakya; *bhoh shreshthin*=O merchant; *Chandragupta raajani*=with the King Chandra gupta; *aparigrahah*= (no scope for) taking to; *Chalaanaam*=of false statements. *tat*=therefore; *samarpaya*=surrender; *raakshasasya*= of Minister Rakshasa; *grihajanam*=the family. *acchalam*=rid of falsity; *bhavatu*=let be; *bhavatah*=of yours (your statement)

Chandanadaasah=Chandanadasa; *aarya*=O noble one; *nanu*=indeed or truly, *vijnaapayaami*=I am submitting to (you) (that); *aaseed*=were; *asmadgrihe*=in my house; *amaatyaraakshasasya*=of the minister Rakshasa; *grihajanah*=the family; *iti*=thus.

Chaanakyah=Chanakya; *atha*=If so, *idaaneem*=now; *kva*=where; *gatah* =did (they) go ?.

Chandanadaasah=Chandanadasa; *na*=not; *jaanaami*=I do know.

Chaanakyah=Chanakya; (*smitam kritvaa*)=smiling; *katham*=how; *na*=

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not; *jnaayate sma*=is it known ? *bhoh shreshthin*= O merchant; *shirasi*=on the head; *bhayam*=fear; *atidoore*=very very far; *tat*=of it; *prateekaarah*=remedy. *anyat*=another, *cha*=also; *nandam*=Nanda; *iva*=like *vishnuguptah*=Chanakya; *Chandraguptam*=Chandragupta; *amaatyarakshasah*=the minister Rakshasa, *samucchetsyati*=will root out; *iti*=thus; *maa*=no; *eva*=indeed; *mansthaah*=think or retain hopes.

TRANSLATION.

Chanakya : O merchant; don't be perturbed. It is only natural that servants of the erstwhile King should leave behind their family for protection in the houses of the citizens much against their will and then proceed to distant lands. But it is the sheltering of such persons that makes it a crime.

Chandanadaasa : It is just like this. At that time the family of the minister Rakshasa was in my house.

Chanakya : The two statements "it is false" which was made first and the other "they were" which is being made just now are contradictory.

Chandanadaasa: The falsity of the statements is just to this extent.

Chanakya: O merchant, with the King Chandragupta there is little scope for resort to false statements. Therefore you had better hand over the members of the family of Rakshasa and thus rid yourself of the charge of falsity.

Chandanadaasa : Indeed I am submitting that the members of the family of minister Rakshasa were at my house.

Chanakya : If so where have they gone now ?

Chandanadaasa : I do not know.

Chanakya : (smiling) How can it be unknown to you ! O merchant! Danger is imminent and the remedy does not lie close to hand. (It is far far away.) Further don't be under the impression that just as Vishnugupta (Chanakya) uprooted Nanda, so will Chandragupta be uprooted by Minister Rakshasa.

ANALYSIS AND COMMENTARY.

The dialogue in the interview has reached a stage when there is a direct confrontation and Chanakya is pressing home the advantage he has. He once again outwits the merchant by telling him in a gentle manner that does not give room to any suspicion that after all it is natural for the servants of a King who has been banished or destroyed to leave behind their family in the houses of the citizens much against the latter's will and then

Continued on page 82

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Our Cover

GODDESS Bhavani of Tuljapur, featured on the cover page of this issue of *Bhavan's Journal,* is legendary, historic and live.

Legendary because according to the *Tulaja Mahatmya,* the construction of the *prasada,* palatial dwelling of the Devi, was done by Vishvakarma, the divine architect, at the behest of Brahma.

Historic because the Goddess happens to be the *Kula Devata,* family deity, of numerous families of Maharashtra, the most important of which was the family of the Bhosles, to which Chhatrapati Shivaji Maharaj belonged.

Live because the Goddess is considered as *Jagraat Swaroopini.* Swami Ramdas, a great saint of Maharashtra, mentions in one of his compositions that Tulaja was his family deity, eulogises Her as the one who always went to the rescue of Her devotees when they were in distress and states that he was fortunate to be favoured with a *darshan* of the Goddess.

The Devi is known by various names such as Tvarita, Turaja, Tulaja, Bhavani and Amba. The idol is a stone image, about three feet in height, of black polished stone.

The village of Tuljapur is in the Osmanabad district of Maharashtra and lies on the bus route connecting Sholapur and Osmanabad.

Unlike in other shrines of Maharashtra, the Goddess here is supposed to be asleep during certain periods of the year. On those occasions, the image is placed in a reclining position on a bed-stead. But *darshan* is not prohibited during the *nidra,* though no other rites are performed.

A good many festivals are observed here which attract large crowds, *Navaratri* and *Vijayadasami* being the most important celebrations.

During the *arati,* a prayer is sung in which the devotee appeals to the Goddess to rescue him from the cycle of birth and death, from the various calamities that befall him in this material world and to give him ultimate salvation.

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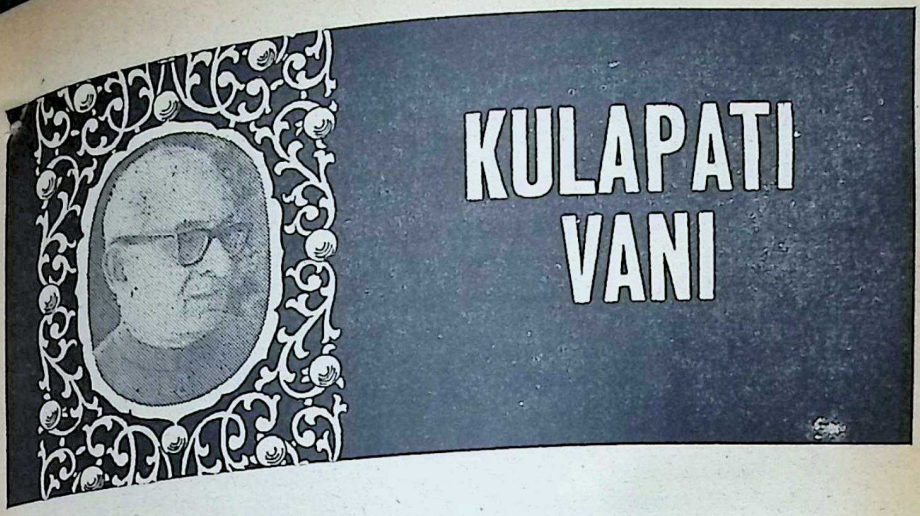

Sanskrit through the ages

I AM very happy that some recognition, though belated, has been given to Sanskrit by the Government of India. At the suggestion of the Central Government, Sanskrit Day was recently observed all over India.

It is a happy coincidence that the day chosen was the Upakarma day or Shravani, the auspicious day which our ancestors fixed, thousands of years ago, for the commencement of the study of the Vedas. It augurs well for the land because a right step, quite consistent with the historical forces that have been shaping the destiny of our land has been taken.

The Bhavan and the Sanskrit Vishva Parishad, sponsored and run by it, stand for the resuscitation of Sanskrit. With Sanskrit is bound up the unique continuity of our culture and the unity, integrity and vitality of India. More, in all those whose parents have an acquaintance with Sanskrit, it lays and strengthens the foundations of a purposive life —nationally and internationally. Our ancestors were a highly forward-looking people. Five thousand years ago, they set for mankind the ideal of the One World—*Vasudhaiva Kutumbakam* and prayed for the welfare of all: *Lokah Samastah sukhino bhavantu.*

I propose to share with you my reflections on Sanskrit through the ages, tracing it from the earliest times in the hymns of the Vedas through its days of glory in the days of Imperial Magadha and Guptas, its later hybernation and subsequent revival.

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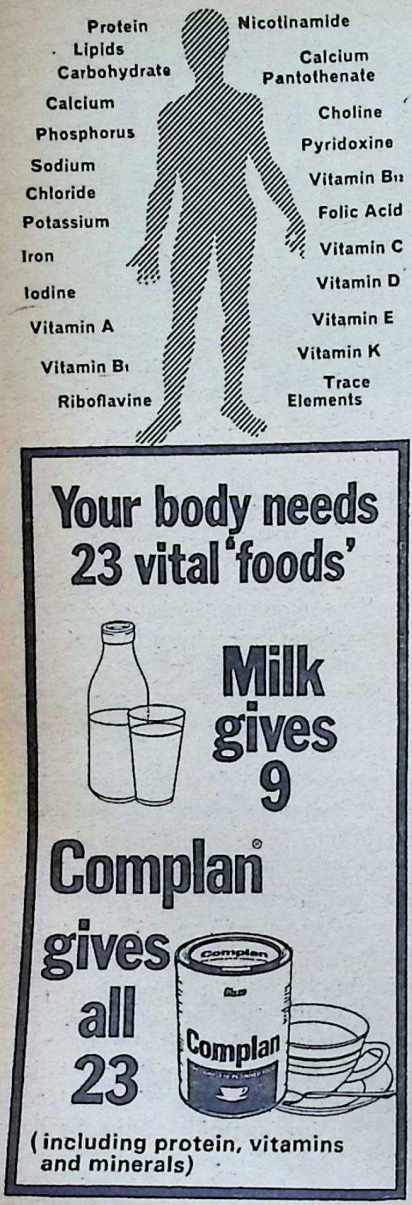

I

Of all the forces which bind man and make him a social and cultural being, the most powerful is the Word. In that sense, the worship of the Word, *Sabda-Brahma,* is one of the most pervasive forces of life. For instance, geographically, India owes everything to the Himalayas; in the sphere of social relations, as also in the sphere of the mind and the spirit, India owes everything to Sanskrit.

In pre-historic times, the early Aryans forged the Aryan language, the ancestor of many Indo-European languages. In the course of this process, certain ideas came to be compressed in words of fateful meaning; in the progress of time these words moulded the social, intellectual and spiritual life of the human race.

In India the Aryans used the Word in the primary Prakrit which they spoke, and which later became Classical Sanskrit, with extraordinary sanctity. This happened long before the *Dasharajna,* the Battle of Ten Kings, the great historical event recorded in the *Rigveda.* The Aryan tribes fought each other and fought against the non-Aryan Dasyus; but they were bound together by the spoken word.

When the words came out in rhythmic chants they were *mantras,* divinities in themselves. Those who could compose the *mantras* were demi-gods, deserving worship. People believed the perfect Word to

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a divinity, and the man who commanded it, half divine. It was this belief which made Sanskrit in its infancy a living bond between different minds and tribes.

The Aryans spoke Sanskrit; whoever came to speak that language was the elect; culture could be acquired only through it. This idea has been at the root of all that followed in India's varied history. *Rigvedic mantras* were stylised lyrical poems intended to invest rituals with greater efficacy; but from the earliest *mantras* to the latest tenth *Mandala*, there are clear indications that the language was not far remote from the spoken language and was undergoing progressive change by use. But it was the *mantras* which kept the race together. The *Atharvaveda*, though as old as the *Rigveda* in substance, was in form a later composition, composed at a time when the spoken language was not very different from that of the time of the grammarian Patanjali; but the hymns when canonised were given the archaic garb of the *mantras*.

The *Brahmanas* again are described as the only genuine prose works in Sanskrit as a popular language now available. The *Upanishads* were also the vehicle of living thought in the dialect of the teachers and the pupil.

During the centuries which elapsed between the emergence of a dominant Aryan power in the saptasindhu and the battle of the

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Mahabharata in about 1500 B.C., the primary Prakrit as the spoken language of the people evolved to very near classical Sanskrit. It was recognised as the great unifying force, for the central idea of Aryan culture was Rita—the overall law of life; and Sanskrit was *Rita* in action, unifying, uplifting and bringing one nearer to the Gods.

II

From the Bharata War to the rise of the Magadhan Power (1500 B.C. to 700 B.C.), when authentic history begins, this idea took hold of the collective unconscious of the race. Sanskrit was not merely a powerful living language in daily use among the people living in the valley of the Sindhu and the Ganga and their tributaries. It was the language of literature, philosophy and law, which the gods spoke and to which alone the gods would listen. It was best spoken in the Madhya Desa where the sacred Brahmins lived and taught; it was studied, spoken and taught in the hermitages which had been progressively pushing forward the frontiers of Aryavarta towards the east and the south. Whenever Sanskrit was spoken and taught, there was Aryavarta.

III

Rigveda mantras have become the divine Words, divinities with mystic power to be worshipped in their sound and accent alone; the Rock of Ages, to which all life turned for inspiration; the concentrated symbol and embodiment of the Spirit of all life. Ritualistic literature was sacrosanct.

The *Mahabharata* was growing into a wide literature of life, expressing epic heroism; legends of kings and rishis, sacred rivers and holy places; wise lessons in practical wisdom and philosophic and moral speculations resulting from man's efforts to attain the Divine. The whole unconscious of the race was gathered and made articulate. The *akhyanas* were composed by poets and narrators for the popular audiences of the time; some of the legends were taken from current folk stories. For many centuries after they were composed, they were recited in courts and halls and gatherings of men to inspire or to point a moral.

The *Dharmasutra* literature and the *Manusmriti,* the oldest law text, were for the use of the people who spoke the language. The *Upanishads* and the *Bhagavad-Gita,* the original of which was composed long before the seventh century B.C., embodied the intellectual speculations of the day. During these 800 odd years, Sanskrit evolved vigorously not only as the spoken and literary language of a vast educated public and the vehicle of higher intellectual, aesthetic and scientific expression, but also as the visual embodiment as well as the instrument of Aryan culture which was spreading far and wide, uplifting and moulding the different races. □ □ □

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Ayurveda

SMT. LILAVATI MUNSHI

AYURVEDA is the Science to heal the sick. It is considered to be the fifth veda by Hindus. It is also a part of the Atharvana Veda, which is the fourth veda.

The indigenous system of 'Ayurveda' is in force since several centuries and is considered to be of great efficacy. It is regrettable that in our zeal to be educated in foreign medicines, we have neglected the most important knowledge of our land—namely AYURVEDA.

We go in for costly foreign medicines but so far hardly any worthwhile research in the field of indigenous system of medicines has been undertaken by the States or by philanthropists. If one-fourth of what we are now spending in teaching and promoting the imported knowledge of Allopathy can be spent for the research of indigenous medicines and teaching Ayurveda, the result would be much more satisfactory. Without even proper patronage, the Ayurvedic system of medicines at present serves more or less the whole of the countryside and is less costly.

Unfortunately vaidyas learning in the Government Ayurvedic Colleges are taught to use more and more of Allopathic drugs and have started prescribing antibiotics and injections along with indigenous medicines. There is nothing wrong in doing so but only they do not practise what they are supposed to have been qualified for. When they prescribe Indian drugs, they only make the combination given in the old books written by the old masters. They hardly know about the look of a plant or a herb or the fruit or flower of a tree or their medicinal properties. They collect the dry medicinal herbs from local apothecaries.

The profession of an apothecary is generally a hereditary one and hardly any qualification or knowledge is necessary for the collection of those drugs. Probably many of them may not be knowing whether what they are selling is the right drug or the wrong drug because they in their turn get them from the local collectors. There is no means of verifying them except for a few well-known common products.

For the vaidyas also the profession is generally a hereditary one, coming from father to son. Often there is confusion whether the medicines which they prescribe are made from the right drugs or wrong ones, because they themselves have

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no means of knowing the right from the wrong drugs. Some times villagers know the use of some of the herbs better than modern vaidyas.

The remedy lies in growing herbal medicinal plants near every village and every city for which plots of land should be provided either by the Governments or Municipalities or Panchayats. The Governments also should arrange for the vaidyas and botanists to go to the villages to gather local knowledge of those herbs and plants and ask them to study them and gather knowledge about the look, the taste, and the medicinal uses they are put to. Thereafter the knowledge should be tabulated and information passed on to a Research Department specially established for this purpose.

I have heard that this method was practised by one Israeli Doctor or a Research worker. He moved to Israel in those days when Israel had just acquired nationhood. It was mostly a dry area, not fully developed. This Research worker went from house to house, interviewed villagers and found out to what uses those indigenous herbs were put to. This way he identified and tabulated nearly four lakhs of local herbs, from a small dry arid area like Israel of those days.

I wonder why our States cannot undertake to do what a single individual did by himself: India is very rich in flora. We have a great tradition in having a number of eminent vaidyas like Charaka and Sushruta whose works for centuries have been considered as outstanding and are still considered authentic. The names of the twin Ashwanikumars who restored youth to Chyavan Rishi are also very well-known. It is a matter of regret that we are wasting our rich heritage.

Below I am giving translations of two notes given to me by Dr. Chaturvedy—a practitioner in Ayurvedic medicines—which describe the base of the theory of Ayurveda and the names of the great practitioners, research workers and writers of the books of ancient days on the different branches of diagnosis of diseases and their cures.

Note 1: The Origin of Ayurveda

1. The source of Ayurveda is believed to be Atharva Veda. The different sections of Ayurveda are included in the Atharva Veda, together with descriptions of the various herbs.

2. According to Ayurveda this universe is created from the five elements viz. earth, water, fire, wind and ether. Similarly our body is also created from these five elements.

3. Cough is created from the union of earth and water; fire element creates bile; wind and ether create gastrics. The study of these three—cough, bile and gastrics—constitute the foundation of Ayurveda.

4. Deficiency or excess of any of the five elements in the body is the cause of diseases. It is the main function of Ayurveda to remedy the deficiency or excess by suitable medicines and diet.

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5. There are 6 juices which balance the deficiences or excesses of the five elements by medicine and diet. These juices are sweet, sour, saltish, bitter, astringent and pungent.

6. In all substances is to be found the presence of qualities suitable to the elements. There are 20 qualities e.g. heavy, light, dull, fickle, cold, hot, sticky, rough, hard, thin, thick, etc.

7. Cold and heat are two states of all these substances.

8. All substances are transformed into sweet, saltish and sour after digestion.

9. All substances have either a good or a bad effect on the body. It is the fundamental principle of Ayurvedic treatment that excesses or deficiencies of any of the substances are countermanded by the use of suitable contrary substances.

10. A study of the different branches of Ayurveda will constitute the treatment of diseases of the body, children's diseases, home medicines, treatment of the upper regions (ear, nose, throat), surgery, treatment of infectious diseases, medicines for curing senility and restoring youthfulness and manly vigour.

11. The tradition and efficacy of Ayurveda can be fully explained by suitable charts and diagrams.

12. The cause of the present unfortunate condition is due to the slavery of centuries.

13. The medicines used in Ayurveda are available in the form of herbs or minerals. Some medicines can also be found from the animal world. It is essential to prove scientifically the efficacy of herbal medicines as there is life also in vegetation.

14. Since many years past there is an increase in the use of foreign medicines. But the use of indigenous medicines has also increased as is evident from the continuance of the tradition of Vaidyas of the old and the increase in the number of Vaidyas. The sales of products manufactured by indigenous drug pharmacies can be compared favourably with those of earlier times.

15. The export of Indian medicines to foreign countries has also increased as can be proved by Government statistics. The figures of export gathered from various spheres go to prove the increasing usefulness of indigenous medicines.

16. Today the conditions are such that even foreign pharmacies are manufacturing Ayurvedic medicines.

17. The greatest transformation for the cause of Ayurveda can be ascribed to the transformation in the minds of people about the usefulness of Ayurvedic medicines. Some years back the patient used to go to the Vaidya but if he failed to be cured he used to take recourse to the allopath.

18. The chief reason why people use allopathic medicines is the paucity of competent Vaidyas and the lack of support they receive from State Governments. This has increased the number of doctors. Also through Government help, easy and

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A room with pictures and a room without pictures, differ nearly as much as a room with windows and a room without windows; for pictures are loop-holes of escape to the soul, leading it to the other scenes and spheres, where the fancy for a moment may revel, refreshed and delighted. Pictures are consolers of loneliness, and a relief to the jaded mind, and windows to the imprisoned thought; they are books, histories, and sermons—which we can read without the trouble of turning over the leaves.

—John Gilbert

free medical relief based on allopathy is obtainable. Hence patients go to doctors. But when the diseases become old and chronic and cannot be cured, they turn to the Vaidyas.

19. The scientific nature of Ayurveda is beyond any doubt. If even half, one-fourth or one-tenth of the large amount of money that is being spent on Allopathy today is spent on Ayurveda, it will get a chance for proper development and the whole world will come to know its advantages.

20. For cases due to seasonal changes, Ayurveda is considered very essential for the restoration of health by suitable change of food and the style of living.

Note 2. Part of a List of Charts Pertaining to Ayurveda in Arogya Niketan.

God Dhanvantari: The Presiding Deity of Ayurveda who manifested himself with the nectar pot at the time of the churning of the seas.

Ashvini Kumars: Twins. Famous for restoring youth to old Chyavan Rishi.

Bharadwaj: Who taught Ayurveda to sage Punarvasu Atreya.

Punarvasu: Sage Punarvasu taught Ayurveda.

Agnivesh: The propounder of Charak Samhita.

Harit: The propounder of Harit Samhita.

Kshirapani: The propounder of Parashar Samhita.

Jatukarna: The propounder of Jatukarna Samhita.

Bhail: The propounder of Bhail Samhita.

Kshrapani: The propounder of Ksharpani Samhita.

Kashiraj, Divodas, Sushrut: The first teachers of surgery.

Shukracharya: Who knew "Sanjivani Vidya."

Palkapya: Author of the treatment for the diseases of elephants.

Shalihotra: Author of the treatment for the diseases of horses and other quadrupeds.

Yashodhar: Author of the treatment for the diseases of birds.

Vagabhatt: Author of the treatment for the diseases of plants and trees.

Nargarjuna: Propounder of "Ashtang Sangraha." The first teacher of Chemistry (Rasa Sastra).

Sharangdhar: Author of "Sharangdhar Samhita".

Bhavamishra: Author of "Bhava Prakasha".

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The Healing Touch

S. RAMAKRISHNAN

SWIRLING plumes of smoke steadily spiralled up from the first floor of Bharatiya Vidya Bhavan's R.A. College of Science in Khanpur, Ahmedabad, in the afternoon of April 19, 1971.

Blissfully unaware of the happening below, there sat a young man on the second floor, burying his head in some accounting book.

Suddenly panicked by the fire scare, he ran for safety. As he kicked open the door, a blast of acrid, blinding smoke smote him on the face.

Breathless and bleary-eyed, he ran to a window, clambered on to the sill in a hop and began sliding down along a slimy drain pipe. In the desperate hurry to save his life, he could not kick off the shoe from his right leg.

The risky descent proved disastrous. His grip failed. College Accountant Sri M.R.S. Pillay came hurtling down, right on a pile of broken glass pieces.

His right leg, on which he landed, was twisted out of shape. It was an obvious case of multiple fracture. Luckily for Pillay, though he fell on the backside of the building, some hutment dwellers on the bank of Sabarmati river immediately came to his aid and carried him in a cot up to the college gate.

The intrepid Pillay, though writhing in pain, was fully conscious. Swiftly he was removed to a nearby hospital in a private car whose driver readily undertook the mission of mercy at the request of Vice-Principal Dr. M. J. Patani who had rushed out of his cabin on hearing the commotion outside. Prof. M.S. Rami of the Physics Department accompanied Pillay to the hospital.

Within an hour and a quarter of the mishap, his limb was dressed and put to rest. Analgesics lulled him to sleep. In the next three or four days, he also underwent an operation.

But when the doctors took out the dressing on the appointed day, they shook their heads in disapproval. The prognosis was

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bad. Positively bad. Instead of healing, dangerous gangrene had begun to set in.

Pillay was quick to sense the situation. His life was in danger, and the short cut to stave off the galloping gangrene was amputation of the afflicted limb. Like the phantasmagoria of a frightful dream, many horrifying thoughts came to his mind in concatenation.

Justice B.J. Diwan, Vice-Chairman of Bhavan's Gujarat Kendra, conveyed to me on the phone his misgivings. So did Sri Bharat Shelat, member of our Gujarat Committee, and Sri J.L. Vaidya, Kendra Registrar. Chairman Chief Justice Bhagwati and Principal K. N. Shah were out of station.

After a hurried conference, the attending doctors anxiously enquired: "Can someone manage to get 50,000 units of anti-gangrene serum? There is still some hope of saving the leg and the man."

At about 10 p.m. on April 24, the telephone rang at my residence. I heard the anxious voice of Sri V. Gopalakrishnan, our Book Sales Manager in Ahmedabad: "Sir, Pillay's condition is serious. Can we arrange for some anti-gangrene serum urgently? It is not available here."

Swiftly I made phone calls to many important chemists of Bombay. None had the serum.

Then began another round of calls to all leading hospitals. Again I drew blank.

Why not try Delhi, Calcutta and the other Kendras of the Bhavan, I thought. Soon urgent calls were put through to several of Bhavan's Kendras by me and Registrar J. H. Patel.

After hours of agonising wait, the Kendras began to call back. But the serum continued to be elusive as ever. "No stock, no stock," was the stock reply.

It was then that we thought of troubling, at that late hour, Sri S.G. Nevatia, an Honorary Secretary of the Bhavan, and a Trustee of the Bombay Hospital. Ever obliging, he promised to immediately phone up the Hospital Manager, Sri M. Joshi.

Within a few moments, Sri Joshi was on the line. "Ramakrishnanbhai, even we don't have it. The manufacturers have stopped making the serum."

My next effort was to contact Dr. P.M. Sanghani, Superintendent of the Hurkissondas Hospital and a member of the Bhavan's Council. After sharing our deep concern in the matter, Dr. Sanghani advised: "You may make a last try with Dr. Joshi-

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pura. He is one of our leading orthopaedists."

Even though it was 10.45 p.m. I put a call to Dr. Joshipura. He was not at home. I left my number with Smt. Joshipura. In a few minutes, I was speaking to an amiable man whom I had not the opportunity of meeting earlier.

After patiently hearing my account of the serum-hunt he said: "Yes, Yes, Bombay Hospital people had contacted me. But I too do not have the serum. Bengal Immunity (?) has stopped manufacturing this. Perhaps Haffkine Institute has a substitute. Please try there. If you fail there, bring down your man to Bombay, I will see what I can do." The trial at Haffkine Institute also was fruitless.

"Please fly Pillay to Bombay soonest" was the instant message that was flashed to Ahmedabad.

On the evening of Sunday, April 25, the ailing and semi-conscious Pillay was placed in a stretcher and flown from Ahmedabad to Bombay. Accompanying him were Bhavan's Sri V. Gopalakrishnan, and Sri Sasindran, Pillay's brother.

Waiting at the airport to receive him were Bhavan's Registrar Sri J. H. Patel, Additional Registrar Sri H.N. Dastur, Deputy Registrar Sri A.N. Chaturvedi and myself.

The plane was late by an hour. It landed at Santa Cruz at 7.30 p.m.

Without losing any time, we removed Pillay to the J.J. Hospital where Dr. J.C.N. Joshipura had left instructions for the patient's immediate admission.

We reached home by midnight, but soon a call came from the Hospital saying that Pillay was in agonising pain and was feeling desolate. So, Dastur and myself made a second visit and assured Pillay that he was under the best of medical care and that by God's Grace he would surely become all right.

Soon after our return home, a word of cheer came to us from Dr. Joshipura himself. He had *on his own* made a special midnight visit to the Hospital. "I have seen your man. He should come round. Let us see."

About 2 a.m. came a call from Pillay's brother: "Sir, Sir, ...brother is delirious...very serious." I phoned up Patel and Dastur and we motored post-haste to J.J. Hospital. Driver John had thoughtfully offered to sleep in the car, to be available in case of any emergency.

The doctor on duty administered some injection and soon Pillay felt better. We returned home by 3 a.m.

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Next day, after an operation at the J.J. Hospital, Dr. Joshipura advised Pillay's removal to the Bombay Port Trust Hospital which he said, is equipped with a full-fledged and most modern Oxygen Chamber in Bombay.

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Port Trust Chairman Sri L.M. Nadkarni, who was contacted through Sri Babubhai M. Chinai, came to Bhavan's aid. Very quickly Pillay was moved from J.J. Hospital to the Port Trust Hospital. All of us who visited him were deeply touched by the heart-warming behaviour of the entire hospital staff.

Pillay was gently moved into the Oxygen Chamber, and the massive doses of life-giving oxygen began bringing new life to his mortified limb.

Despite his very busy schedule, Dr. Joshipura visited Pillay at the Port Trust Hospital—a distance of about eight miles from his place of work—twice! This acted as a tonic on Pillay.

Mummy (Smt. Lilavati Munshi) was away on a visit to holy Hardwar, Prayag and Varanasi at that time for the *asthi-visarjan* of Kulapati Munshiji. Immediately after her return to Bombay, she visited the Port Trust Hospital. Mummy expressed her motherly concern for Pillay. He was so touched by the visit that he burst into tears. Mummy, forgetting her own personal grief over the passing away of Kulapati Munshiji, visited the ailing Pillay in the hospital many times.

Once gangrene was under control, Pillay's limb and life were safe. It took 18 days for the doctors at the Port Trust Hospital to control the gangrene menace.

Treatment at the Port Trust Hospital over, Pillay was shifted to the Hurkissondas Hospital, whose Superintendent Dr. P. M. Sanghani, also took personal interest in restoring Pillay's health.

At the Hurkissondas Hospital, Pillay underwent another two operations—on May 17 and June 1. For more than three months, he was an inpatient of that Hospital and was discharged on August 18.

On August 17, Dr. Joshipura paid a surprise visit to my office. Unfortunately, I was not present then. He told Dastur who received him, "I just walked in to tell this much: Your man is all right now."

When I came to know of his visit, I phoned him up in his consulting room. "So sorry I was denied the pleasure of receiving you. How very nice of you to have voluntarily dropped in. We have no words to express our gratitude for what you have done for a dear colleague of ours...."

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He did not allow me to proceed further. "No thanks from you. I have but done my duty, that too to a friend! Don't you know I am a regular reader of the *Bhavan's Journal* for several years now and as such a member of the Bhavan's family?"

Kulapatiji's words came to my mind: "Bhavan's greatest asset is the Grace of God and the affection and goodwill of the godly and the good, known and unknown to us."

Such examples of selfless devotion, without the expectation of any monetary reward, make our hearts throb with prayerful optimism. So long as India has such *nishkama karmayogins* in all walks of life, however few, all will be well with us despite the seeming gloom.

Pillay is now convalescing in Mulund in the home of one of his relatives and hopes to be back at his office desk soon. Already he has earned a name as a diligent and dedicated accounts man.

This, in brief, is the story of how Dr. Joshipura became an integral part of the Bhavan's fraternity.

An eminent man in his field of medicine—Orthopaedics, Dr. Joshipura's views on many medical issues are worth noting.

An interview with him is scheduled for the next issue of the *Bhavan's Journal*. □ □ □

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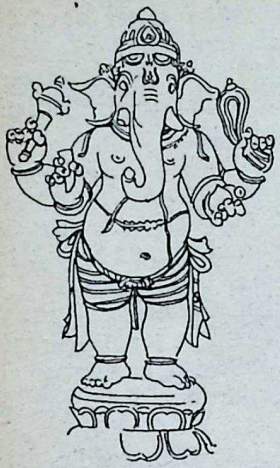

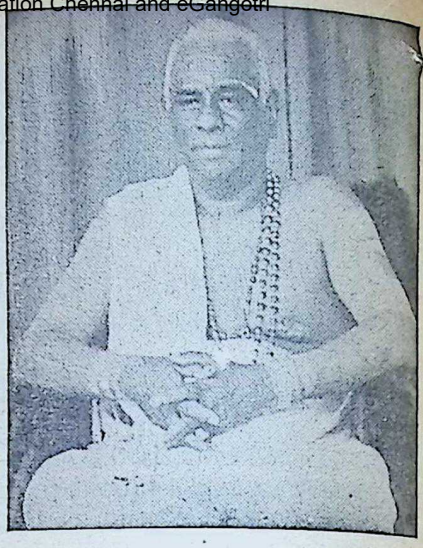

Vinayaka the Supreme Lord

SRI-LA-SRI PANDRIMALAI SWAMIGAL

This article was materialised by Swamiji and given to Sri K. K. Varma, Swamiji's host in Madras and a great devotee of Lord Ganesa.—Ed.

Vinayaka is the Supreme Spirit invoked at the beginning of every event for removal of impediments. *Vinayati Sikshayati Dushtaan Vighnaamscheti Vinayakha*: He is called Vinayaka because he punishes the evil men and annihilates all obstacles. Again: *Neengh praapane; Vigatho Naayakaha Prabhuryasya Svatantratvaat*: He is independent and under no control. He holds total sway over all without opposition. He has no leader over him and he is all in all. Every one has to bow to him and worship him before launching upon any work if there were to be no obstacles bogging its success.

Sa jayati Sindhuravadano devo
yatpaadapankaja Smaranam
Vaasaramaniriva tamasaam
raaseennasayati Vighnaanaam.

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All praise and victory to the elephant-faced Lord Gajaanana meditation of whose lotus feet has the power of destroying all obstacles like the sun destroying darkness.

He is Vighna Vinayaka and Vighneswara. He is at once the creator of *vighnaas* and their destroyer too.

Sarva Vighnakaramdevam Sarva Vighnavivarjitam
Sarvasiddhi pradaataaram Vandeham Gananaayakam

He causes vighnaas and is bereft of them. He gratifies and fulfils all desires and fruits of works undertaken as well as the *Ashtasiddhis*. That is why he is first worshipped and his blessings are sought. That was a boon bestowed on him by the Lord Parameswara and the goddess Parvathi, his parents, and also by all the gods and goddesses at the time of his birth. His origin denotes how he had combined in himself all the qualities rendering him one with the Supreme Brahman.

Mother Parvathi was pining for a son of her own. Lord Parameswara wanted to grant her desire. He looked at her meaningfully and from out of earth created a child's shape. He gave it to her. She thought her Lord was joking with her and set down the child on the ground when it became animated and began to cry. She then held the child to her breasts when they became filled with milk so that she gave milk to the child. Then she gave the child fondly to her husband. The Lord said on taking the child that he would become short-lived. As he pressed the child to him, it fell down dead with head and trunk falling asunder. The mother was inconsolable. The Lord tried every method to attach the head to the trunk and bring the boy to life.

All his efforts were in vain when he heard the Divine Voice from the sky saying: "O Lord! There is no use of trying to revive the child with that head. The parts will again fall on account of Sani seeing the child. If another head is attached to the body, the child will live. As the child had fallen with its head to the North, get the head of any person or animal lying with the head to the North and attach it to the body when the child will come to life."

Hearing these words the Lord ordered Nandi, his loyal attendant, to go all over the world and get a head as desired. Then Nandi went on his errand. Finally after hard search he found that only the elephant Airaavata was lying with head to the North at that time. So after a tight battle with Indra he beheaded it and took it to the Lord Parameswara.

The head was duly attached when lo! the boy came to life. Just then Brahma, Vishnu, Indra, the other deities, the sages, *rishis, siddhaas* and *saadyaas* came there.

The beauty of the child was unique and charming with the head of the elephant. All praised his glory.

Brahma, the creator, said that the child should be called Vinayaka and should be worshipped first before

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anyone or at the beginning of any event or work. He gave Vinayaka a rosary and blessed him with immortality. Brihaspati, the preceptor of the Devaas, bestowed him with the sacred thread. The goddess Saraswathi made him knowledge incarnate by giving all branches of learning and the vidyas. She gifted him with a bell. Lord Vishnu gave him the vessel of Ambrosia. Mother Earth gave him a mouse for his mount. Lord Siva gave him the tiger skin while Goddess Parvati gave him longevity. Goddess Mahalakshmi bestowed the eightfold riches while Varuna gave him the Paasa or noose. Vayu, the wind-god, gave a garland of *Mandaara* flowers while Indra, the Lord of gods, gave the goad or *Amkusa*.

As he was born adversely affected at first with a *vighna* or obstacle, he was called Vighneswara. He was made the leader of the *Pramathaganaas* forming the retinue of Iswara and so, called Ganaadhipati. As he was born on Chaturthi, the fourth day of the bright part of the month Bhaadrapada, Lord Parameswara and Mother Parvati ordained that all should worship him specially on that day invariably. All the deities present accordingly declared that every one who worshipped Vinayaka that day should be successful in their work, should have all their desires satisfied and should be protected by Vinayaka against all evil.

Mooshaka vaahana Modakahasta,
chaamarakarna vilambita sootra,
Vaamanaroopa Maheswara putra,
Vighna Vinayaka paada namaste!

The prayer is therefore for the Lord of Vighnaas, the son of Maheswara of short stature with ears like fans and long sacred thread, seated on the vehicle of the mouse and having a pudding of flour (*modaka*) in his hand. He shall ward off all evil and protect all against the hurdles of life when they invoke his aid at the beginning of all endeavour. He is *Chaturthi poojana preeto chaturthi tithi sambhavaha*. That is, he is pleased when worshipped on Chaturthi day being born on a Chaturthi day.

Mahaaganapatirbuddhipriyo
kshipraprasaadanaha
Rudrapriyo Ganaadhyaksho
Umaaputro ghanaasanaha

He is called Mahaaganaadhipati. God Rudra is fond of him so that he made him the presiding force over the Ganaas. He is the destroyer of sins. The vedic hymn says: *Ganaanaam tvaa Ganapatigumhavaamahe Kavimkaveenamupamasravastamam, Jyeshtaraajam Brahmanaam Brahmanaspata aanassrunvannootibhisseeda saadanam*. He is the Lord of the *Ganaas*, the poet of poets, the Jyeshtaraaja or the pre-eminent Lord among the gods, the Brahma and the Brihaspati.

Vinayaka is the *Gakaaraakshara Devata*. The letter "Ga" stands for wisdom. He is knowledge itself. The letter "Na" stands for *Moksha* or salvation. The term *Gana* therefore signifies the combination of wisdom and salvation which are

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given by Vinayaka who is the Lord of Gana.

Ganeseti tryarnaatmakamapi varam naama sukhadam
Sakrutproacchairucchaaritamiti Nrubhihi paavanakaram
Ganesayaikasya pratijapakarasyaasya sukrutam
Savignaatoa naamnaha Sakala Mahimaakeedrusa vidhaha

The utterance of the word "Ganesa", the most illustrious holy name of Vinayaka, is fruitful of the greatest prosperity to mortals sanctifying them and providing them with all marvellous powers.

Ganesetyahvam yahpravadati muhustasya purataha
Prapasyamstadvaktram Swayamapiganastishtati tadaa
Swaroopasyagnaanam tyamuka iti naamnaasyabhavati
Prabodhahsuptasya tvakhilamiha saamathyamamunaa.

One who utters this holy name will find that *Ganas,* that is the words forming the basis of the *Sabdabrahman,* settle themselves in his mouth and make him realise the Lord who is *Sabdabrahman* himself. He will realise *Aatma,-jnaana,* know the Reality, become free from illusion, get awakening and attain godhead. So powerful is the utterance with intense devotion of the holy name of *Mahaaganadhipati.* For Vinayaka is knowledge himself. He is the giver of all *Vidyaas* par excellence and the redoubtable giver of salvation to those that worship him with single-minded devotion.

Lord Ganesa is called *Ekadanta* —of single tusk. By that he shows that "Eka" that is Maaya or illusion should be rooted out by "danta" or actual knowledge of reality. *Kaartikeyoatpaatitaika .dantatwaa dekoadantoa yasya sa Ekadanthaha.* He became Ekadanta as one of his tusks was pulled out by Kaartikeya or Murugan. It was on account of a tussle between them when Vinayaka obstructed Kumara in his task of prescribing *Streepurusha Lakshanaas* or the attributes of the male and the female without propitiating him at first as ordained by the gods. The tiff was patched up by Parameswara and Lord Narayana. Narayana told Kumara that he should give back that *danta* to Vinayaka who should be worshipped at first at all events when something is desired. Kaartikeya agreed to it but said that the *Vishaana* or horn given by him must be kept by Vinayaka as an attribute failing which he would burn. Thus it happened that Ganesa became one-tusked and is holding one *danta* in his hand. It was acknowledged that he is the Lord of obstacles and their wiper out and Kumara agreed to it. In this course of tussle, Maheswara who went as a mediator became *Kapaali* or holder of the skull in hand.

Lord Vinayaka is called *Sumukha,* of the auspicious and charming face. He is hailed by 16 names viz: *Sumukha, Kapila, Gajakarnika, Lambodara, Vikata, Vighnaraaja, Ganaadhipa, Dhoomaketu, Ganaa-*

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dhyaksha, Phalachandra, Gajaanana, Vakratunda, Soorpakarna, Heramba and *Skandapoorvaja*, as well as *Ekadanta*, the second name.

If these 16 names are read or uttered at the beginning of the learning process, marriage, entrance to a place or departure from it, war and all sorts of work, no impediments will occur and Lord Ganesa blesses the person doing so with complete success protecting him from all dangers and evil.

The Lord's shape is indicative of the fact that for one to become with Brahman there is no bar. However deformed or in any way defaced or uncouth or with any form of disability one can attain the Highest. No one should look down upon another of any unshapeliness. He punished the Moongod for his ridiculing him on that account.

He is called *Heramba. He Rudra sameeperambate tishtateeti Herambaha.* He is always alongside of Rudra, the Lord Parameswara and hence *Heramba.* Again *Rugathau, Herate Vardhayat —Bhaktaanitivaa.* He is *Heramba* because he makes his devotee prosper and makes him advance to the Highest state of eternal bliss. Further "He" indicates the absolute state of despair and helplessness on account of lack of succour and *Ramba* signifies protection or safety from all dangers and obstacles. So *Heramba* or Vinayaka is the refuge of the despaired and weak.

He is *Soorpakarna* for he lets in all noble thoughts winnowing the gross ones and filling the devotee with the real ideas devoid of delusion and mundaneness. The *paasa* or the noose in his hand suggests the worldly ties, complexities and dangers that smother the mortal and as its wielder he clears his devotee from all that mire.

The goad or *Amkusa* given to him by Indra symbolises his control over the universe whose affairs he directs with it.

He is *Vakratunda* or one having the winding trunk. The winding trunk denotes the hurdlesome and illusive *Samsara* by overcoming which alone one can attain salvation. He is *Pranavaswaroopa vakratundam.* The trunk is of the form of Aumkara which is the sovereign means for ending the cycle of births and deaths.

Vighneswara is worshipped in 32 forms according to the type of *siddhi* or attainment desired. The Vighneswara who is meditated upon by the Yogins has the trunk drawn inwards towards the chest.

Ekadantam chaturhastam paasamamkusadhaarinam
Radamcha varadam Hastairbibhraanam Mooshakadwajam
Aavirbhootamcha Srushtyaadou Prakrutheh Purushaatparam
Evam dhyayati yoa nityam sa yogee yoginaam varaha.

The Vighneswara who is contemplated upon by those who want to become the high-ranking yogins—is of one tusk with four arms, holding the noose and the goad in two, having a tusk and bestowing boons

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with the other two hands while sporting the flag with the emblems of the mouse. He has come out at the beginning of creation and is beyond *Prakriti* and *Purusha*. He is *yogiraaja sevitam* and *yogasaali bhavitam*, that is, worshipped and served by the yogins of supreme position and meditated upon by them.

When the trunk is drawn sideward, that aspect of Vinayaka bestows material and spiritual riches while preserving the devotee of that form in the path of virtue while making him prosper in every way. Of these forms of Lord Vinayaka, the Ganesa who is represented as *Vallabhanayaka* is supreme in every respect. He is of red colour in this form. He is in the *Padmasana* pose in this shape holding the pitcher of Ambrosia bedecked with jewels and gems with the trunk drawn sideward, with his *Maayaasakti* in feminine form seated on the left. He is *Phalachandra*, that is, having the moon on his head indicative of immortality. In this aspect Ganeswara is the Supreme Lord. It behoves everyone who desires prosperity and plenty in this world and the other to meditate upon Vallabha Ganapati who is the Ultimate.

Vaamakanaka Sakti yutaa Ganesam Siddhistu Naanaa vidha Siddhibhistam
Atyanta bhaavena Susevitetu Maayaa Swaroopaa Paramaartha bhootaa.

Hence it is that *Vallabheswara* is worshipped by all who want *siddhis* or fruits of various types.

Vinayaka is seated in the *Moolaadhara Chakra*. He can be invoked successfully by control of breath, *Praanaayaama*, accompanied by contemplation of the Ganapati mantra to which the Worshipful Sadguru should initiate the aspirant.

So for one to become free from this *Bhava Saagara* or the Ocean of births and deaths the only way is to to pray to Lord Vinayaka for he is *Bhaktapriya* or lover of his devotees. Let us all offer our supplications to him.

Ambikaa hrudayaanandam Maathrubhih pariveshtitam
Bhaktapriyam Madonmattam Vandeham Gananaayakam.

Salutations to the giver of bliss to the mother Ambika by his pleasing activities in her company! Salutations to the lover of devotees! Salutations to the roused with the Mada! Salutations to the Lord of the *Ganaas!* Om Tat Sat! □ □ □

He that studies only men, will get the body of knowledge without the soul; and he that studies only books, the soul without the body. He that to what he sees adds observation and to what he reads, reflection is on the right road to knowledge, provided that in scrutinizing the hearts of others, he neglects not his own.
—Colton

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Unceasing remembrance of the Lord's name, says Sri Satya Sai Baba, is the surest, safest and easiest means of realising God. It leads to divine love in our hearts for the Lord. When such a simple path is availabl, why take to other paths fraught with danger?—Ed.

POWER OF NAMA SMARANA

SRI SATYA SAI BABA

THE Lord and His name are both One: but, the sweetness of the Name is seldom found in the Form. When the name of the flower 'Rose', is remembered, its fragrance, its tender petals, its deep colour, these spring to memory; its thorns and the trouble one has undergone to get the flower are all forgotten. Instead, if its origin and previous story are considered, and if the plant, its leaves and branches are taken into account, the flower which is the most important, the most beautiful and the most attractive, is likely to be forgotten and only 'the plant' gets discussed about. See this from another angle. As soon as the name 'Mango fruit' is mentioned, one is reminded of an incomparable sweetness. Instead, if an actual mango fruit is held in the hand, the doubt first arises in the mind whether it is sweet or sour; then, we are engaged in distinguishing the skin, the

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fibre, the juice, the nut, the rind, the seed, etc. When the name alone is repeated, these things do not come to mind. Only the sweetness is brought to the memory. Such is the difference between the Lord and the Lord's Name! There is the pure essence of sweetness in the Name. In the case of the Form, there is the chance of Dread mixed with Respect, and sometimes even attributes causing Fear, showing themselves. Again, there is another reason why the Name of the Lord is to be craved for, even more than the Form. It is by means of the riches of *Nama* that the article, 'the Rupa of the Lord' is to be earned. Riches are needed to secure any article in the world. With the riches, articles are got; so, it follows that the riches are superior to the articles got by means of them. With riches, one can get any article at any time. So too, if the riches called *Nama* are steadily accumulated, the Lord can be realised through the path of *Dhyana*, easily and without difficulty.

Another special thing about *Namasmarana* is this: It is possible to acquire various occult powers or *Siddhis* through *Yoga* and *Tapas*. So, there is every likelihood of the Lord being forgotten, when these powers come. Blinded by this pride, a person might even let go the basic victory won by his Sadhanas. This is not the case with *Nama, Japa* and *Dhyana;* no such dangers beset those paths. These three make *Prema* grow in man. Through *Prema, Santhi* is achieved. Once *Santhi* or Peace of Mind is achieved, all other desirable conditions are attained automatically. Through *Yoga* and *Tapas*, extraordinary Power; through *Namasmarana, Japa* and *Dhyana*, extra-ordinary *Prema*—this is the difference between the two.

However, one should be careful not to discuss these paths with all and sundry. Because, for each one, his path will appear as the best. If the person consulted is treading the other path, he will decry the practice of *Japa* and *Dhyana* and treat these with scant respect. He will look down upon them, as if they are very elementary, and as if the Sadhakas are but beginners in school. As a result, one will start doubting the efficacy of one's chosen path! One will get Concern where he had Joy before, Disgust where he had Prema before. Therefore, reflect within yourself which among these two is sweeter. Or, you can approach those who have tasted the nectar of that *Nama* and ask for the details of their experiences. Do not argue about these things with everyone whom you come across. The time spent in these haphazard disputations is best used for the cultivation of joy through the repeated bringing of the *Nama* to memory and the meditation on the Form, or the Rupa of the Lord. Mere weighing the pros and cons as to which is greater among the two, will only end with the quick loss of all the success gained after great efforts through Sadhana. Until you become an expert, bring the *Nama* constantly to memory and repeat it, firm and unruffled, either alone or in the company of Bhakthas. Then, nothing can waver you.

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ATTEMPT

If a man performs that which hath not been attempted before, or attempted and given over, or hath been achieved, but not with good circumstance, he shall purchase more honour then by affecting a matter of greater difficulty, or virtue, wherein he is but a follower.

—Bacon

Look at the fish! In early stages, it breeds its newly hatched young ones in a quiet shallow spot; then, it pushes them into the wide open sea, rough and rude with its monstrous denizens! They can then survive there courageously and grow without fear. If the young ones were bred in the open sea from the earliest stage, certainly, they would be swallowed up even by minor fishes! So, *Nama, Japa* and *Dhyana* have to be practised with a great deal of care, according to a planned routine, and without any discussion with others.

Nowadays, many aspirants are discarding *Nama* and taking up *Yoga* and *Pranayama.* These are fraught with many dangers. To follow them correctly is difficult; even if correctly followed, to preserve and protect the fruits achieved, is even more difficult.

If a person gropes in the water, spreading the net on the bank, can he find fishes in the net? To give up *Namasmarana* and faith in that path, and sit in *Yoga* and *Tapas* is as foolish as hoping to catch fish by this means. If the *Nama* is taken as the refuge and support, He can be realised tomorrow, if not today. If the name of a thing is known, the thing itself can be easily acquired. But, if the name is not known, even if the thing is right in front, it cannot be recognised. Therefore, repeat the Name without intermission and without faltering. By means of *Nama, Prema* is developed; through *Prema, Dhyana* of the Lord can be practised. If *Prema* is deeply rooted in you, the Lord who is composed of *Prema* becomes your own. However many the paths for the realisation of the Lord, there is none so easy as this.

When there is a peculiar disease prevalent in a particular country, the drug that can cure it is also found in that very country, more than anywhere else. Though available after vigorous search in other lands, it will not be so good, or plentiful. Similarly, this specific drug is available now, in this Kaliyuga! It is now in this Yuga that the ghastly evils of injustice, immorality and falsehood infect the world. That is the reason why the Sastras have been proclaiming again and again, with greater emphasis, that in this Kali age there is no means of salvation other than the *Nama!* Of the four Yugas, the Kali Yuga is the best, on account of this. *Nama, Japa* and *Dhyana* strain out the evil in mankind. Human nature is guarded and protected by these three. Hence, the fruits of *Dhyana* are greater than those secured with great difficulty through *Yoga, Yajna* or *Pranayama.* □ □ □

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Sri Chaitanya Mahaprabhu: VI

DR. SISIR KUMAR GHOSE

Sri Chaitanya Mahaprabhu was born in Nadia, about 70 miles north of Calcutta, in 1486. His father, Jagannath Misra, christened him Biswambhar, and his mother, Shachee, called him Nimai. The name Gauranga was given on the occasion of the thread ceremony. Nimai's elder brother, Visvarup, took Sanyasa and attained Samadhi at a very young age. Soon after, Nimai's father died. Young Nimai became a Sanskrit scholar and earned fame as the youngest and most proficient professor of Nadia at the age of 16. He married Lakshmi, daughter of Vallabh Acharya. Gradually, Chaitanya became intoxicated with divine love for Sree Krishna.

14. The Different Moods of Nimai

NIMAI'S moods changed every now and then. Sometimes he is without God, at others he is with God, now he is God himself. Again he would be like other men, only the sweetest of creatures. At such times he loved pleasantries, even mimicry.

Nimai would often be in the state we call transcendental. When Sree Krishna was not with him he suffered such agonies that people feared his heart might break. There were frequent fits. In the midst of choking sobs he would cry, his arms entwined round a companion: "My friend! I fear my end is near. You advise me to be patient. But my heart does not obey. Let me go, or I shall die." Then suddenly he finds his Krishna and dances with joy. "Tears of joy roll from his lotus-eye.... and the whole universe dances with him. 'Lo! my beloved husband is come!' "

The manifestations were uncertain and their duration varied. But every time these happened his appearance changed completely. His presence became awe-inspiring and the body emitted a light, like "ten million suns." Once during the trance he suddenly said: "Prakasananda is teaching dangerous doctrines. I shall teach him a lesson." Prakasananda, the foremost of Sannyasins, was propagating Advaitavada, a doctrine fatal to the religion of *bhakti*. But when the mood passed he once more returned to his normal state.

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Gradually the manifestations began to be frequent and also less tumultuous. One day after he had bathed, the Lord once again suddenly revealed Himself. He was in the house of Sreebas at the time. Without losing consciousness, as was usual with him, He seated Himself on the dais of Vishnu, as if it was the most natural thing in the world to do. After this He asked the *bhaktas* to chant hymns. The room, though screened, was lighted up with the mild effulgence of His body. His sweet smile and indescribable loveliness won the heart of every one present. As his glance fell on the *bhaktas* they were blessed with a vision of the Lord within and without.

What the poets had imagined, the painters drawn, the saints dreamt, the elite of Nadia actually realized: they found themselves face to face with the Lord of the Universe, *sakshat darshan*. The disciples decorated his person with flower ornaments, waved the fly-whisk and held an umbrella over his royal head, worshipped him with *tulasi* leaves, clothes of various colours, gold, silver, etc. They also worshipped him with their heart's adoration. They could have died "a hundred thousand deaths" to satisfy His slightest wish. For the first time they knew what "love" meant. People say they love, but to love even in a slight degree is a privilege enjoyed by very few men on this earth. To love is to love God alone, for man cannot feel love in its purest form for his own kind. The only object of true love is He, love's source and end. The *bhaktas* felt themselves maddened by their love for the Being before them.

All who came surrendered themselves absolutely. "How good He is, how incomparably delectable my Lord is," thought every one within himself, and not only thought but realized the truth of it. Hundreds of men and women shower flowers at His feet, throw garlands, recite *mantras*, and repeat prayers all at the same time. Yet there is no confusion. Each is absorbed in the Deity and takes no notice of another. Every one thinks that he and His Lord are the only persons present in the room. The union between the souls is complete.

Those present address Him as Lord, Master, Krishna, each in the language which occurs to him. They shower presents upon him which he graciously accepts, always giving something in return. But why do they offer presents to God who is Almighty and needs nothing? They are men, and can serve only as men do. The offerings would have satisfied the hunger of "thousands of men". And they all begin to press him to partake of the enormous fare spread before Him. He agreed with a smile, for how could He disoblige even a single among the *bhaktas?* Here then was a miracle: "In a short time He partook of food sufficient to have filled thousands of men."

Men are naturally sceptical. Men

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say they believe, but when put to the test they know that they do not believe at all. I believe in the next world, says one. Why then does he fear to die? I believe in Christ, says another. Why then does he fight, cheat and oppress his fellow-beings? Yet all these men "believe!"

A Vaishnava, they say, is known by his conduct, *acharan*. When a man sees a miracle he is not convinced, he is only bewildered. He begins to doubt whether what he has seen is a miracle or not. The divinity of Sree Gauranga was based upon grounds other than the power to work miracles.

But to return. Gradually the *bhaktas* realised the situation. The material world and worldly interests were almost forgotten. The eyes were riveted on the Lord and the Lord alone. It was no doubt Nimai but the body seemed to be luminous and not the body only, for the light was being emitted by all present, including even the objects in the room. They gazed and gazed. The Lord sat silent and serene. He seemed to be looking at every one of them at the same time. And what a look it was—of unutterable love and pure bliss!

The worshippers of God, having tasted a particle of joy, have called Him All-Joy. The *bhaktas* now realised it in their heart of hearts, in Him they found their long lost Friend. Men are always, sometimes without knowing, in search of something or someone. When they found the Lord they knew that it was really His absence that had been the cause of all their restlessness and misery. And what a friend! His flawless beauty brought tears to their eyes. He attracted their longing hearts, just as "an angler attracts the fish." But the experience proved to be too much and the Lord, wishing to give them some relief, spoke a few words to Sreebas and Advaita and a few others, revealing certain details about their lives which were not likely to be known to him. He was not only all-love but all-wisdom.

Soon it was night. The lamps were thrown into the shade by the effulgence of the Lord's body. It was now time to do *Arati* to the Lord. Sreebas thought that this should be done by Shachee herself. "The simple lady has all along entertained an idea that we, elderly folk, have spoiled her young darling. Let her come and see that it is her son that is spoiling us," he said.

She came. But the sight of her son took away her power of speech. This was surely not the Nimai she had known and she was trembling all over. If the *bhaktas* found in the Lord their long lost Friend, she at once realized that she had lost for ever the dearest object of her love. And would she be forgiven for having chased the Lord Almighty with a cane in hand? As she stood there, a prey to misgivings, Sreebas spoke to her: "Do you not see that He is not your son but the Father of us all? Go and bow before Him." And the Being who had treat-

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ed Shachee as His mother, now planted His foot on her hoary head. A thrill of joy passed through her and she, a lady in advanced age, started dancing before strangers. Also, without any knowledge of Sanskrit, she recited the couplet in *Sreemat Bhagabat* containing Devaki's prayer to the new-born Krishna. After which she and other elderly ladies performed the *Arati* or the worship by light.

The *bhaktas* were waiting for His orders. He suddenly asked them to bring Sreedhar. This poor man used to supply plantain leaves and pith and the like to Nimai and was too insignificant a creature to be known to his companions, most of whom came from the upper strata of society. But he gave specific directions and the man was found. On hearing the summons, he at once fainted, and had to be carried to the Lord. In His presence he awoke from his trance. The transformation of Nimai into Sree Krishna left him, like others, in blank amazement.

"Now, do you know," asked the Lord, "who used to take away your things by force? Thus do I deal with those who love me. Hitherto I have treated yours as mine, now it is time for me to show that mine is also yours."

"Lord, you revealed yourself to me more than once. But I, a fool, did not understand."

"Now, Sreedhar, it is time for me to repay you for all the things I took from you by force. Ask for a boon."

This Sreedhar refused to do.

"You have spent your days in poverty. Let me make you the Lord of an empire," continued the Lord.

Sreedhar, the poorest of the poor, repeatedly refused. He flung away the offer of an empire as a thing of no worth.

"But, Sreedhar, you know my words cannot go for nothing. I wanted you to ask a boon. Let me know what else you want."

"Then grant me this," said Sreedhar, "let the young and beautiful Brahmin lad who used to take away my things by force also take possession of my entire being and make His permanent abode there."

The Lord looked at him tenderly. "Sreedhar," He said, "I knew you would turn down the offer of an empire. It was only to show to worldly people that while they risk everything for sovereignty, the poorest of the *bhaktas* would not accept it even when it was offered by Me!"

The Lord had then a talk with Murari, one of the early chroniclers of His Leela and a worshipper of Rama and Sita. "Murari, look at me," He said, and there stood Rama and Sita. The spectacle proved too much for Murari and he fainted. He also asked Murari to give up the study of occultism, for "these researches will not lead anyone to find Me".

The object of this admonition was, however, not Murari but Advaita Acharya. Then Haridas was called.

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He came, with folded hands, the picture of humility. "Haridas, you have suffered much on my account. Ask a boon, anything you like."

"Lord, if Thou wilt grant me a boon, make me the abject servant of all Thy servants, *dasanudasa*," replied Haridas.

"Yes, it must be from you that men will learn to be meek and forbearing. When they scourged you, you prayed to me to forgive your persecutors. It would have been the easiest thing for me to protect you from the lashes. But then the world would have lost an example. Yet when they began to scourge you I thought I had a duty to do. What I did was to take you into my arms, so that, the scourges might not fall on your back. You, Haridas, can testify to the fact that the lashes did not hurt you." The information filled the *bhaktas* with wonder and gratitude, and they felt both humble and elated.

He asked every one present if they desired any boon. None did. For these men worldly goods had no attraction, all that they asked for was *bhakti* or, at the most, the welfare of their dear ones. All the time Mukunda was weeping outside. Angelic by nature, Mukunda also sang like an angel. Why was he, then, outside and weeping? It seemed that he had not been asked to join the group inside. It was obvious that the Lord was ignoring him. Sreebas ventured to put in a word on his behalf. "My Lord, forgive the impertinence, but everyone has been blessed by Thee except Thy Mukunda." "My Mukunda? Who told you that he was My Mukunda?" "Not Thine? But whose is he then? What man is there who has not been moved by his songs of Thee?" "Yes, in your midst he is a *bhakta* no doubt. I know all that, but I also know that he has no firm faith in anything, certainly not in Me." This came as a bolt from the blue, but Mukunda who had heard it told Sreebas not to intercede on his behalf. "The Lord is just and my punishment is lighter than my offence." He was serious and he felt that the Lord loved him or He would not have spoken with such solicitude. "But when will He accept me again as His servant?" thought Mukunda. And so he spoke to Sreebas: "Please ask the Lord one thing. Will he tell me, if He will condescend to do as much, whether He will ever allow me to see Him?" The answer was immediate. "Mukunda, you shall certainly see me, but after ten million births." It was, one would think, the çruellest blow. But Mukunda did not view the matter in that light at all. He was calmly analysing his siuation and speaking, as it were, to himself. "He is so good, He is so merciful!" The *bhaktas*, however, felt that the Lord was dealing rather severely with Mukunda, but since it would be a blasphemy to say so they did not venture to utter the thought. They could not however help sympathising with the unfortunate man. But

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Mukunda was never more sincere than when he spoke of the mercy of the good Lord. Unmindful of his surroundings, he went on muttering to himself: "Yes, He is merciful. Have I not a clear and definite promise from Him? He says that I cannot see Him now. But what of that? Ten millions of births may seem to be too long, but compared to eternity they are as nothing." So, with uplifted hands, he began to dance on the verandah. "Oh, I shall see Him! He has promised it."

The scene was too much for the *bhaktas*, who all burst into tears. Mukunda could not understand the reason for this, and he asked them innocently, "Why do you weep at this hour of my supreme happiness?" The golden figure on the dais had been, all the time, taking a keen interest in what was passing on the verandah. Even His eyes filled with tears as he heard Mukunda sing: "I shall see Him, I shall see Him." "Mukunda, come in," He called. But Mukunda was beside himself and did not hear it, and when the *bhaktas* stopped him, he resented it. "Why do you stop me? Have you not heard the Lord's promise? He will allow me to see Him after ten millions of births." They however dragged him before the Lord, who said, in a voice trembling with emotion, "Mukunda, I was only testing your faith. I wanted to show to the world the stuff my *bhaktas* are made of, that if I am master of all, I too have my masters in my *bhaktas*. You knew for certain that you would be deprived of seeing me for millions of years. Yet your faith was not shaken. On the contrary, the prospect of seeing me after millions of years threw you into an ecstasy of joy. Mukunda, I have scarcely a *bhakta* like you. Now raise your head, look at me, let us be friends again." Thus ended the Mukunda episode.

The manifestation lasted till midnight. But now the Almighty Lord gave place to the All-Sweet. The delight of the *bhaktas* knew no bounds. The ever-new beauty of the all-perfect Lord "overflowed" their eyes. The gates of their senses were flung wide open and an unearthly happiness swept their being. One by one the Lord took them in His arms and embraced them. Then, and not till then, did they realize the true relation between Sree Krishna, Radha and the Gopees. "I am thine and thou art mine," "Thou art the life of my life," says Radha, to which Krishna replies, "Thou art the joy of my life," "Thou hast taught me to love," "Thy love has attracted me to the earth which I prefer to the happiness of Goloke." The *bhaktas* felt, from their personal experience, that these expressions were not poetical exaggerations, indeed they fell far short of the reality.

But they soon realised that like His mightiness even His sweetness was too much to bear. They found themselves exhausted. Whispered Advaita to Sreebas, "Is it not time that He should go now? I cannot

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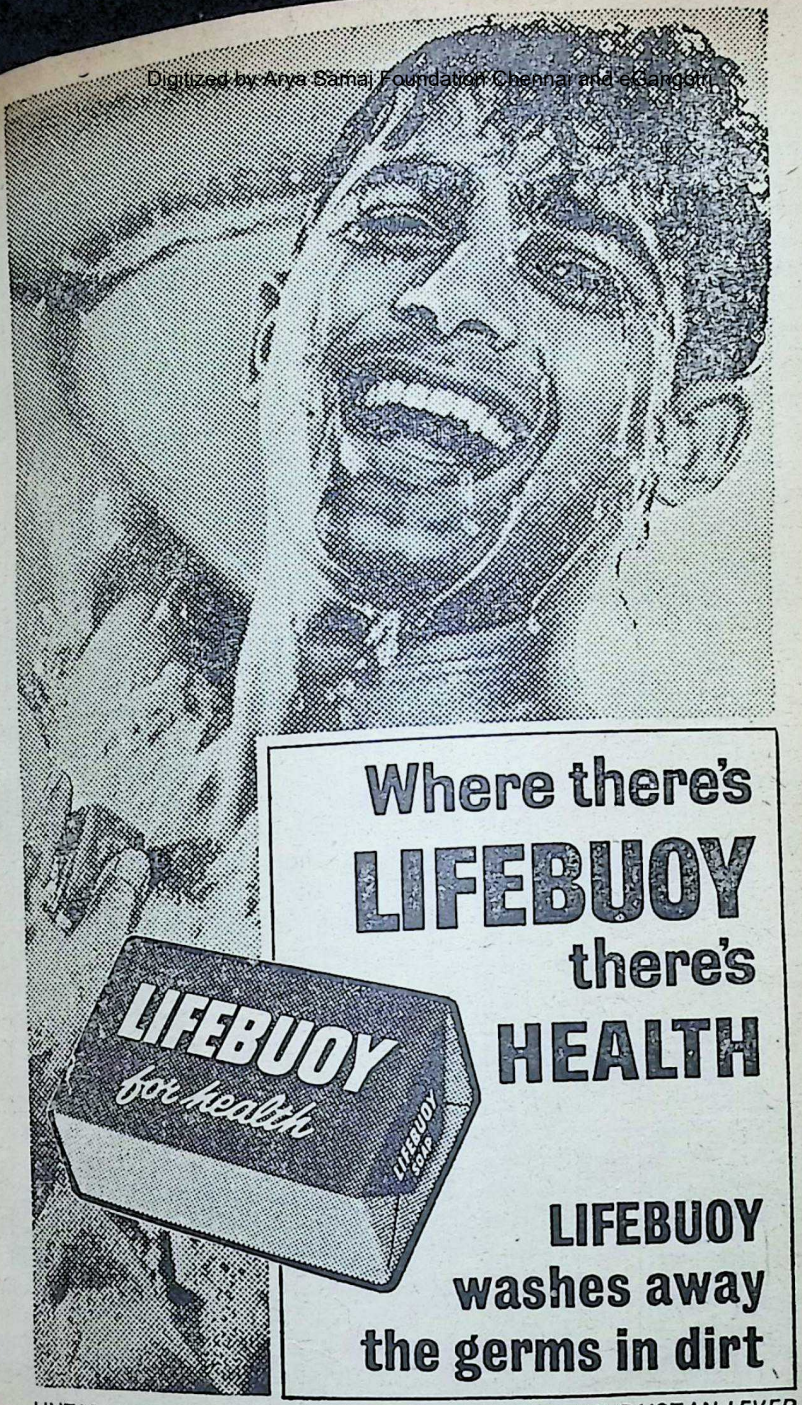

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(1) An **ADVERTISEMENT/ARGUMENT** dare not be tedious; otherwise it is wasted.

(2) Because the Spirit of Man is essentially creative and orginal, by no inductive process can we ever discover laws **CAUSING/CONTROLLING** it.

(3) Oddly enough, the making of a man's **CHARACTER/CLOTHES** has almost always been a man's job.

(4) The artist is a **CHARACTER/CREATOR.**

(5) Like every other human invention, but perhaps to a greater degree than some of the others, the craft of the **CLOWN/COOK** is affected by time and place.

(6) Since civilized society is a working system of ideas, it lives and changes by the **CONSUMPTION/INTERACTION** of ideas.

(7) The greatest need of the human soul is to be **FREED/LOVED.**

(8) **GREED/SPEED** has become the god of our modern civilization.

(9) It is **NOT/NOW** within our power to destroy or remake civilization quickly and effectively.

(10) The natural language of devotion is **POETRY/PRAYER,** not science.

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bear His presence any longer." "Neither can I," replied Sreebas, who appealed to the Lord, "Appear to us as one of us and relieve us of the pressure of Thine awful presence." "Very well, I go," said the Lord, and with a shriek he fell down. Thus ended the *Maha Prakash* or the Great Revelation, which had lasted for twenty-one hours.

These trances of the Lord were by now a usual phenomenon and followed almost a set pattern. But this time the *bhaktas* were horrified to find that though the body was warm he was not breathing at all, the heart had ceased to beat. All the known methods of restoration were tried but in vain. The suspicion gradually began to take shape that the Lord had left them. They sat round His person talking in sad whispers. Why should they remain on earth and endure His absence? thought some. Of course suicide was a sin, but they were not in a mood to weigh such matters. There was of course a lurking hope that the Lord might come back to life. Hours passed without any visible change in the body. Suddenly a *bhakta* made a suggestion. "Let us sing the *Kunjabhanga*," he said, "let this be our last song." The mournful dirge began slowly. It seemed to soothe their hearts, when lo! signs appeared on the body of the Lord to show that not only was He alive but was enjoying the music. "He is here," shouted one, while the rest cried, "*Joy*," "Hari bole, Hari bole," and the ladies came out with piercing cries of delight. It was felt that Shachee—who had, of course, been kept ignorant of the state of affairs—should be sent for.

In the midst of peals of "Hari bole" the Lord opened His eyes. At first it was a vacant look. He looked round and rose from His reclining position. "Well, what is the matter to-day?" He finally asked. They told Him that He had fallen into a deep trance since the previous morning. He blushed. "So much time has been lost. I am sorry," He said. "These apologies should be postponed for a later time," said practical-minded Nitai. "We are both hungry and thirsty. The best thing for us to do is to go to the river and have a plunge first." So, with the Lord in their midst, now once more a man among men, the party went towards the river for a dip in the holy waters. □ □ □

BIGOT

A bigot is a man of respectable opinions, but very ordinary talents; defending what is right without judgment, and believing what is holy without charity.

Generally obstinate in proportion as he is wrong, he thinks that he best shows his love of God by hatred of his fellow-creatures, and his humility by lauding himself and his sect. Vain is the endeavour to argue with men of this stamp.

—Chatfield

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Lessons from early Greek philosophers

DIOGENES LAERTIUS

Here are the pithy, power-packed sayings of four early Greek philosophers — Solon, Chilo, Pittacus and Thales. These words of wisdom, which have come down to us through the centuries, were first committed to writing by Diogenes of Laerte more than 1,700 years ago. Nearly all our knowledge of the history of ancient Greek philosophy is derived from his book of biographies of Greek philosophers.—Ed.

Solon

Laws are like cobwebs: if anything small or weak falls into them, they hold it fast; if of any size, it breaks the meshes and escapes.

King's favourites are like the pebbles used in calculating: the masters make them count for more or less as they will.

When asked how public wrongs could be prevented, he answered, "If those not injured feel as much resentment as those who are."

Wealth gluts men, satiety makes them insolent.

Maxims of conduct: Consider your honour as a gentleman of more weight than an oath. Never lie. Attend to serious affairs. Do not be hasty either in making friends or discarding them. Wield authority only after you have learned to obey it. Do not give agreeable advice, but good advice. Be guided by reason. Keep out of bad company. Honour the gods and your parents.

When lamenting his dead son, someone told him, "Your weeping does no good." He replied, "That is why I weep—because it does no good."

Chilo

He said to his brother, angry at not being made a judge while he (Chilo) was one, "It is because I know how to bear injustice, and you do not."

Educated men differ from ignorant

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rates in the rationality of their hopes.

The three hardest things are: to keep secrets, to make good use of leisure, and to be able to bear injustice.

Rule your tongue, especially at banquets, and do not speak ill of neighbours.

Threaten no one: that is a woman's trick.

Visit your friends more promptly in adversity than in prosperity.

Do not speak evil of the dead.

Watch yourself.

Choose punishment rather than dishonest gain: the former is painful but once, the latter all one's life.

Do not deride anyone in misfortune.

If you are powerful, be also kind, so that others may respect rather than fear you.

Learn to order your own household well. Do not let your tongue outrun your sense. Restrain anger. Do not wish impossibilities. Do not hasten too fast on your road. Obey the laws.

Gold is tested by hard stones; men are tested by gold.

Security, then destruction.

Pittacus

Power shows the man.

The best course is to do well what one is doing at the moment.

It is the part of wise men to provide that perilous junctures shall not arise; of brave men, to make the best of them when arisen.

Do not tell your designs beforehand; you will be laughed at if you fail.

Forbear to speak evil not only of your friends, but your enemies.

Watch your chance.

Thales

Being asked why he did not become a father, he answered that it was because he was fond of children. When his mother exhorted him to marry, he said, "It is not yet time," and afterwards, when he was past his youth, and she was again pressing him earnestly, he said, "It is no longer time."

It is said that once he was led out of his house by an old woman for the purpose of observing the stars, and he fell into a ditch and bewailed himself; on which the old woman said to him, "Do you, O Thales, who cannot see what is under your feet, think that you shall understand what is in heaven?"

One man asked him whether a man who did wrong could escape the notice of the gods. "No, not even if he thinks wrong," said he.

An adulterer inquired of him whether he should swear that he had not committed adultery. "Perjury," said he, "is no worse than adultery."

When the question was put to him how a man might most easily endure misfortune, he said, "If he saw his enemies more unfortunate still."

When asked how men might live most virtuously and most justly, he said, "If we never do ourselves what we blame in others."

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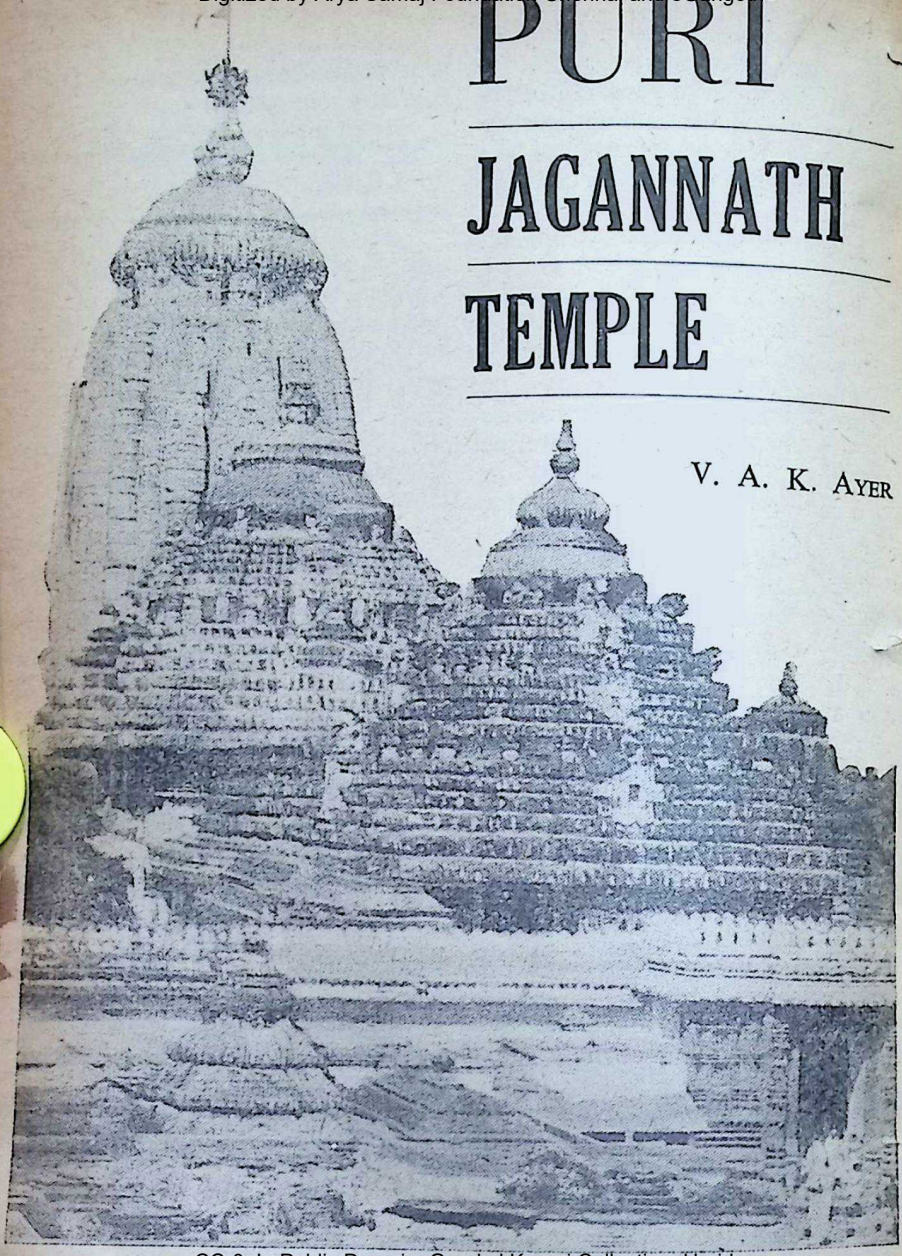
PURI JAGANNATH TEMPLE

V. A. K. AYER



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THE four great Dhamas or Mahakshetras of India are (1) Badrinath in the North (2) Dwarakanath in the West (3) Puri Jagannath in the East and (4) Ramanath in the South. Our ancients made it obligatory for a pious Hindu to visit all these four Mahakshetras as their life's ambition namely attainment of liberation. One can see in this practice a wish to know India fully and to identify ourselves with the aspirations of Indians all over the country. Behind this religious veneer a secular desire for national integration could also be seen.

Of these Kshetras, Jagannath occupies the pride of place as being particularly designed for the people of Kaliyuga.

The locus of attraction at Puri is of course the deity Jagannath or Lord of the Universe, technically called Purushottama or the highest form of Godhood and denominationally, the Krishna Quartet—Krishna, Balarama, Subhadra and Sudarsana.

What distinguishes Jagannath from other Hindu shrines of the country is its utter catholicity. Caste distinction is taboo in this shrine; its observance is a sacrilege. History has it that the great Vallabhacharya was an exemplar in this respect. He gladly partook of the cooked *prasada* of the Lord when it was handed to him by a devotee hailing from the lowest caste during his visit to this shrine.

For the above reason, however, scholars are inclined to believe that this shrine was originally a Buddhist shrine. Dr. Suniti Kumar Chatterji writes: "The history of the shrine of Jagannath is shrouded in mystery and scholars everywhere are trying to unravel the mystery. Whatever might be the origin of this shrine, there are certain things which seem to connect it with Buddhism. As a matter of fact, it would seem that on the ruins of Buddhism which was passing away as the popular religion, the cult of Jagannatha with that of his brother Balarama and his sister Subhadra came to be established, and these three figures appeared in a way to be a transformation of the three-fold object of worship in popular Buddhism —Buddha, Dharma and Sangha."

The origin of the anthropomorphic *murtis* here, made of neem wood, according to Hindu tradition, is as follows:

In Dwaparayuga at Dwaraka, Rukmini and other queens of Krishna had once been to Rohini's house. At that time, they started telling her about Krishna's Vraja-leelas. Lest anyone should disturb them, they closed the door and asked Subhadra to stay behind and stop anyone trying to enter the house. As ill-luck would have it, Balarama and Krishna came. Stretching her hands across, Subhadra prevented them from entering Rohini's house. Yet all the talk held inside fell into the ears of all the three standing outside, hearing which, all of them became trees of Prema!

Narada who came there at that time, seeing them standing thus, requested them: "Be pleased to remain for ever as Prema-drumas!"

Krishna replied: "We shall remain so throughout this Kalpa!"

Those trees constitute the present Murtis.

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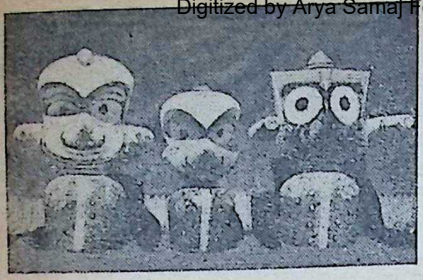

II

King Indra-dyumna of Malava-desa hearing that the idol of Lord Neela-Madhava worshipped by Devas was in Neela-chala, the present site of the Puri Kshetra, came there and searched for it in vain; for, the Devas had taken it away to Devaloka. At that time a voice from heaven told the King, "O King! You shall see Jagannatha in the form of a tree soon!"

The King, along with his retinue, waited. One day after a heavy shower, a huge tree came floating down the sea. The King instinctively recognised it as the promised tree and had it hauled ashore. When he thought of shaping the Vishnu Murti out of it, Viswakarma in the form of an aged carpenter, appeared on the scene and offered to model the *murti*. He, however, made one condition. He would work behind closed doors in a premises near the present Gundecha Mandir at Puri. Until he completed the job, no one should see the *murti*. The King agreed and the work began.

Even after several days the carpenter did not come out. The King out of fear for the life of the carpenter, forced open the door; they could not see the carpenter! There were the unfinished *murtis* of Krishna, Balabhadra and Subhadra. The King was at his wit's end.

At that time, a voice from heaven said: "King, do not worry. It is my desire that you should install these *murtis* as they are and worship."

The King did so. They are the present *murtis*, all made of wood, with not very well-formed features.

Dr. K.M. Mahapatra, Superintendent of Archaeology, Orissa, places the origin of Vaishnava worship in this temple to the first century A.D. The earliest literary evidence to this Murti is found in Varahamihra's *Brihad-Samhita* (5th century A.D.). A relief belonging to the Kushana period (first century A.D.) contains these three figures. He cites more archaeological evidence. Under the circumstances, it is reasonable to assume that the shrine should have become popular from the beginning of the Christian era, at the latest.

III

Lord Jagannath is worshipped in four images (Chaturdha Murti).

These forms are (1) Sudarsana, a pillar with no particular colour (2) Balabhadra with white face, eyes and hands (3) Subhadra, woman, with yellow face, eyes and no hands and (4) Jagannath with black face, brilliant eyes and hands. All these are shaped irregularly with wood. These images are made afresh every 12 years. In worship etc., which is according to Vallabha Sampradaya the same protocol as above is observed. The great Acharya Ramanuja is said

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to have activated the worship of the deity by Vaishnava system. The great Chaitanya Mahaprabhu was greatly devoted to this deity.

Utsavas

About 62 *utsavas* and 25 *yatras* are observed in the Jagannath temple. The Lord's *avatara* day in this form is celebrated on Jyeshtha-Poornima in what is known as the Snana-Yatra, when the *murtis* are brought to the bathing platform and bathed by means of 108 pots of sanctified water to the accompaniment of music, beating of drums and Vedic chant. After the bath the deities are dressed like Ganapati. Thousands of people rush to get a glimpse of the deities at that time.

After this first annual *yatra,* the deities are kept away from view for 15 days on the ground of uncleanliness. During this period the deities are renovated with colour by the hereditary Daitas. After renovation, the Lord is allowed to be seen by the public in what is known as *Netrotsav*.

The great Car Festival is observed on Ashadha Shukla Dwitiya. It has all-India attraction. The construction of the cars starts on Akshaya-triteeya. Lord Jagannath's car, called "Nandighosha" is 45 ft. high and has 16 wheels of 7 ft. diameter each. It is beautifully painted in yellow. Balarama's car is known by the name "Taladhwaja". It is 44 ft. high, and is blue in colour. It has 14 wheels. Subhadra's car is 43 ft. high and is known as "Darpadalan" or "Deviratha". It has 12 wheels. Each car has a presiding Rishi.

After the installation of the deities, the Raja of Puri who is the descendant of the original builder of the Temple, pays homage to the deities and sweeps the cars, symbolically saying that he is the servant of the Lord. Thousands of people pull the huge ropes of the car slowly shouting "Jagannath-ki-jai" "Balabhadra-ki-jai" "Subhadra-ki-jai". Balabhadra's car leads. The journey of the cars ends at Gundiche Mandir.

Other important festivals are the Sayana Utsava on Ashadhashukla Ekadasi; Prabodha Yatra on Kartik Shukla Ekadasi etc. A colourful festival is the Chandan Yatra which lasts for 21 days. The deities, along with others are placed in different well-decorated floats in the Narendra tank and rowed for a long time to the accompaniment of singing and dancing by *devadasis*.

The Temple

The enormous temple of Puri Jagannath consisting of the Vimana, Jaganmohana, Nritya and Bhoga *mantapas* can be seen from as far as twelve miles distance. The temple architecture is typical of Orissa style. Its pyramidal roof is made by the gradual multiplication of slanting slabs. Its *Vimana* is one of the glorious inventions of Indian architecture. Functionally, it reveals a fine conception of a tower, crowning the deity in the *sanctum sanctorum*. The resulting spire gives "importance, prominence and majesty" to that portion of the temple covering the shrine. It dominates the whole coast; "its lofty and imposing structure drives awe and respect into

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the hearts of the faithful and impresses all those who approach it. Emotionally then, the Orissa temple-tower is a splendid artistic expression of a mighty faith," as Fabri puts it.

The places to be seen at Puri are: the Gundecha Mandir, Markandeya Saras, Chandana-thadag, Govardhan Mutt, Kabir Mutt, Haridas Samadhi, Sonar Gaurang, Chakra-Narayana, Bilveswara Sweta-Madhava and others.

There are a number of sacred *thirthas* like Rohinikund, Indradyumna-sarovar, Markandeya-sarovar, Sweta-ganga, etc.

Towering on the broad beach of the great Eastern sea, the presiding deity of Jagannath temple has captured the imagination of the people through the ages. To quote the *Imperial Gazetteer*: "The true source of Jagannath's undying hold upon the Hindu race consists in the fact that He is the god of the people. The poor out-caste learns that there is a city on the far-eastern shore, in which the priest and the peasant are equal in the presence of the Lord of the world. In the courts of Jagannath and outside the Lion-gate, thousands of pilgrims every year join in the sacrament of eating the holy food, the sanctity of which overleaps all barriers of earth for a low-caste Hindu. The worship of Jagannath aims at a catholicism which embraces every form of Indian belief and every Indian conception of the deity. He is Vishnu under whatever form and by whatever title men call upon his name. The fetishism of the aboriginal races, the nature worship of the Vedas and the spiritualism of the great Indian reformers, have alike found a refuge here."

□ □ □

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Ganesa Beyond India's Frontiers

3

M. K. DHAVALIKAR

Ceylon

Much has been said about the elephant-headed dwarf (*gana*) which has been carved among the row of *ganas* sculptured on the Kantaka Cettinga stupa, near Mihintale which was uncovered in the course of excavations in 1934-35. The figure has been taken to represent the proto-Ganesa in the same way as Coomaraswamy is inclined to look upon the similar elephant-headed *gana* carved on one of the Amaravati railings in Andhra Pradesh. If, however, we accept the identification of these figures as representing proto-Ganesa, we can reasonably expect the evolution of Ganesa in the Buddhist pantheon which, however, is not borne out by the available evidence. The figures only represent *ganas* supporting the superstructure and we are reminded of the description of Ravana's palace in the epic which describes it as being supported by caryatids. Moreover the *Mahabharata* mentions that one of the *Maha-Parsadas* of Siva was elephant-headed. The Buddhists, probably, borrowed the idea of the *ganas* from the epics and very naturally the elephant-headed *gana* also came to be represented in Buddhist friezes of the early centuries of the Christian era.

A fine image of Ganesa is sculptured on a pillar in a Siva temple at Polonnaruva. It is carved in a niche crowned by a *Kirtimukha*. The god is seated and has four hands of which the lower left holds *modaka*. In the temple of

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Subrahmaniam at Katargama, about 150 miles from Colombo, Ganesa occupies an independent position. He is worshipped even by Christians and Muslims.

Burma

The Burmese are professedly Buddhist and follow the Pali canon of the Southern school. Buddhism was introduced in Burma in the later half of the 11th century. However, Hinduism appears to have already penetrated into Burma long before Buddhism. This is evident from innumerable images of Saiva and Vaishnava gods and goddesses which have so far been found in that country. There is abundant evidence—epigraphical and otherwise—to show the existence of a considerable number of Hindus, particularly Brahmins, in Burma as priests, astrologers, architects, etc., who probably occupied positions of influence and responsibility. This perhaps took place in the 5th-6th centuries A.D. during the time of the Imperial Gupta rulers. It was these people who introduced and carried with them images of various deities of the Hindu pantheon.

A good number of Ganesa images have so far been found in lower Burma, for in upper Burma Mahayana Buddhism held sway. Ganesa being the god who removed obstacles and granted success in any undertaking, his images were carried by merchants and traders who went out of India in order to achieve success in trade and commerce beyond the seas. Their journey was extremely hazardous and full of dangers. It is, therefore, very natural that they carried with them small portable statues of Ganesa. Professor Ray rightly observes that, "Ganesa found popular favour mainly with the commercial section of the population." In Burma, especially in the deltaic regions of lower Burma, Indian immigrants settled in large numbers. In this region, which was their commercial stronghold, a number of small images of Ganesa have been found. They are modest in size, crude in execution and are devoid of any artistic merit. They were probably carried from place to place by merchants and traders as they travelled far and wide in the country.

There are two interesting images of Ganesa in the Rangoon Museum. Both are small in size and are carved in low relief. One of them shows the god seated in *padmasana* and six armed. The attributes in his hands are not clearly visible. The upper left appears to be holding a discus (*cakra*) and a noose (*pasa*) while the two lower hands hold the *bilva* fruit and the trunk respectively. Both the images betray poor workmanship.

Professor Ray has noticed fragments of images of Ganesa within the precincts of the Shwesandaw Pagoda, Pagan, along with other Hindu divinities placed at the corner of the different pyramidal structures as guardian deities of the Buddhist shrine. However, a most

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remarkable Ganesa image was recovered sometime ago from the debris of the ruins of one of the temples of Pagan. It is unique and is of great iconographic interest. It depicts Ganesa seated in *padmasana*. He has four hands of which the upper right holds a *parasu* and the lower right a rosary (*akshamala*) whereas the upper left has a conch and the lower left, placed in his lap probably has *matulinga*. Yet the most interesting feature of the sculpture is the figure of crocodile on the front of the pedestal carved in low relief. Similarly, on the right and left of the pedestal are carved in bas relief a tortoise and fish respectively. All these are acquatic creatures which have not so far been found associated with Ganesa elsewhere so far. Nor is there any literary evidence to connect the god with them. The image, therefore, is unique on account of these unusual features. It is not unlikely that the Hindu traders carved such an image to protect them from acquatic creatures in the jungles of Burma during their travels far into the interior of the country.

There are two more images of Ganesa at Pagan which are only miniature votive tablets. Ganesa thus appears to have gradually achieved an important place in the indigenous religion and mythology of Burma and came to be known as 'Maha-pienne' and as such is still worshipped in the Peninsula.

(*To be continued*)

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Dr. Norman E. Borlaug

DR. M. S. SWAMINATHAN

Dr. Norman E. Borlaug, an eminent agricultural scientist, has been awarded Nobel Prize for his pioneering ventures like the development of Hybrid Wheat and Triticals. He has carved a permanent niche for himself in the annals of human history by his contribution towards the amelioration of hunger.—Ed.

IT was at the convention of the American Institute of Biological Sciences held at Madison, Wisconsin, in September, 1953, that I had the first glimpse of Dr. Borlaug. He presented a paper at that meeting outlining a new approach to the control of the rust disease of wheat, which became the most discussed and admired paper of the convention. Since then I had been following his work and had suggested early in 1962 that he be invited to India to help in intensifying our dwarf wheat breeding programme. To our good fortune, he came in March, 1963, for a month and since then he has been a regular visitor to the country during the wheat season.

From his first visit to India in 1963, the characteristics that endeared him to everyone who came into contact with him were his deep humanism, a burning passion to destroy hunger, a child-like simplicity of behaviour and expression and a self-effacing temperament. It was in 1964 that I felt that he was agriculture's Schweitzer and that the award of a Nobel Peace Prize would be the least that humanity could do to show its gratitude to him. This

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subconscious feeling that he was the man to whom I would award a Nobel Peace Prize, were it in my power to do so, is best expressed by the following stanzas from *Peace* by George Herbert:

Sweet Peace, where dost thou dwell? I humbly crave,
Let me once know.
I sought thee in a secret cave,
And ask'd, if Peace was there,
A hollow wind did seem to answer, No:
Go seek elsewhere.
Take of this grain, which in my garden grows,
And grows for you;
Make bread of it: and that repose
And peace, which ev'ry where
With so much earnestness you do pursue,
Is only there.

The wide spectrum of Dr. Borlaug's contributions to agriculture and science is best exemplified by the types of awards he received during one calendar year. In April, 1968, he was elected a Member of the National Academy of Sciences of the United States and this election is an index of the highest esteem in which the scientific contributions of Dr. Borlaug are held in North America. In February, 1968, he received the 5th Annual Genetics and Plant Breeding Award from the U.S. National Council of Commercial Plant Breeders in recognition of his world-wide contributions to the theory and practice of plant breeding. In November, 1967, the American Agricultural Editors' Association conferred its Annual Award on Dr. Borlaug for his outstanding contributions to the popularisation of scientific agriculture. In May, 1968, the area in which Dr. Borlaug has spent a great part of his research career and where he developed the dwarf, fertilizer responsive and rust-resistant varieties of wheat, namely, Ciudad-Obregon, State of Sonora in Mexico, named a main street after Dr. Borlaug. The plaque under the street sign states "To the apostle of wheat and benefactor of Agriculture in the Yaqui region with grateful recognition."

These few examples help us to understand the varied types of impact of the work of Dr. Borlaug. Today, Borlaug has become a household name in almost all areas of the Middle-East and South-East Asia where wheat is grown. In Mexico, it is a general saying that four factors caused the agricultural revolution—seeds, water, fertilizer and Borlaug. He has carved for himself a permanent place in the human heart for his contributions to the amelioration of hunger.

Dr. Borlaug's contributions to the theory of plant breeding include the multi-line concept of attacking the problems of physiologic specialisation in fungi, destroying the narrow adaptation barriers through the introduction of genes for photo-insensitivity and a broadbased hybridization programme followed by the raising of large F_2 and F_3 populations and the genetic upgrading of both yield and quality. Above all, he has shown the value of the introduction of agronomic differentials in early selection work and of judging crosses from the performance of populations rather than of individual plants. He has also emphasised frequently the need for coincident ad-

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vances in soil fertility management and in plant breeding, if the research work is to result in higher production.

Dr. Borlaug is a born enemy of red-tapism and unproductive expenditure of time, energy and funds. He has shown the value of an intimate association between plants and breeders and has always cautioned plant breeding institutions from getting off to chase "Academic Butterflies." This approach is not to be misconstrued for a lack of interest in new ideas and original approaches. In fact, he has been a pioneer in ventures like the development of Triticals and hybrid wheat. He has a very charming and unforgettable method of conveying his ideas. For example, he would say 'Plants can speak to men. Unfortunately, they only whisper. Hence, if you wish to hear them, you must be near to them. By sitting in your laboratory you will gain the impression that plants are dumb." To emphasise the need for a rapid replacement of varieties and varietal diversity for sustaining a dynamic agricultural production programme he would say "An ideal plant, like an ideal human being, is an illusion; a plant breeder who spends all his time looking for it will die disappointed."

Wheat breeders in India have immensely benefited from their association with Dr. Borlaug. He has been most generous both in the supply of material and ideas. The Punjab Agricultural University gave expression to the gratitude of the Indian scientists by conferring a honorary doctorate degree on him in 1969.

Successful plant breeding involves a healthy and cooperative interaction among many disciplines and among many individuals. The greatest tribute one can pay to a great human being as Dr. Borlaug, is to practise this ideal and relentlessly follow the path he has lit. □ □ □

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It is folly for an eminent man to think of escaping censure, and a weakness for him to be affected by it. All the illustrious persons of antiquity, and indeed of every age in the world, have passed through this fiery persecution. —Addison

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...Most of the great discoveries and inventions, of which Europe is so proud, would have been impossible without a developed system of mathematics, and this in turn would have been impossible if Europe had been shackled by the unwieldy system of Roman numerals. The unknown man who devised the new system was from the world's point of view, after the Buddha, the most important son of India...

INDIA'S CONTRIBUTION TO MODERN SCIENCES

PROF. A. L. BASHAM

Mathematics

THROUGH the necessity of accurately laying out the open-air site of a sacrifice, Indians very early evolved a simple system of geometry, but in the sphere of practical knowledge the world owes most to India in the realm of mathematics, which were developed in Gupta times to a stage more advanced than that reached by any other nation of antiquity. The success of Indian mathematics was mainly due to the fact that the Indians had a clear conception of abstract number, as distinct from numerical quantity of objects or spatial extension. While Greek mathematical science was largely based on mensuration and geometry, India transcended these conceptions quite early, and, with the aid of a simple numeral notation, devised a rudimentary algebra which allowed more complicated calculations than were possible to the Greeks, and led to the study of number for its own sake.

In the earlier inscriptions of India, dates and other numerals are written in a notation not unlike that of the Romans, Greeks and Hebrews, with separate symbols for the tens and hun-

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dreds. The earliest inscription recording the date by a system of nine digits and a zero, with place notation for the tens and hundreds, comes from Gujarat, and is dated A.D. 595. By this time, however, the new system had been heard of in Syria, and was being used as far afield as Indo-China. Evidently the system was in use among mathematicians some centuries before it was employed in inscriptions, the scribes of which tended to be conservative in their system of recording dates; in modern Europe the cumbrous Roman system is still sometimes used for the same purpose. The name of the mathematician who devised the simplified system of writing numerals is unknown, but the earliest surviving mathematical texts—the anonymous *Bakshali Manuscript*, which is a copy of a text of the 4th century A.D., and the terse *Aryabhatiya* of Aryabhata, written in A.D. 449—presuppose it.

For long, it was thought that the decimal system of numerals was invented by the Arabs, but this is certainly not the case. The Arabs themselves called mathematics "the Indian (art)" (*hindisat*), and there is now no doubt that the decimal notation, with other mathematical lore, was learnt by the Muslim world either through merchants trading with the west coast of India, or through the Arabs who conquered Sind in A.D. 712.

The debt of the Western world to India in this respect cannot be overestimated. Most of the great discoveries and inventions, of which Europe is so proud, would have been impossible without a developed system of mathematics, and this in turn would have been impossible if Europe had been shackled by the unwieldy system of Roman numerals. The unknown man who devised the new system was from the world's point of view, after the Buddha, the most important son of India. His achievement, though easily taken for granted, was the work of an analytical mind of the first order, and he deserves much more honour than he has so far received.

Mediaeval Indian mathematicians, such as Brahmagupta (7th century), Mahavira (9th century) and Bhaskara (12th century), made several discoveries which in Europe were not known until the Renaissance or later. They understood the import of positive and negative quantities, evolved sound systems of extracting square and cube roots, and could solve quadratic and certain types of indeterminate equations. For, Aryabhata gave the usual modern approximate value of 3.1416, expressed in the form of a fraction $\frac{62832}{20000}$. This value, much more accurate than that of the Greeks, was improved to nine places of decimals by later Indian mathematicians. Some steps were made in trigonometry, spherical geometry and calculus, chiefly in connection with astronomy. The mathematical implications of zero (*shunya*) and infinity, never more than vaguely realised by classical authorities, were fully understood in mediaeval India. Earlier mathematicians had taught that $\frac{x}{0} = x$, but Bhaskara proved that it was infinity. He also established mathematically what had

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been recognized in Indian theology at least a millennium earlier, that infinity, however divided, remains infinite.

Physics and Chemistry

Ancient Indian ideas of physics were closely linked with religion and theology, and differed somewhat from sect to sect. As early as the time of the Buddha, if not before, the universe was classified by elements, of which all schools admitted at least four—earth, air, fire and water. To these, orthodox Hindu schools and Jainism added a fifth, *akasha*, which is generally translated "ether". It was recognized that air was not of infinite extension, and the Indian mind, with its abhorrence of a vaccum, found it hard to conceive of empty space. The five elements were thought of as the mediums of sense impressions—earth smell, air of feeling, fire of vision, water of taste, and ether of sound. Buddhists and Ajivikas rejected ether, but the latter added life, joy and sorrow, which were thought of as in some way material, making a total of seven elements.

Most schools believed that the elements other than ether were atomic. Indian atomism was certainly independent of Greek influence, for an atomic theory was taught by Pakudha Katyayana, an older contemporary of the Buddha, and was therefore earlier than that of Democritus. The Jainas believed that all atoms (*anu*) were identical, and that differences of the character of the elements were due to the manner in which the atoms were combined. Most schools, however, maintained that there were as many types of atom as there were elements.

The atom was generally thought to be eternal, but some Buddhists conceived of it not only as the minutest object capable of occupying space, but also as occupying the minutest possible duration of time, coming into being and vanishing almost in an instant, only to be succeeded by another atom, caused by the first. Thus, the atom of Buddhism in some measure resembles the quantum of Planck. The atom was quite visible to the human eye ; the orthodox Vaisheshika school believed the single atom to be a mere point in space, completely without magnitude.

A single atom had no qualities, but only potentialities, which came into play when the atom combined with others. The Vaisheshika school, which specially elaborated atomic doctrines, and was the school of atomism *par excellence,* maintained that, before combining to form material objects, atoms made primary combinations of diads and triads. This doctrine of molecules was developed differently by Buddhists and Ajivikas, who taught that in normal conditions no atoms existed in a pure state, but only combined in different proportions in a molecule. Every molecule contained at least one atom of all four types, and obtained its character from the predominance of a given element. This hypothesis accounted for the fact that matter might show characteristics of more than one element: thus wax might melt and also burn, because its molecules contained proportions of

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water and fire. According to the Buddhists, the molecules cohered by virtue of the atoms of water in each, which acted as adhesive.

Indian atomic theories were not, of course, based on experiment, but on intuition and logic. They were not universally held. The great theologian, Sankara, did not believe in atoms and argued strongly against their existence. But the atomic theories of ancient India are brilliant imaginative explanations of the physical structure of the world; though it is probably mere coincidence that they agree in part with the theories of modern physics, they are nevertheless much to the credit of the intellect and imagination of early Indian thinkers.

Beyond this, ancient Indian physics developed little. Without knowledge of an all-embracing law of gravity it remained in a rudimentary state, like all the physicial systems of the ancient world. It was generally believed that the elements of earth and water tended to fall, and fire to rise, and it was recognized that solids and fluids alike generally expanded on heating, but no serious effort was made to study such phenomena experimentally. In the science of acoustics, however, India made real discoveries based on experiment, and the ear, highly trained by the phonetic study necessary for the correct recitation of the Vedas, learned to distinguish musical tones far closer than those of other early musical systems. Before the Christian era, the octave was divided into twenty-two *shrutis,* or quarter-tones, and their proportions were measured with great accuracy. It was recognized that differences of timbre were caused by overtones (*anuranana*), which varied with different instruments.

We know from the evidence of the Iron Pillar of Delhi and other sources that Indian metallurgists gained great proficiency in the extraction of metal from ore and in metal-casting, and their products were known and valued in the Roman Empire and the Middle East; but their knowledge appears to have been largely pragmatic, and had no counterpart in a highly developed science of metallurgy. Chemistry in ancient India was the handmaid, not of technology, but of medicine; her chemists did not share the interest of mediaeval Europe in transmuting base metal into gold, but apparently devoted most of their attention to making medicines, drugs to promote longevity, aphrodisiacs, poisons, and their antidotes. These medical chemists did succeed in producing many important alkalis, acids and metallic salts by simple processes of calcination and distillation, and it has even been suggested, without good basis, that they discovered a form of gunpowder.

In the Middle Ages, Indian chemists, like their counterparts in China, the Muslim World and Europe, became engrossed in the study of mercury, perhaps through contact with the Arabs. A school of alchemists arose, who experimented with the wonderful fluid metal, and decided that it was the specific for all diseases, the source of perpetual youth, and even the surest means to salvation. In this infatuation with mercury, Indian chemistry foundered, but not before it

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had passed many ideas on to the Arabs, who gave them to mediaeval Europe.

Physiology and Medicine

The Vedas show a very primitive stage of medical and physiological lore, but the basic textbooks of Indian medicine—the compendia of Charaka (1st-2nd centuries A.D.) and Sushruta (c. 4th century A.D.)—are the products of a fully evolved system which resembles those of Hippocrates and Galen in some respects, and in others had developed beyond them. We have no medical texts of the intervening period, but there is little doubt that two factors encouraged medical knowledge—the growth of interest in physiology through the phenomena of yoga and mystical experience, and Buddhism. Like the Christian missionary of later times, the Buddhist monk often served as a doctor among the lay-folk from whom he begged his food; moreover, he was encouraged to care for his own health and that of his fellow-monks, and his creed tended towards rationalism and a distrust of the medical magic of earlier times. The development of medicine was also probably stimulated by contact with Hellenic physicians, and the resemblances between Indian and classical medicine suggest borrowing on both sides. After Sushruta, Indian medicine developed little, except in the growing use of mercurial drugs, and of others such as opium and sarasaparilla, which were introduced by the Arabs. In the essentials, the system practised by the ayurvedic physician of present day India remains the same.

The basic conception of Indian medicine, like that of ancient and mediaeval Europe, was the humours (*dosha*). Most authorities taught that health was maintained through the even balance of the three vital fluids of the body—wind, gall, and mucus, to which some added blood as a fourth humour. The three primary humours were connected with the scheme of the three *gunas*, or universal qualities, and associated with virtue, passion and dullness respectively.

The bodily functions were maintained by the five "winds" (*vayu*): *udana*, emanating from the throat, and causing speech; *prana*, in the heart, and responsible for breathing and the swallowing of food; *samana*, fanning the fire in the stomach which "cooked" or digested the food, and dividing it into its digestible and indigestible parts; *apana* in the abdomen, and responsible for excretion and procreation; and *vyana*, a generally diffused wind causing the motion of the blood and of the body generally. The food digested by the *samana* became chyle, which proceeded to the heart, and thence to the liver, where its essence was converted into blood. The blood in turn was in part converted into flesh and the process was continued through the series, fat, bone, marrow and semen; the latter, when not expelled, produced energy (*ojas*), which returned to the heart and was thence diffused over the body. This process of metabolism was believed to take place in thirty days.

Ancient Indian doctors had no clear knowledge of the function of the

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brain, and believed that the heart was the seat of intelligence. They realized, however, the importance of the spinal cord and knew of the existence of the nervous system, though it was not properly understood. The progress of physiology and biology was impeded by the taboo on contact with dead bodies, which much discouraged dissection and the study of anatomy, although such practices were not completely unknown.

Despite their inaccurate knowledge of physiology, which was by no means inferior to that of most ancient peoples, India evolved a developed empirical surgery. The caesarian section was known, bone-setting reached a high degree of skill, and plastic surgery was developed far beyond anything known elsewhere at the time. Ancient Indian surgeons were expert at the repair of noses, ears and lips, lost or injured in battle or by judicial mutilation. In this respect, Indian surgery remained ahead of European until the 18th century, when the surgeons of the East Indian Company were not ashamed to learn the art of rhinoplasty from the Indians.

Though Indians very early conceived of the existence of microscopic forms of life, it was never realized that these might cause diseases; but if Indian surgeons had no true idea of antisepsis or asepsis they encouraged scrupulous cleanliness as they understood it, and recognized the therapeutic value of fresh air and light. The pharmacopoeia of ancient India was very large, and comprised animal, vegetable and mineral products. Many Asiatic drugs were known and used long before their introduction into Europe, notably the oil of the chaulmugra tree, traditionally prescribed as a specific for leprosy, and still the basis of the modern treatment of the disease.

The physician was a highly respected member of society, and the *vaidyas* rank high in the caste hierarchy to this day. The rules of professional behaviour laid down in medical texts remind us of those of Hippocrates and are not unworthy of the conscientious doctor of any place or time.

In a sermon, Charaka instructs a physician to preach to his pupils, at a solemn religious ceremony to be per-

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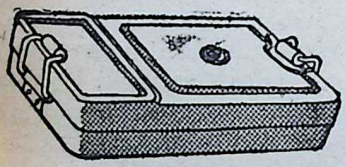

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formed on the completion of their apprenticeship:

"If you want success in your practice, wealth and fame, and heaven after your death, you must pray every day on rising and going to bed for the welfare of all beings, especially of cows and Brahmans, and you must strive with all your soul for the health of the sick. You must not betray your patients, even at the cost of your own life....You must not get drunk or commit evil, or have evil companions....You must be pleasant of speech....and thoughtful, always striving to improve your knowledge.

"When you go to the home of a patient, you should direct your words, mind, intellect and senses nowhere but to your patient and his treatment.... Nothing that happens in the house of the sick man must be told outside, nor must the patient's conditon be told to anyone who might do harm by that knowledge to the patient or to another."

Under the patronage of the more benevolent kings and religious foundations, free medical aid was given to the poor. Ashoka took pride in the fact that he had provided medicines for man and beast, and the traveller Fa-hien, in the early 5th century A.D., made special note of the free hospitals maintained by the donations of pious citizens. Unfortunately, we have no detailed descriptions of such establishments.

Veterinary medicine was also practised. The doctrine of non-violence encouraged the endowment of animal refuges and homes for sick and aged animals, and such charities are still maintained in many cities of India. The horse and elephant doctors were members of skilled and respected professions, much in demand at court, and texts on veterinary science survive from the Middle Ages.

□ □ □

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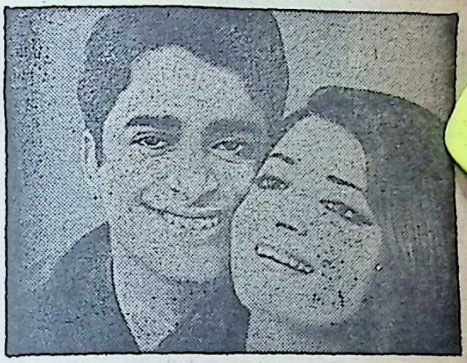

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V. B. KULKARNI

WHY IS ENGLISH NECESSARY?

LIKE many other aspects of Indian education, the language of instruction at the university level has become the subject of an acute controversy. There is wide agreement that primary and secondary education must necessarily be imparted through the medium of the mother-tongue, but there is no such consensus where teaching at the university stage is concerned. Difference of opinion on the issue is understandable, but failure on the part of the educational authorities to grapple with the problem as one of national importance is inexcusable. The destiny of India, says the Report of the Education Commission, 1964-66, "is now being shaped in her classrooms". Uncertainty about the language of teaching in those classrooms cannot be in the best interests of the country.

All wise and unprejudiced men are agreed that there can be no substitute for the mother-tongue. It has all the nourishing qualities for the mind as the mother's breast milk has for building the child's body. Learning through an alien medium has all the disabilities of embracing an exotic faith. The observations of Romain Rolland, the great European savant, on religion are, to my mind, equally relevant to education. "The religion of one country", he writes, "does not always work upon alien races through its best elements. Too often questions of human pride are intermingled with the desire

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for earthly conquest, and, provided victory is attained the view is too often held that the end justifies the means. I will go further and say that, even in its highest presentation, it is very rare that one religion takes possession of the spirit of another race in its deepest essence at the final pitch of the soul."

It is possible to acquire considerable felicity and even a great degree of mastery over a foreign language. Alberuni, who entered India in the train of Mahmud of Ghazni in the eleventh century, has justly been acclaimed as the Master. He applied his powerful intellect to the mastery of the difficult Sanskrit language and produced a truly scientific treatise called *An Enquiry into India* which is a "marvel of well-digested erudition." As we come down the corridor of time, we learn of another prodigy of learning, Sir William Jones, who founded the Bengal Asiatic Society in 1784, came to India with the earnestness of a seeker after truth and instituted a search into the country's ancient heritage with such diligence and perspicacity that his labours won for him both fame and gratitude from students of Indian thought. He knew thirteen languages thoroughly and twenty-eight fairly well and was respected by scholars for his unrivalled knowledge of Sanskrit. Such men are, however, rare, for it is not in the gift of even nature to provide mankind with a profusion of linguistic geniuses.

The mother-tongue is thus the best medium through which a student can learn his lessons well and with relative ease. It is only through it that he can derive real joy from learning. Learning through an alien tongue may be unavoidable, but it does not represent a natural order of things. "A youth", declared Ben Jonson who lived in the sixteenth century, "should not be made to hate study before he knows the causes to love it, or taste the bitterness before the sweet; but called on and allured, entreated and praised: yea, when he deserves it not." It is possible for India to produce another Kalidasa, Bana and Bhavabuti, but not a Shakespeare, a Milton or a Yeats.

The claim of the mother-tongue as the language of teaching at all levels of education is indeed sound. In most countries, this is accepted as axiomatic. It is true that India is a multilingual country and that in the absence of a widely-accepted common language to preserve national integrity, the need for gradualness in adopting a substitute for English is great, but the plea for caution should not be construed as an argument for perpetuating the *status quo*. Some time or the other a beginning has got to be made like a person who has to shed the fear of water and get into it before he can learn swimming. It is from this point of view that we must welcome the initiative of some of the Bombay colleges in switching over to the Indian language medium from the beginning of the current academic year. The new move can, however, be on a small scale and on an experimental basis.

Among the deterrents to the use

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of Indian languages at the university level to the exclusion of English is the acute paucity of text-books in those languages. Again, many of the text-books that have been published are shoddy and much below the standard. The Education Commission, 1964-66, has felt called upon to draw attention to this fact. It has urged that the programme of preparing such literature should be at the national level so that the best available talent in the country can be harnessed to this essential task.

Nor is it sufficient to prepare one, two or just a few text-books on each subject. As in English and in other languages, there must be a veritable library of such books so that the students may have wide choice of the reading material. In addition to good text-books there should be excellent guides to give detailed assistance to the teachers. Excessive reliance on translations must, of course, be avoided, for it inhibits initiative and genuine effort. Apart from the fact that imported knowledge cannot always be suitable to indigenous needs, it does not redound to the credit of a great country like India, with its immemorial traditions of lerning and scholarship, to become, in the expressive words of Poet Tagore, though used in another context, "the rag-picker from other people's dust-bins." Indian scholarship should regain its pristine vigour and produce works of such enduring excellence and utility that other countries should feel called upon to translate them into their own languages.

But neither text-books of real value nor great literature can be turned out overnight. The Indian languages, which suffered stagnation for many centuries, cannot be expected to shed the trammels of retarded growth within a few decades. The needs of modern society are complex which cannot be met unless the medium of communication is vigorous, resilient and capable of rapid growth. No language can grow through artificial respiration. By the same logic, it cannot remain stagnant if the community speaking it is dynamic and has a rich and diversified life. As Pandit Nehru so felicitously put it, "a living language is a throbbing, vital thing, ever changing, ever growing and mirroring the people who speak and write it." Vocabularies cannot be built in the seclusion of Government Secretariats but are reared in the business and the bosoms of the people. These ineluctable facts of life cannot be ignored when the future of English as the language of instruction and administration is considered. The allergy of some people to it merely on the ground that it is foreign is irrational.

India has every reason to be indebted to the English language. It has welded people into a single consciousness by providing them with a common medium of communication. It has also thrown open to them the vast treasure-house of Western knowledge. As a rich and flourishing international language, it must find a permanent place in this country's scheme of things. It would be folly to throw away a great asset acquired over a

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A BLUSH

What a mysterious thing is a blush, that a single word, a look, or a thought should send that inimitable carnation over the cheek! It is strange, too, that only the face, the human face is capable of blushing. The hand or the foot does not turn red with modesty or shame more than the glove or the socks which cover it. It is the face only that is heaven!

—Sarah Austin

period of more than 200 years. All important Committees and Commissions that have reported on Indian education since independence have urged its continued retention and cultivation. The Education Commission, 1964-66, for instance, has recommended that no student should be considered qualified for a degree, and more especially for a Master's degree, unless he has acquired a reasonable proficiency in English.

The complaint that it is a difficult language should not be taken seriously because a university student has really no vernacular. His function is to extend the frontiers of his knowledge and to learn new disciplines. He must, therefore, be able to study the abounding literature in English on the subjects in which he seeks proficiency and a degree. English is also necessary to maintain a certain degree of uniformity and unity in the realm of higher education throughout the country.

On this issue, the students have shown greater realism than their elders. In many States they have refused to be caught by the contagion of linguistic chauvinism. The Tamil Nadu Government's recent attempts to dislodge English from the seats of higher learning were frustrated by a powerful student agitation. Even in the Hindi-speaking areas, where the politicians are more active in seeking the expulsion of English, the verdict of the students is unmistakable. According to a survey conducted by Delhi University some time ago, students whose medium is Hindi at the high school stage go over to English when they attend college.

Many students from Uttar Pradesh and Bihar have told me that, despite great pressure from politicians, they prefer to pursue their studies through English because, among other reasons, there is a paucity of even a minimum corpus of books in Hindi necessary for higher education. A survey of student predilections conducted in Bombay some time ago by a local professor has proved equally revealing. Of the 620 students examined by him, 83 per cent indicated their preference for English, the percentage going upto 99.2 in the case of students whose medium of instruction in their schools was English. A striking feature of the investigation was that as many as 73 per cent of the students emerging from the Marathi-medium schools opted for the foreign language! Such revelations should have a sobering effect on the linguistic irredentists. Nowhere has the inevitability of gradualness proved to be a more desirable doctrine than in the matter of the medium of instruction. □ □ □

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Assurance

DILIP KUMAR ROY

He's not far-off, but is throned in my heart;
If I acclaim His rose bud 'twill outflower.
When I sing : "I'm thine"—He smiles : "I, too, am thine,
Resolved to fulfil thee by Grace's shower."

He *is* and so I worship the world He indwells;
His Flute sings, so through music I hear His call;
He's Evergreen, so hope's violet never can fade
And He laughs through irised tears—the One-in-all !

When Him I'll hail to be havened at His feet,
With His nectar's rain my thirst He'll come to appease;
His Sun-love shall repeal the night of my soul,
If I'm but vowed for ever to be His.

* * *

NOTE :

I was depressed by the carnage in Bangla Desh and the plight of the derelict refugees and repeated as on a rosary Sri Aurobindo's heart-warming lines in *Savitri,* reassuring us :

> *Nothing is truly vain the One has made,*
> *In our defeated hearts God's strength survives*
> *And Victory's star lights our desperate road,*

when, at daybreak on July 1, 1971, I had a dream-inspiration which flowered into a song : this is a translation of the Bengali original.—DKR.

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CULTURAL TRENDS & EVENTS

OLD school records were ransacked for the early life of Mahatma Gandhi by J.M. Upadhyaya of Rajkot. That effort yielded a good fruit and *Mahatma Gandhi: A Teacher's Discovery* was a pleasing book out of it. Some clever archivist in Germany has similarly released details of Karl Marx's school and college days from old records in Bonn.

Carl Heinrich Marx—that was how Marx was then known. For one day he was locked up by the University authorities for his "drunkenness and nocturnal noise that disturbed the peace." Here his ration was "bread and water." During his imprisonment, his conduct is reported to be "very quiet." He was similarly charged for "carrying a forbidden weapon." But before he could be called to answer the charge, he went to Berlin.

Marx was fond of reading aesthetics, aspects of Homer's work, Greek and Roman mythology, during the time he was studying in Bonn. Surely, this was not the kind of food one expected for the spiritual father of world révolution.

* * *

Bharata Ratna Dr. Bhagwan Das (1869-1958) revered father of Shri Sri Prakasha, was a great thinker in the right traditional way of the sages of old. His brilliance was seen when he took his Master's degree from the Calcutta University at the age of 18!

During mature times, he imparted to the world at large his seasoned thoughts and teachings. He wrote extensively and his two essays embodied in the Adyar Pamphlets (Nos. 173 and 174) issued during May and June 1933, have been reprinted for free distribution by Dr. Swamiji (15, Kumar Park East, Bangalore 1). They are called *Ancient Solutions for Modern Problems* and what a great sensible thought they embody! It is the essence Upanishadic teaching that is presented here and those who have any regard for our legacy, would enjoy reading the book. It is a great service Dr. Swamiji has rendered and the nation must remain grateful to him for his timely thought and liberality.

* * *

Dog nuisance in Germany: The German Ministry of Posts records that annually about 2,000 postmen suffer from canine bites while on duty. Households where the dog also is an inmate, have not yet

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taught it that the postman is a friend and he is always a welcome messenger. The ways of the canine attackers of the "heralds of the noisy world" (= the postmen) have been studied and tabulated by Werner Demski. Garden Dachshund is the worst enemy, attacking from behind and sinking its teeth in the postman's legs. But the Pomerian is worst still, because of its treachery. It wags its tail as if to indicate intimacy but all the same rips a hole in the pants (and in the leg too) of the postman. The Bulldog however is heroic in its attack, a frontal attack always.

Instead of educating the postmen to beware of the dogs, is it not better to be without the dogs? Or if you must have the canine company, it should be trained enough.

* * *

Gold Medal for Bachelor of Journalism: Nagpur University has an endowment for awarding a gold medal to its best student successful at the B.J. Examination. As the endowment was made by the *Nagpur Times* Trust, the medal too is named as such. Kum. Jyoti Nanjundiah was the first to receive the award.

* * *

Sun Stories Collected: Surat in Gujarat on the West Coast was Suryapura; Sander and Rander, being two places bearing the names of the wives of the Sun, Sandnya and Randnya. It was but natural that a number of folk tales and songs about the Sun and his family should be current in Gujarat. All such folk lore is collected together by Shri S. K. Bhatt (Ed. *The Bombay Samachar*). Casting his net wider, Shri Bhatt has included many stories of the Sun from many lands. It is an interesting effort and similar effort about the Moon and other stars deserves to be undertaken.

* * *

Well Done Mysore ! Life-pensions are anounced by the Government of Mysore for aged writers. Shri P. Kodanda Rao (b. 1889) gets Rs. 500/- p.m. and Sarvashri S. N. Swamy, B. Shivarama Murthy Shastri and Ananta Rao Chikodi, get Rs. 250/- each p.m. The welfare state has to shoulder all such responsibilities and Mysore has followed Maharashtra in this respect. Will other states follow soon and take care of the aged writers and —artistes?

* * *

Wurzburg University (Bavaria, Germany) will soon begin cataloguign the Egyptian Papyri in German Museums. Along with the grand project, it is proposed to publish a *Demotic Dictionary* also.

Demotic was the peoples' language in Egypt as distinct from the language of the ruling class and nobles and the priests. All records of every day life, of court proceedings and marriage contracts were in the peoples' language. The new project therefore will be of great

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use to sociologists and social historians alike.

* * *

Socially speaking, the modern German male has moved more and more to helping his mate in house work. Husbands working along with their wives in the domestic sphere are found in 75% homes in Germany. Washing is preferred by 26% of husbands while occasional helping hubbies are 40%. Today most of the wives (84%) are pleased with the helping attitude of their lord and master. Only a decade back, three out of every four women expected their husbands to help them in the kitchen and elsewhere. Is any observation on these lines undertaken in India? What will it show—is any body's guess.

* * *

The blue-print for German Educational Reforms begins with the tiny tots, the pre-kindergarten age group of 3-4 years old. It sets out targets for the next 15 years. The ultimate aim is to provide kindergarten schooling for 70% of the children of the 3-4 year group, with 12 students per teacher.

At present, each kindergarten teacher is responsible for 25 heads; by reducing it gradually to 20 in 1975, the target for 1985 is to have it fixed at 12 children per teacher. Obligatory school age at present 6 or in some cases, 7, is tô be brought to 5.

While Germany takes these rapid strides, when are Indian children to achieve the target fixed by the makers of our Constitution for attainment in 1960? Free and compulsory education to all children upto 14 years of age was to have been enforced within 10 years of the introduction of the Constitution. What are we doing?

* * *

Kannada scholars are engaged on two types of encyclopaedias simultaneously. The Junior encyclopaedia is planned in 7 volumes on the Junior Oxford encyclopaedia and the Senior in 14 volumes. Two volumes of the junior and three of the Senior have been published so far. It is interesting that the Mysore state has patronised the entire projects. Of the Junior venture, 15,000 copies out of a total of 20,000, are being purchased by the Department of education for distribution in schools, leaving only 5000 for the public to purchase.

* * *

Welcome Manipuri ! : : The Sahitya Akademi, New Delhi has allowed Manipuri to be one of the languages for which it will award prizes every year for the best book. This is paving the way for Manipuri's inclusion in the 8th Schedule of our Constitution.

Manipuri promises to add an intersting variety of old—literature for an all-India consumption. At present Manipuri used the Bengali script for its writings. Its own script is called Meiti and the first primer in it is being published.

□ □ □

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Without Comment

THE promises made by political parties at election time are like those made before marriage. Yet people marry. So do they go to vote in the elections. The only difference is that the parties to a marriage genuinely believe that they will keep their promises, while political parties suffer from no such illusion. —*Acharya J. B. Kripalani.*

TO my friends who have questioned the correctness of my attitude towards the Indo-Soviet treaty, I wrote that if we have to choose between dealing with the devil or the deep sea, I was convinced that it was wise to prefer dealing with the devil to being drowned in the deep sea. America drove us to this tough dilemma.

—*C. Rajagopalachari* in *Swarajya.*

A CANTANKEROUS press, an obstinate press, an ubiquitous press must be suffered by those in authority in order to preserve the even greater values of freedom of expression and the right of the people to know. —*Judge Murray I. Gurfein.*

WHEN a politician's luck is running out, it can seem that he can do nothing right. So it now seems with Mr. Wilson. —*The Economist.*

IN Yugoslavia, the problem was that bureaucracy was in conflict with life, and in the end life prevailed. —*Milovan Djilas* in *Time.*

PRESIDENT Nixon's visit to China is a No. 1 stunt of the No. 1 stuntman of our time. —*George Meany, U.S. News & World Report.*

TAILPIECE

A French doctor once taunted Flechier, Bishop of Nismes, who had been a tallow-chandler in his youth, with the meanness of his origin.

Flechier replied: "If you had been born in the same condition that I was, you would still have been but a maker of candles."

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(*Continued from page 17*)

take shelter in some distant land to escape the wrath of the new monarch. Notice the words — *anicchataamapi*—even though they do not desire it; that is much against their will or thrusting this sort of a change on them. But Chanakya points out what makes such an act a crime. On the part of those who have given shelter it is the continued secret shelter that they provide.

The merchant admits that he did give them shelter but points out that they are now no longer with him and, as an answer to the charge of contradictoriness made by Chanakya, the merchant asserts once again that they were. He emphasises the past tense of the word—*aaseed.*

Then follow the retorts and replies and in spite of Chanakya's statement that it is Chandragupta's administration, Chandanadasa is not willing to disclose the whereabouts of the family.

LANGUAGE WORK

Vocabulary:

alam=enough; *aashankaa*=doubt or misgiving, apprehension; aa-=ending feminine noun; *paura*=citizen; a-ending mas. *nikshipya*=past participle form of ni + kship + ya; *avyaya. vraj*=to go, verbal root. *paraspara*=each other; a-ending sarvanam. *virodhi*=contradictory,i-ending neuter. Chhalam=falsity; a-ending neuter; *kva*=where, *avyaya*; *prateekara*=remedy; a-ending mas. *samucchetsyati*=future tense form of the verb *chid*=to break with the prepositions *sam* and *ut.*
mansthaah=Imperative form of the root *man*=to think, Second person singular.

ASSIGNMENTS.

1. Write down all the verbal forms found in this as well as in the earlier units of this third series of the Adhyayana Bhaga.
2. There are a large number of *kridantas* or verbal derivatives in this extract. Which are they and can you recognise them ?
3. Which are the *vachana's* which Chanakya says contradict each other ?
4. Write down the forms of the neuter noun *virodhi* in full.

NOTE: We are beginning a new series of Adhyayana Bhagas shortly. This series does not presuppose any knowledge of the earlier three series of Adhyayana Bhagas. This series will present some interesting and instructive selections from the Ramayana. *Readers who wish to go through this series will find all explanations concerning Sanskrit given here to facilitate their understanding of these extracts.*—Ed.

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A SHORT DEBATE

My dear Chiranjeevis,

Before proceeding to deal with the next unit of the Gita Adhyayana I shall set you an interesting short debate. A debate, you must have noticed, is conducted for the purpose of finding out the truth of any proposition or issue. In a country like ours which is democratic, debate is an important element which should decide the welfare and well being of the people. Our country has a great tradition of fine debating from the earliest Vedic times when in assemblies men and women debated freely to Yajnavalkya, one of the greatest debaters and further on to modern times. For instance the *Satyartha Prakasa* of Swami Dayananda Saraswati is written in the form of a continued debate. While in other countries during the middle ages and earlier periods of history people settled issues by resort to killing, murder of masses of people and burning them whenever there was difference of opinion, in our country we settled the issues by resort to debate which not only helped the cause of the victor it made also the persons who lost in a debate never take to violence. Unfortunately today we find such a tradition is slowly disappearing and we are just imitating what the Westerners in their state of ignorance and barbarism did. Let us not follow such examples but go back to our own traditions which, you will strangely find to be most modern.

Now to the debate itself. Imagine our Gita Adhyayana Mandal has met in a hall. All of you are seated and the dais is arranged with tables and chairs where a few of you who have made bold to participate in the debate are seated. At the centre there are three persons, important scholars and wise men, known not only for their scholarship but also for their great character. They are impartial judges and are not influenced by anything else other than the truth. On to the right there is a row of tables and chairs and one group which is speaking for the proposition is seated there. There are, let us say, five of the Chiranjeevis. On to the left there are again chairs and tables and five more chiranjeevis are seated there. These are the Movers and Opposers. The first man in each group is the Prime mover or the Prime opposer. Imagine that you are one among these ten persons engaging in the debate. What are you going to debate upon? There must be a subject and the subject I shall give you in the following words:

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That in the opinion of the Gita Adhyayana Mandal the words *aparyapta* and *paryapta* found in the verse

aprayaptam tadasmakam balam bhishmabhirakshitam
paryaptam tvidametesham balam bhimabhirakshitam.

said by Duryodhana to Drona on the battle field mean respectively "unlimited and limited" and not "inadequate and adequate" for the purpose of victory.

What I want the chiranjeevis to do is to draft a short debate in which they either support the proposition and prove that the words mean *unlimited* and *limited* and not *inadequate and adequate* or they oppose it and establish by sound arguments that they don't mean *unlimited* and *limited* but *inadequate and adequate.*

Write your answers in the form of a speech that you would make in the debate and send the answers to

Mama, C/o. Editor, Bhavan's Journal,
Bharatiya Vidya Bhavan, Chowpatty,
Bombay-7.

Gita Adhyayan—3

Now to our regular task. Last time you have completed the first chapter of the Bhagavadgita and noted down the arguments of Arjuna. What did you feel about the arguments? Were you convinced that Arjuna was right? Or do you think that Arjuna is not right?

Did you notice one more interesting thing? In an argument or in a debate a person is supposed to be calm and possessed of presence of mind. He has to understand the problem and then find out the truth of things by a careful and dispassionate study of the problem. In this case the problem that faces Arjuna is whether or not he should fight. How does he get to this problem and solve it? Notice the description of his own condition by Arjuna which is found in the verses:

drishtvemam swajanam krishna etc. upto verse 30. Does this description make you feel that Arjuna is calm and unperturbed? Do you think that such a state of mind and body is proper for a debate and discussion?

I want you to think a little more carefully over this. You will realise that Arjuna far from arguing in a sane and satisfactory manner is led away by overpowering emotions.

Against this background of the confused state of mind of Arjuna in which he indulges in an argument, look at the next assignment of our Adhyayana. We shall take up the study of verses 1 to 20 of the Second chapter of the Gita.

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The answer given by Sri Krishna is very short. He says just two verses—the second and third of ch. II. Are these two verses an answer to the points raised by Arjuna in his long account? No. They just refer to the condition in which Arjuna spoke those words of argument. In order to bring Arjuna back to a state of calmness when he can listen to argument, Sri Krishna finds fault with him for being an *Un-Arya*, an effiminate sort of man. Look at the words used: *kashmala, anaryajushta, aswargya, akirtikara, klaibyam, kshudra hridayadaurbalya*. He closes his advice by simply saying: *Utthishtha*—Stand up. A man can stand up when he has the moral courage to do so. This word reminds us of the Upanishadic saying which Swami Vivekananda was fond of: *utthishtatha jagrata praapya varannibodhatha*. The teachings of the Gita are no more than what are summed up in these words.

One must stand up, one must wake up to the reality of things, and having set one's mind on the true ideal one should proceed towards it with true knowledge.

As you go on reading the Gita you will see how full of meaning each word in it is. Side by side if you read other books, the Upanishads of which the Gita is an epitome you will understand many more things.

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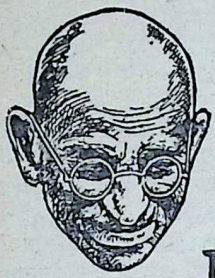

NATIONAL INTEGRATION

"Let us forget all thoughts of 'I am a Hindu, you a Muslim', or 'I am a Gujarati, you a Madrasi'. Let us sink 'I' and 'mine' in a common Indian nationality. We shall be free only when a large number of our people are determined to swim or sink together."

—*Gandhi*

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Look at Arjuna's answer and contrast this with his earlier arguments in the first chapter. You will find that in Verses 4-10 Arjuna repeats the arguments but in a more collected and cool manner. But one thing he seems to have realised at least is this that he has been deluded by a weakness of heart and that he does not really know the *truth* of things. In contrast to the statement *na yotsye*—"I will not fight", found in the first chapter here he is willing to listen to Krishna's advice. He is willing to learn. He is willing to be a *shishya*, a student or a disciple. Only after this does Sri Krishna begin his discourse. I shall say just one more thing and complete this unit.

Rabindranath Tagore in his speech *My School* which describes the nature of his Shantiniketan school says that he did not at first employ a music teacher for the students as they showed no interest in music. On the other hand he created many opportunities for the boys and girls to listen to music which made them get interested in music. Then he employed a teacher for music. This underlines an important truth. We should not tell people things they are not willing to listen to or which they don't wish to listen to. In India the *Guru* never broadcasts knowledge unless he finds the disciple willing to learn. In the Bible for instance you find the words: Cast not your pearls before swine lest they should turn round and trample on them. We should not unnecessarily make known to all and sundry things of value and worth. They are more likely to misuse them than use them. The Gita says later on the same thing in the verse:

idam te natapaskaya nabhaktaya kadachana
nachashushrushave vachyam nacha man yobhyasuyati

Don't tell this to one who is not given a self-control and penance, one who is not devoted, to one who is not willing to listen carefully nor to one who hates Sri Krishna or the Lord of the Universe.

As usual, my dear chiranjeevis, make a study of these ten verses as also the previous ones. If you go back and forth like this in your study you will notice how new meanings come to you. Gita is a great poem and its sense and meaning does not dawn upon us all at once. The more you read it the better will be the enlightenment you get.

Yours affectionately,
MAMA.

NOTE: Gita Adhyayana Mandal is open to everyone irrespective of age and sex. So answers etc. may be sent to Mama C/o Editor, Bhavan's Journal, Bharatiya Vidya Bhavan, Chowpatty, Bombay-7.

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Notes and News

BHAVAN'S RAJENDRA PRASAD INSTITUTE OF COMMUNICATION STUDIES: NINTH DIPLOMA AWARDING FUNCTION: THE Ninth Diploma and Prize Distribution Function of the Bhavan's Rajendra Prasad Institute of Communication Studies was held on September 5, 1971, in the Gita Mandir Hall of the Bhavan.

Smt. Lilavati Munshi, President of the Bhavan, presided over the function and Sri H. N. Bahuguna, Union Minister of State for Communications, gave away the prizes and awards for 1970-71 as well as 1969-70 and the diplomas to successful students, for the current year.

Welcoming the distinguished guest and the gathering, Smt. Lilavati Munshi said that the College had received general recognition as the premier institution of its kind in India.

Lt. Col. A. D. Hiranandani, Principal of the College, read out the annual report for 1970-71. He placed on record the services rendered to the institution by Sri Joseph John, his predecessor, who is now the Joint Director of the Institute and by Sri S. Ramakrishnan, Bhavan's Executive Secretary and Director of the Institute.

Sri Bahuguna, speaking on the occasion, said that mass media in wrong hands could cause great harm to the people and to nations.

The Minister appealed to journalists, advertising agencies, public relations personnel and those engaged in similar avocations to help the country's regeneration and promotion of world brotherhood. He pleaded that only the best in India's ancient culture and heritage should be selected to blend with the best in modern civilization as both had good and bad points.

Sri Bahuguna paid a rich tribute to the founder of the Bhavan, Kulapathi Dr. K. M. Munshi, and Smt. Lilavati Munshi. He hoped that under the latter's able guidance, the Bhavan would continue to play an effective role in the sphere it had chosen for itself.

Kulapathi's gold medal for the best student of the current year was bagged by Sri P. K. Raghavan. Sri Pradeep K. Vijayakar secured *The Times of India* gold medal for the best student in journalism and also the *Alpha* (Journal of the College students) silver medal for the best record of work in the production of the journal.

Kumari Veena was awarded Kulapathi's silver medal for advertising and public relations. She also got the National Advertising scholarship, and four other awards.

Heading the list of award-winners in 1969-70 were Sri Bapoo Malcolm, who secured Kulapathi's gold medal and U.G. Rao Memorial Medal for editing. Kumari Miriam Y. D'Souza won the U.G. Rao Memorial Medal for writing. Sri P. K. Vijayakar received *The Times of India* gold medal, a cash award of Rs. 500/- and also the *Alpha* silver medal.

The function concluded with a vote of thanks by Sri T.M.P. Nedungadi, Vice-Principal of the Institute.

(*See photo feature*)

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DR. BARBARA STOLER MILLER'S TALK:

DR. (MRS.) BARBARA STOLER MILLER, Professor of Sanskrit, Barnard College, Columbia University, New York, U.S.A., gave a talk on *Gita Govinda of Jayadeva: The problems of translating it into English* at the Bhavan's Gita Mandir Hall on August 27, 1971.

A distinguished student of the great Sanskrit scholar, Dr. Norman H. Brown, she worked for Ph.D. on the critical edition of Bilhana's *Chaurapanchashika.*

She has been fascinated by the problems of translating Sanskrit poetical compositions and has already translated the three *Shatakas* of Bhartrihari.

In her interesting and highly instructive talk, she referred to the text of Jayadeva, the traditions relating to its singing, the commentaries on it and the many difficulties she had had to face in getting at the true import of the poem *Gita Govinda.* She believes that a translator cannot succeed in presenting his or her chosen text unless one gets fully imbibed with the spirit and the import of the work.

Incidentally she referred to the three works—Bilhana's *Chaurapanchashika,* Bhartrihari's *Trishatakas* and Jayadeva's *Gita Govinda,* their special problems of diction, rhyme and rhythm and the music which she intended to bring out to the extent such a thing was realisable in a foreign tongue whose idiom, rhythm and syntactical resources varied considerably from those of Sanskrit.

However she was of the opinion that poets like Gerard Manley Hopkins served as very useful models for this task and that it was possible to a great extent to achieve the object.

The meeting was presided over by Prof. S.A. Upadhyaya, who welcomed the speaker and the nearly 50 Sanskrit scholars who participated in the discussion that followed the talk. Among the participants in the discussion were Prof. G.C. Jhala, Dr. R.R. Poddar,

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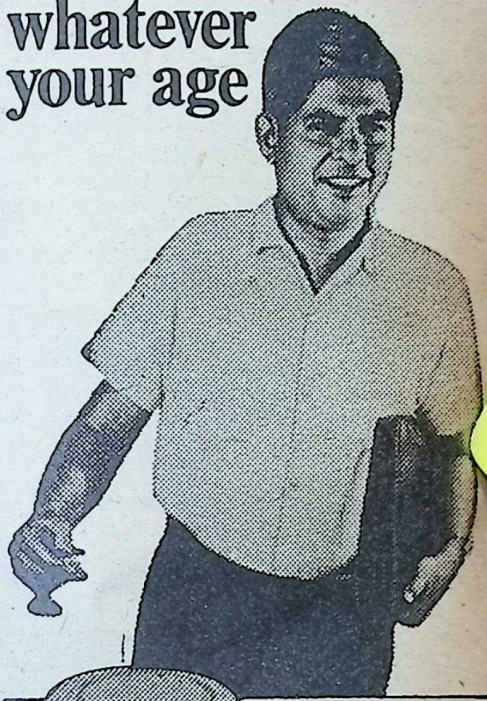

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Dr. V.M. Kulkarni, Dr. G.K. Bhat, Sri H.S. Ursekar, Dr. P.S. Sane, Dr. and Mrs. H.R. Karnik, Dr. (Kum.) Bhise, Dr. (Smt.) K. Kulkarni, Prof. M.F. Kanga, Dr. S.G. Desai, Sri R.A. Kashyap, Prof. M.V. Mahashade and Dr. (Smt.) Davane.

The participants in the discussion generally raised questions relating to the subject of translation and expressed what they felt about such problems as the rendering of etymological overtones of Sanskrit proper names, and possible intrusions of unwanted connotation.

(*See photo feature*)

BHAVAN'S BANGALORE KENDRA: THIRUMALACHARI ENDOWMENT LECTURES:

DR. V. Raghavan, a renowned scholar and connoisseur of music and art, and retired Professor of Sanskrit, Madras University, delivered two lectures on *Universal Love and World Unity* under the auspices of Bharatiya Vidya Bhavan, Bangalore Kendra, on August 9 and 10, 1971, at the Bangalore University Senate Hall.

Sri Nittoor Sreenivasa Rau, former Chief Justice of Mysore, presided. Sri M.P.L. Sastry Hon. Director, Bhavan's Bangalore Kendra, welcomed the gathering.

In his fascinating address, Dr. Raghavan stressed the dire need of the medicine of universal love and unity for the world torn by deadly strife and conflict. Though world history was replete with wars, thinkers and philosophers of all ages had laid emphasis on love and compass on to bring peace on earth, he added.

Drawing extensively from the *Vedas*, the *Upanishads* and the *Puranas*, the speaker said that the primordial manifestation of love, be it in matters of

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sex or of the soul, brought about social unity and that universal love and goodness, kindness and compassion for all beings could never be separated.

The great epics, *Ramayana* and *Mahabharata* and their heroes Sri Ramachandra and Sri Krishna were the very embodiments of love and compassion—the basic concepts of humanism and the religion of humanity.

Even in the *Darsanas* there was stress on the Fatherhood of God and the Brotherhood of Man.

Sri K.R. Gopivallabha Iyengar, Hon. Treasurer, proposed a vote of thanks.

(*See photo feature*)

SRI SHARADA PEETH VIDYA SABHA DECENNIAL CELEBRATIONS AND INAUGURATION OF NEW INDOLOGICAL LIBRARY BUILDING AT DWARKA

TEN and half years ago, on March 28, 1961, H. H. Sri Jagadguru Sankaracharya Sri Abhinava Sacchidanand Tirth Swamiji Maharaj of Sri Sharada Peeth, Dwarka, founded the Sharada Peeth Vidya Sabha at Dwarka, to give tangible form to the dream of setting up of a Sanskrit University with a view to spreading the Bharateeya Culture, ethics and philosophy in the society at large. Dr. S. Radhakrishnan, (the then Vice-President of India) had the unique honour and privilege of inaugurating the Sanskrit Academy and Indological Institute on that historic occasion.

The Vidya Sabha had since made rapid strides in its mission and projects undertaken in this direction, over the past decade, with the bounteous munificence and co-operation of friends and well-wishers in the country. Another great landmark has been made in the progress of the Sabha activities on August 24, 1971, with the opening of the New Indological Library Building at Dwarka by His Holiness Sri Jagadguruji, in the presence of a distinguished gathering of scholars and other eminent men.

This beautiful structure housing the New Indological Library was built from the magnificent donation of Rs. 5 lakhs by the Rajmata Her Highness Shree Gulabkunwarba Saheba of Jamnagar to commemorate the memory of her husband, late H.H. Jamsaheb Sri Digvijayasimhji of Jamnagar.

Swami Sri Gangeshwaranandji presided over the inauguration of the New Indological Library Building, and the Prize Distribution function.

Sri Bakshi, the Vice-Chancellor of Saurashtra University, distributed the prizes to students.

Both Swami Sri Gangeshwaranandji and Sri Bakshi as well as other eminent scholars present paid rich tributes to His Holiness Jagadguruji and Her Highness Rajmata of Jamnagar for their service and contribution to the noble cause.

His Holiness Sri Dwarka Sankaracharya awarded *Tamrapatras* to Her Highness the Rajmata, Seth Govindlal Bangad and Sri Kalyanrai Joshi, and titles and certificates to some others, in recognition of the meritorious services rendered and distinctions attained respectively.

Messages of good wishes were received on the historic celebrations from the Rashtrapati Sri V. V. Giri, the Prime Minister Smt. Indira Gandhi, Dr. S. Radhakrishnan (former President of India), Sri Dharma Vira, Governor of Mysore, Sri Khandubhai K. Desai, Governor of Andhra Pradesh, Sri K.K. Shah, Governor of Tamil Nadu, Sri N. K. Vakil, Vice-Chancellor, The Maharaja Sayajirao University of Baroda and Sri Dayamata, President, Self-Realization Centre, Los Angeles California (U.S.A.).

The inauguration of the New Indological Library Building synchronised with the Decennial Celebrations of Sri Sharada Peeth Vidya Sabha. The festival lasted for three days and several hundreds of people attended the celebrations every day.

The Sharada Peeth Vidya Sabha has

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brought out a beautiful Souvenir on this great event in its history, which sets out the glorious record of achievements of the Sabha, with many impressive photographic illustrations.

(*See photo feature*)

DECCAN COLLEGE COMPLETES 150 YEARS OF SERVICE TO EDUCATION

THE Deccan College, Poona, the oldest educational institution of its kind in Western India (Maharashtra), with an enviable record of teaching and research, celebrated its 150th anniversary on August 20, 1971.

President Sri V. V. Giri visited this temple of learning and presided over the celebrations. The Governor of Maharashtra, Nawab Ali Yavar Jung, Maharashtra's Finance Minister Sri S. K. Wankhede, Dr. S. M. Katre, a former director of the Post-Graduate Research Institute, and the Mayor of Poona Sri S. A. Chavan were amongst the distinguished guests at the historic celebrations.

The President said an "employment oriented system of education at all levels" should be evolved.

He asked those concerned not to condemn students for the indiscipline among some sections but to try and understand their problems.

Wherever there were shortcomings or difficulties, they should be overcome and the students made to realise that it was their duty to uphold the fair name of their institutions.

The President asked the students, who were the future leaders of the country, to keenly follow political developments, but not to engage in political activities.

To the politicians, the President made a special appeal to "scrupulously avoid" involving the students in political movements.

Honorary Fellowships

The President conferred the honorary fellowships of the College on Mahamahopadhyaya D. V. Potdar, Dr. C. D. Deshmukh (in absentia) and Dr. S. M. Katre.

He also released for publication two research monographs prepared at the Deccan College Post-Graduate Research Institute.

A life-size oil painting of the late Dr. Ramkrishna Gopal Bhandarkar, a distinguished student of the College, was unveiled by the President.

The President thought what was being taught must have a direct relationship to the environments from which the taught came. The most pressing need, therefore, was to organise education in such a way that it purposefully served those for whom it was intended.

Maharashtra's Education Minister, Sri M. D. Chaudhari, assured the College authorities that the work and progress of the institution would never suffer for want of funds.

Origin of the College

Welcoming the President, the Vice-Chancellor of Poona University, Dr. B. P. Apte, traced the origin of the college and said that it was established with the *dakshina* fund set up by the Peshwas for running a Sanskrit *pathashala* at Poona.

He announced that the N. M. Wadia Charity Trust had donated Rs. 15,000 for instituting a chair of "inter-disciplinary thought" for post-graduate research studies.

Dr. H. D. Sankalia, director of the research institute, proposed a vote of thanks.

Eminent Alumni

Started as a Sanskrit College in the Vishrambaug Wada (palace) of the Peshwas in 1821, the institution grew to its present size and pattern modelled after colleges in the Oxford and Cambridge Universities. The College was shifted to the present Gothic building in 1868 and named Deccan College. This permanent building was constructed with a donation of Rs. 1.20 lakhs from Sir Jamshetji Jejeebhoy.

The College has produced a galaxy of scholars like Sir R. G. Bhandarkar, Lokamanya Bal Gangadhar Tilak,

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mathematician Kerunna Chattre, philosopher Dr. R.D. Ranade, historian Rawlinson, epigraphist Sri V.V. Mirashi, orientalist Dr. R.N. Dandekar and jurist Sri P.B. Gajendragadkar.

College Library

With some 31,000 volumes, the Deccan College library is reputed to be one of the best reference libraries in India.

One of the important current projects of the college is work on a dictionary of Sanskrit on "historical principles." About 10,000 Sanskrit and a few Marathi manuscripts have already been collected.

Linguistic Research

The study of various dialects in different parts of India is another important project which has been undertaken by the Department of Linguistics. A study of 10 Marathi dialects and 17 Kannada dialects has already been completed. The highly developed language laboratory enables it to teach adults various Indian and foreign languages in the shortest possible time.

This Department is the largest of its kind in India and conducts research in Indo-European, Dravidian, Semitic and Tibeto-Burman languages.

Department of Archaeology

The College also runs a Department of Archaeology serving as a vital and valuable adjunct to its research functions. The Department has conducted excavations at Nasik, Maheshwar, Ahar, Dwarka, Pandharpur, Bellary, Tekkalkota and is currently excavating at Inamgaon, near Poona. It has also explored river valleys and carried out regional surveys in almost all parts of India including Assam and Kashmir. The Department has helped the Archaeological Survey of India in reconstructing the history of man in India, for a period of over 200,000 years.

The Archaeological and Historical Museums attached to the College provide excellent material for visual education.

The College also publishes popular articles and booklets for spread of mass education.

(*See photo feature*)

RADHAKRISHNAN IS 83:

DR. S. RADHAKRISHNAN, former President of India, completed his 83rd year on September 5, 1971.

A large number of people called at his residence to wish him many happy returns of the day. They included teachers and representatives of various cultural associations.

He also received a large number of telegrams and letters.

In keeping with tradition, the day was celebrated as Teachers' Day.

BOOKS ON YOGA AND HINDU PHILOSOPHY

Heritage of Vedic Culture, by Satyavrata Siddhantalankar and S. J. Taraporevala, Rs. 29·00; **The Ten-Point Way to Health**, by Shrimant Balasahib Pandit Pratinidhi, B.A., Raja of Aundh, Rs. 4·70; **Quintessence of the Rigveda**, by Kunhan Raja, Rs. 4·30; **Great Systems of Yoga**, by Ernest Wood, Rs. 5·50; **Gita—The Song Supreme**, by Jitendriya Bonnerjee Rs. 5·00; **Mysterious Kundalini (Hatha Yoga)**, by V. G. Rele, Rs. 4·95; **Yogic Asanas for Health and Vigour**, by V. G. Rele, Rs. 3·75; **Hatha Yoga or the Yoga Philosophy of Well-Being**, by Yogi Ramacharaka, Rs. 4·70; **Advanced Course in Yoga Philosophy and Oriental Occultism**, by Yogi Ramacharaka Rs. 4·70; **Fourteen Lessons in Yogi Philosophy and Oriental Occultism**, by Yogi Ramacharaka, Rs. 4·70; **A Series of Lessons in Gnani Yoga**, by Yogi Ramacharaka, 4·70; **A Series of Lessons in Raja Yoga**, by Yogi Ramacharaka, Rs. 4·70; **The Hindu-Yogi Science of Breath**, by Yogi Ramacharaka, Rs. 2·95.

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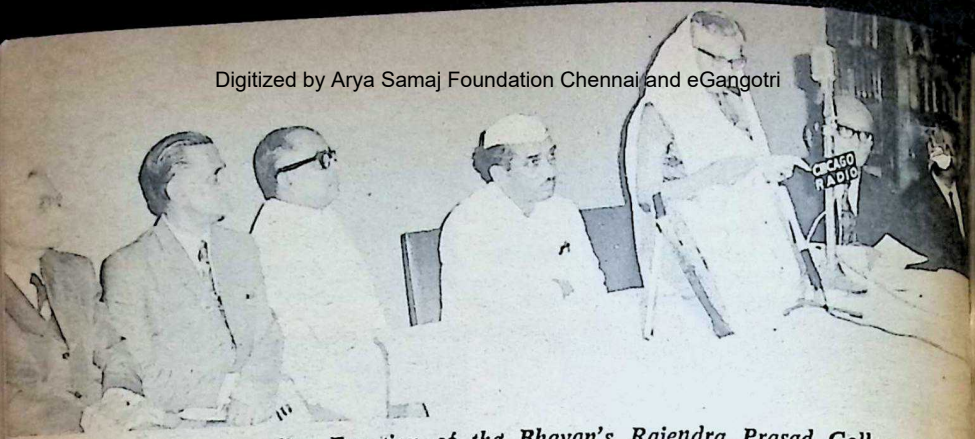

Ninth Diploma Awarding Function of the Bhavan's Rajendra Prasad College of Mass Communications. Sri H. N. Bahuguna, Union Minister of State for Communications, gave away the Diplomas and Awards to the successful students for the year 1970-71. (L-R): Sri J. M. Barrot, Sri B. Lall, Post Master General, Bombay, Sri S. Ramakrishnan, Executive Secretary of Bhavan, Sri H. N. Bahuguna, Smt. Lilavati Munshi, President of Bhavan, Lt. Col. A. D. Hiranandani, Principal and Sri T. M. P. Nedungadi, Vice-Principal.

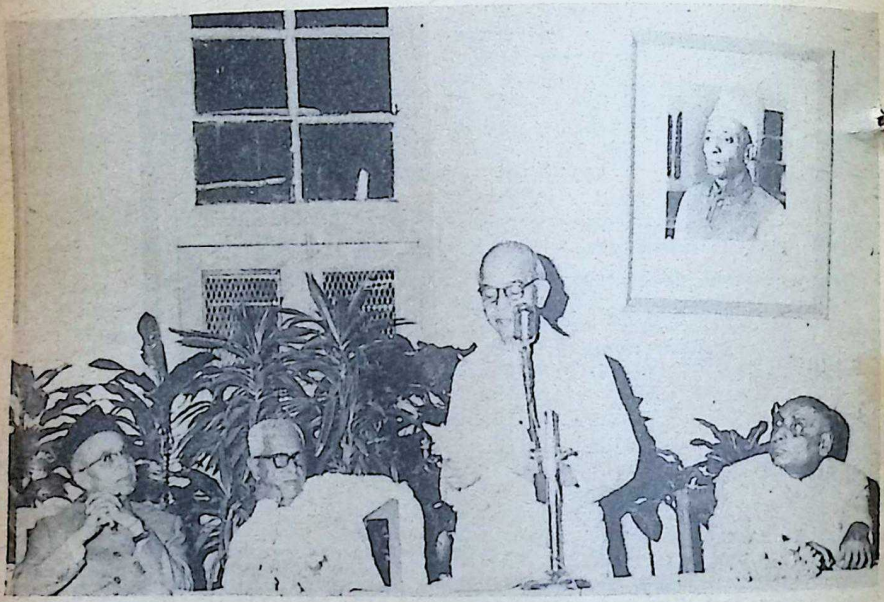

PHOTO FEATURE

Dr. Y. Raghavan, Professor of Sanskrit (Retd.) Madras University, speaking on Universal Love and World Unity under the auspices of the Bhavan's Bangalore Kendra. (L-R): Sri K. R. Gopivallabha Iyengar, Hon. Treasurer, Bangalore Kendra, Sri Nittoor Sreenivasa Rau, former Chief Justice of Mysore (President), Dr. Raghavan and Sri M. P. L. Sastry, Hon. Director, Bhavan's Bangalore Kendra.

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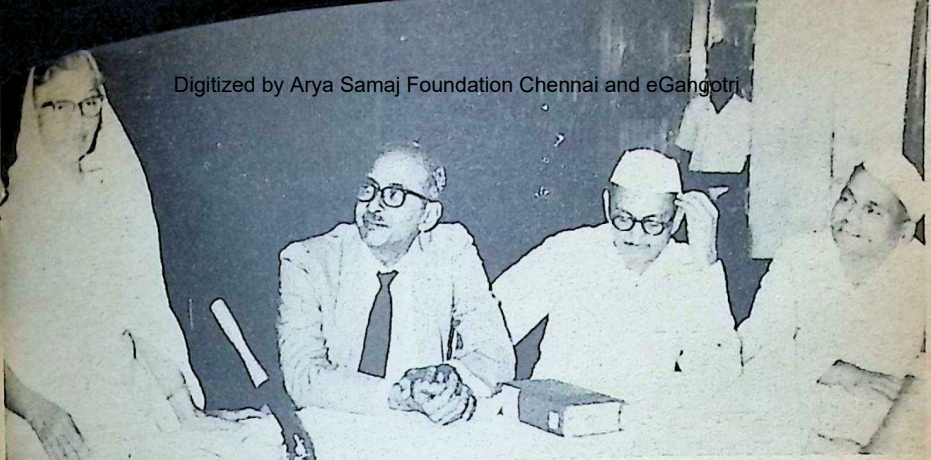
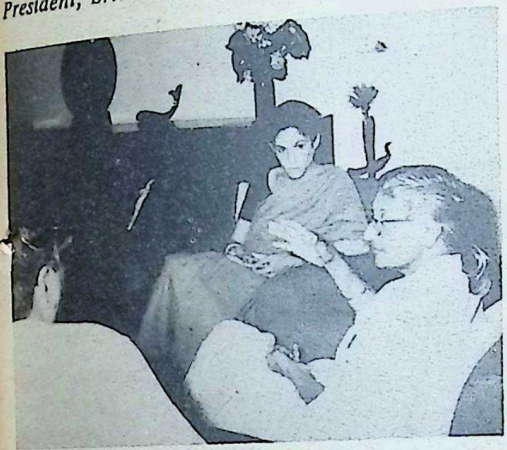


Sanskrit Day Celebrations in Bhavan. (L-R): Smt. Lilavati Munshi, Bhavan's President, Sri B. N. K. Sharma who presided and Acharya Bhai Shanker Purohit.



Indologist from abroad: Prof. (Mrs.) Barbara S. Miller who gave a talk on Jayadeva's "Gita Govinda: Problems of translating into English" at the Bhavan, in an informal chat with Smt. Lilavati Munshi and Prof. S. A. Upadhyaya.

Sari-clad Prof. (Mrs.) Barbara S. Miller from Columbia University, discussing the problems of translating Gita Govinda into English at a meeting of Sanskrit scholars, held at Bhavan's Gita Mandir hall.

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A view of the Language Laboratory of Deccan College, Poona, whose 150th anniversary celebrations were held in August.

H. H. Jagadguru Sri Sankaracharya of Sri Sarada Peeth, Dwarka, inaugurating the new Indological Library Building at Dwarka in August.

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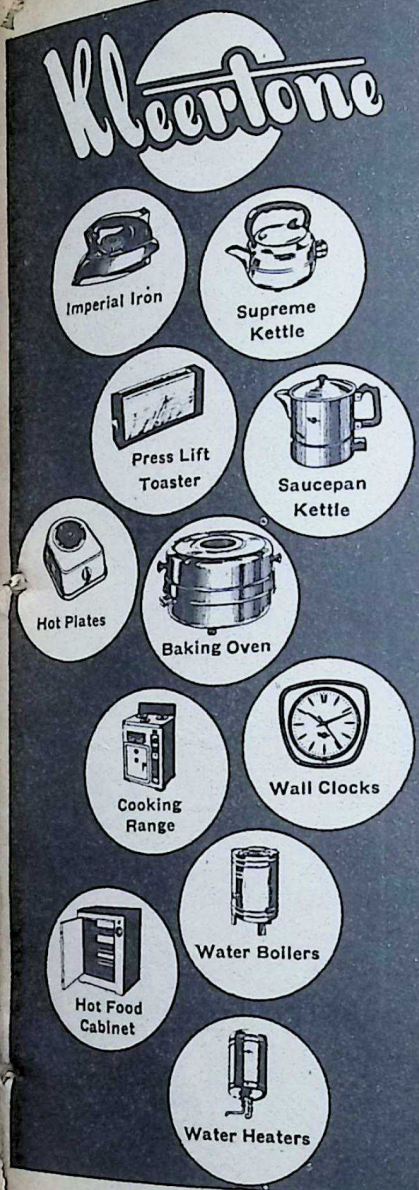

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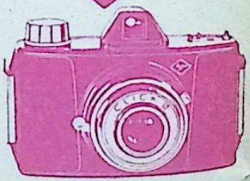

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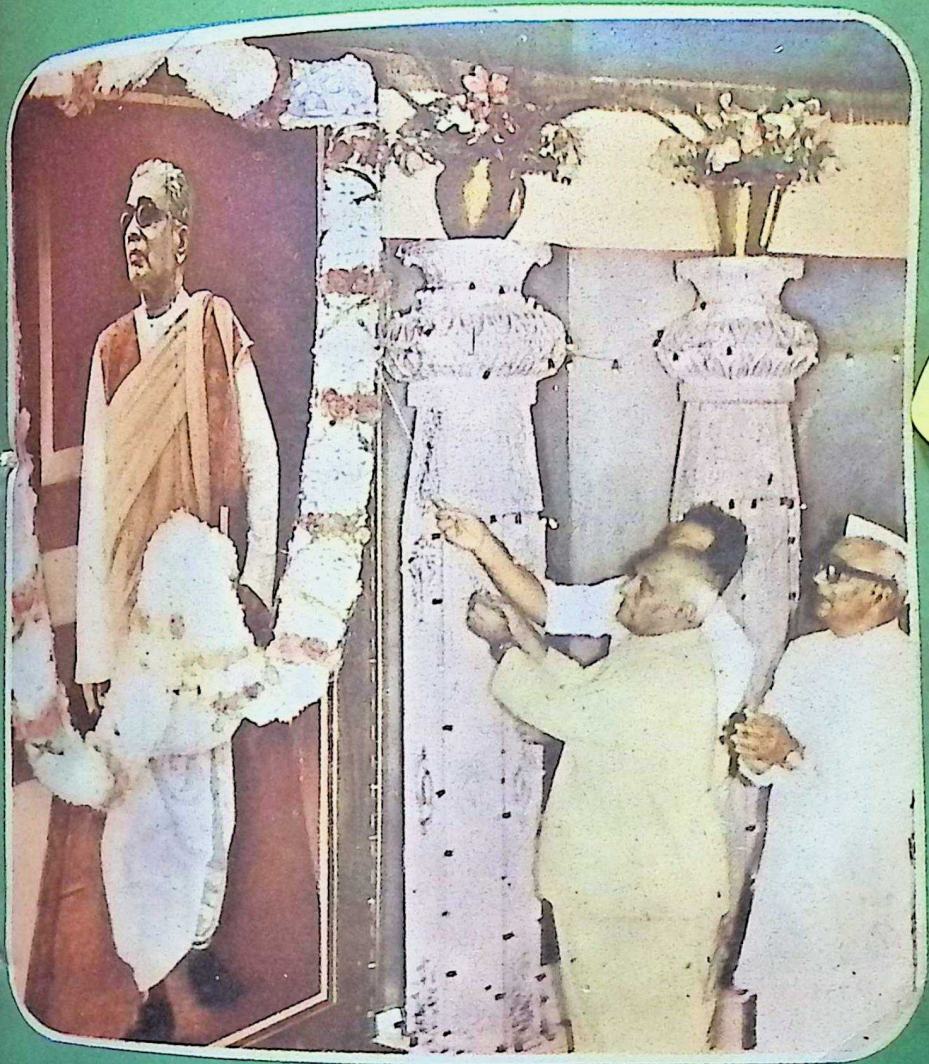
BHAVAN'S JOURNAL



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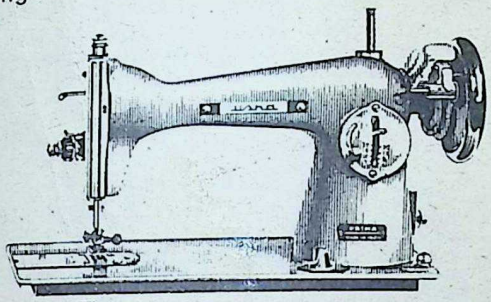

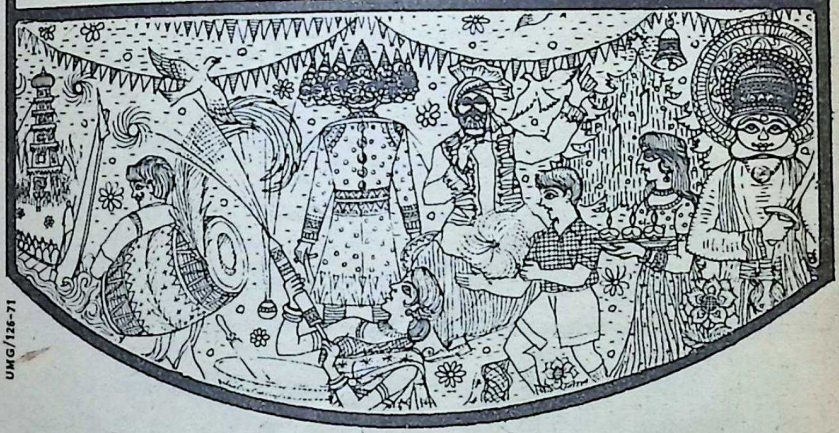

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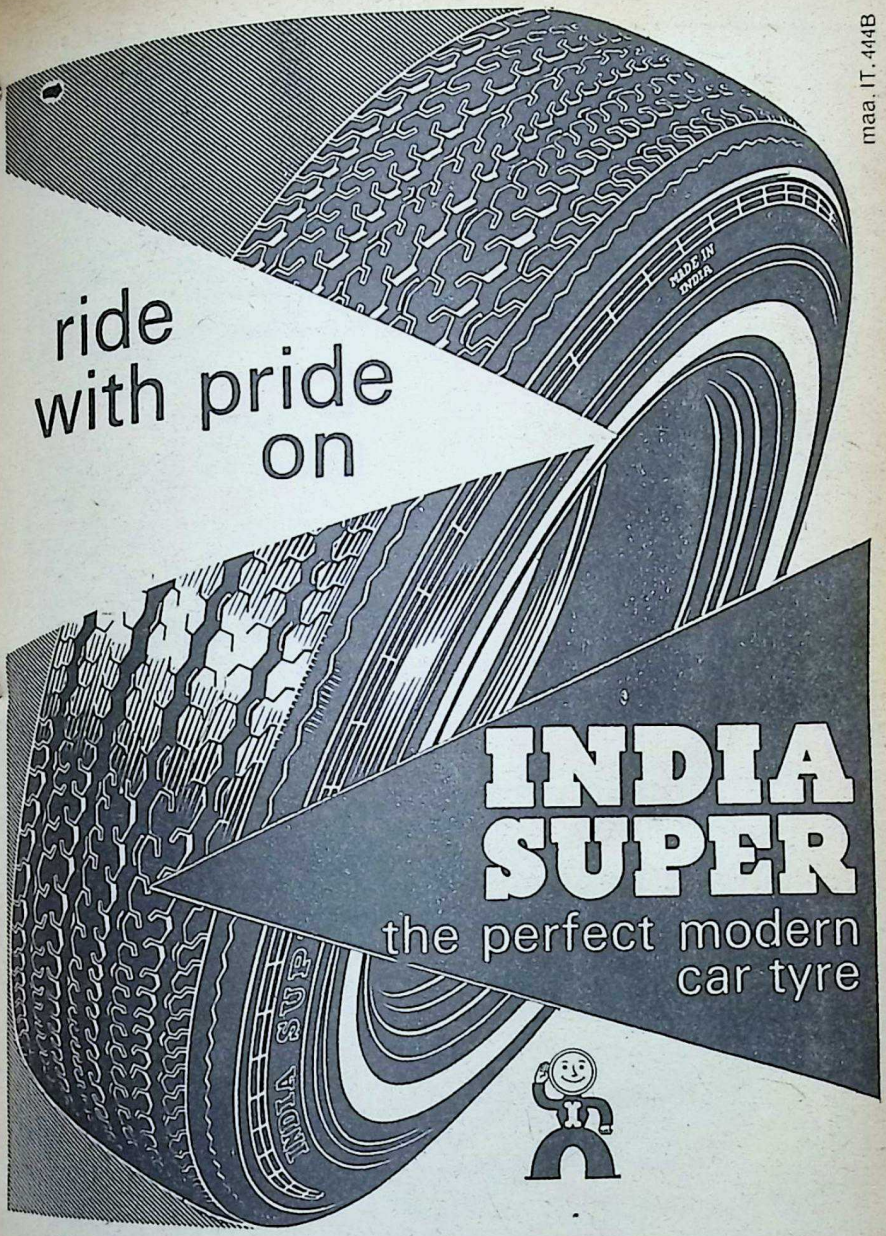

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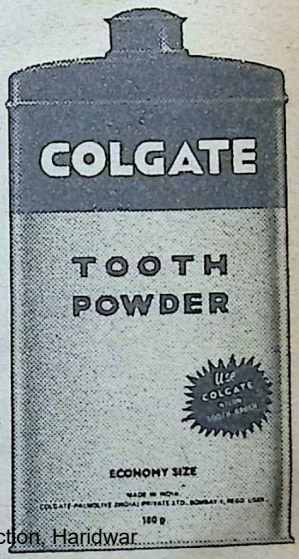

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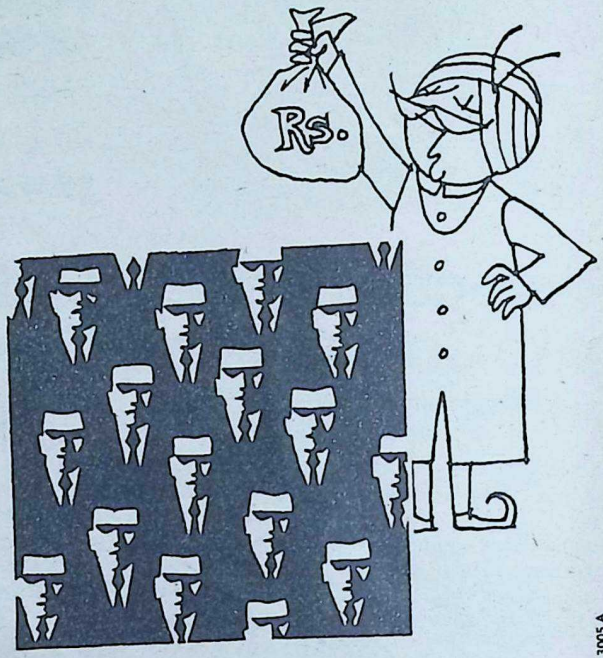

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Vol. XVIII No. 5
OCTOBER 3, 1971

BHAVAN'S JOURNAL

FORTNIGHTLY

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Devoted to Life, Literature and Culture

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FRONT COVER

President Giri unveiling the Statue of Andhra Kesari T. Prakasam.

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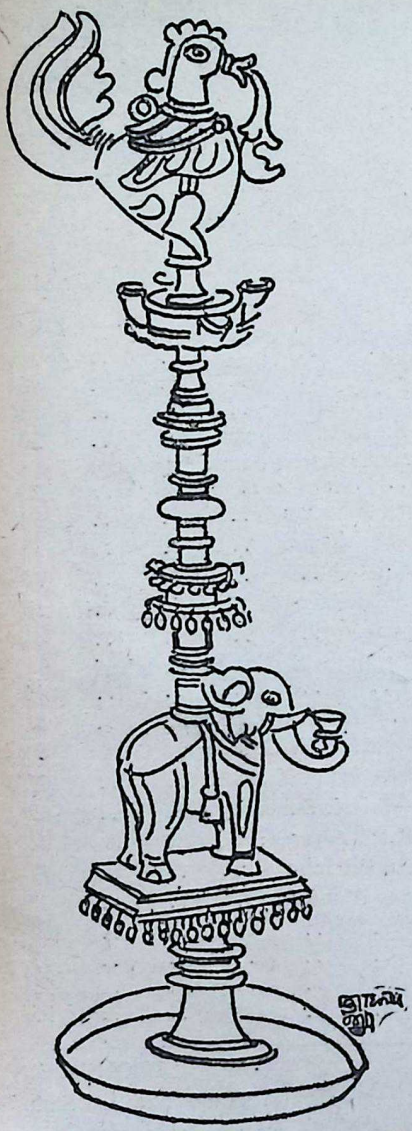

A RANDOM

Sandhyavandana Explained for the Lay Man

It is the breathing into the soul of the power-packed *mantra* that brings about the spiritual re-birth of man. The *Journal* had the rare fortune of coming across an unpublished manuscript of the late Sri P. Seshadri Aiyar, linguist and scholar, explaining the full significance and meaning of the *Sandhyavandana Mantras.* Serialisation begins with the auspicious Diwali Number.

Changing Skyline of Bombay

A square metre of land in Bombay costs as much as Rs. 3,000. This land-hunger gives rise to skyscrapers and mini-scrapers in Bombay which is fast becoming a jungle of concrete. The Diwali Number will bring you pictures of some of the tallest buildings in Bombay and a caption-story to go with it.

RAUWOLFIA—The Wonder Plant of India

The introduction of the ancient Indian plant, *Rauwolfia,* to the western world in 1949 has revolutionised the entire

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A Feast to go with your Festival of Lights

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SAMPLING....

field of medicine. And Dr. Rustom Jal Vakil who did it, himself writes on the story of this Indian herb which has yielded a drug which is useful in "virtually every case of high blood pressure.." Dr. Jal Vakil, who recently received the Bhatnagar Award, is a heart-specialist of international fame.

Significance of Poornakumbham

This article will tell you all about POORNAKUMBHAM which literally means a full pot, but symbolically much more.

The Man from Monkompu

You cannot spot "Monkompu" in the world atlas, not even in a map of India. It is a small village near Alleppey, Kerala. But a man from Monkompu, Dr. M. S. Swaminathan, recently figured in the news by winning the Magsasay Award. Read all about him.

Tyagaraja, the Emperor of Music

A sweet little story for children. It dramatically unfolds the story of how Saint Tyagaraja, in his young age, lit a lamp, not with matches but with his matchless music!

Proverbs from Far and Near

Proverbs are wisdom in capsule form. Their efficacy is time-tested. Like crunchy cashew nuts in festival pudding, the Diwali Number will bring you some of the sifted-best proverbs from many lands.

Dattatreya, the God Who Learned from Everything

Though written for the young, the older people should find this feature equally fascinating. It is the story of how Dattatreya, venerated as an incarnation of God, learnt great lessons from 24 teachers—from land and water, python and pigeon, child and artisan....

The Green Revolution in Perspective

In this, George Harrar, President of the Rockefeller Foundation which has the motto of "Wellbeing of mankind throughout the world," makes a study in depth of Green Revolution and concludes with his significant observation: "No improved food varity, or no single new technology by itself, can solve the world food problem."

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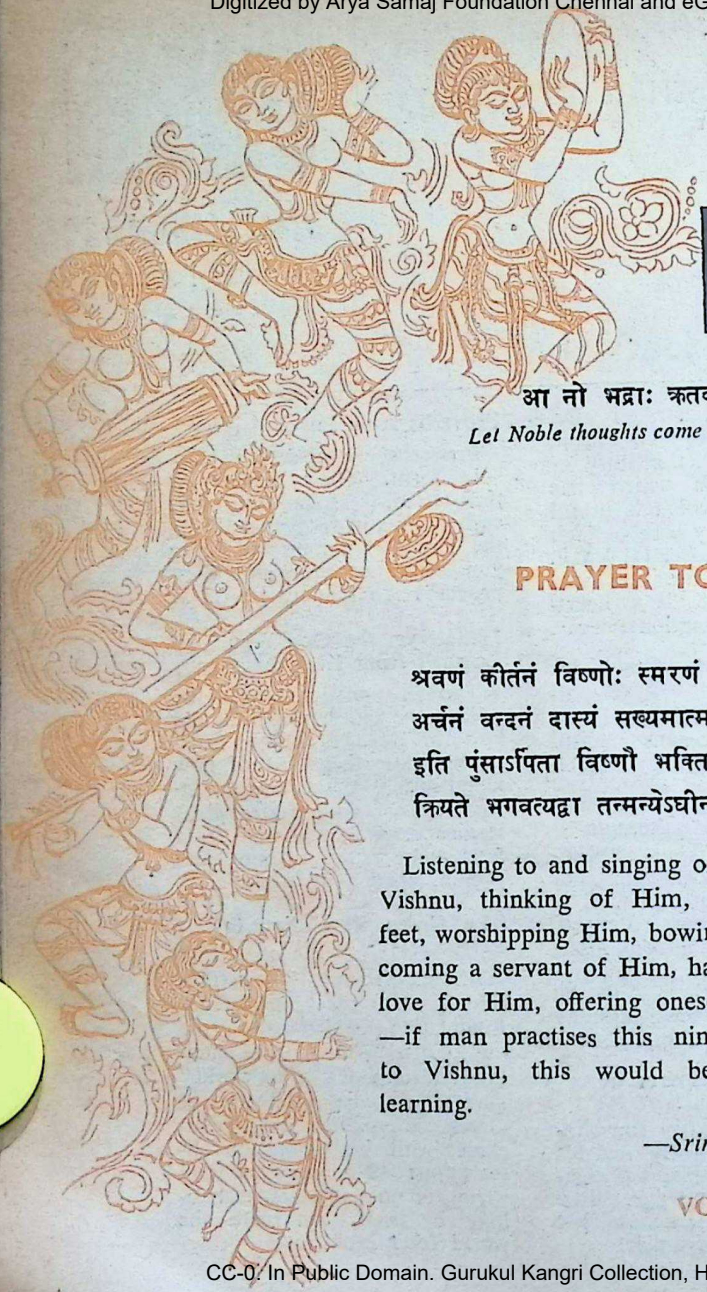

BHAVAN'S JOURNAL

आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let Noble thoughts come to us from every side

—Rigveda 1-89-1.

PRAYER TO VISHNU

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ।
इति पुंसार्पिता विष्णौ भक्तिश्चेन्नवलक्षणा ।
क्रियते भगवत्यद्धा तन्मन्येऽधीनमुत्तमम् ।।

Listening to and singing of the glories of Vishnu, thinking of Him, service at His feet, worshipping Him, bowing to Him, becoming a servant of Him, having a friend's love for Him, offering oneself up to Him —if man practises this nine-fold devotion to Vishnu, this would be the greatest learning.

—*Srimad Bhagavata*

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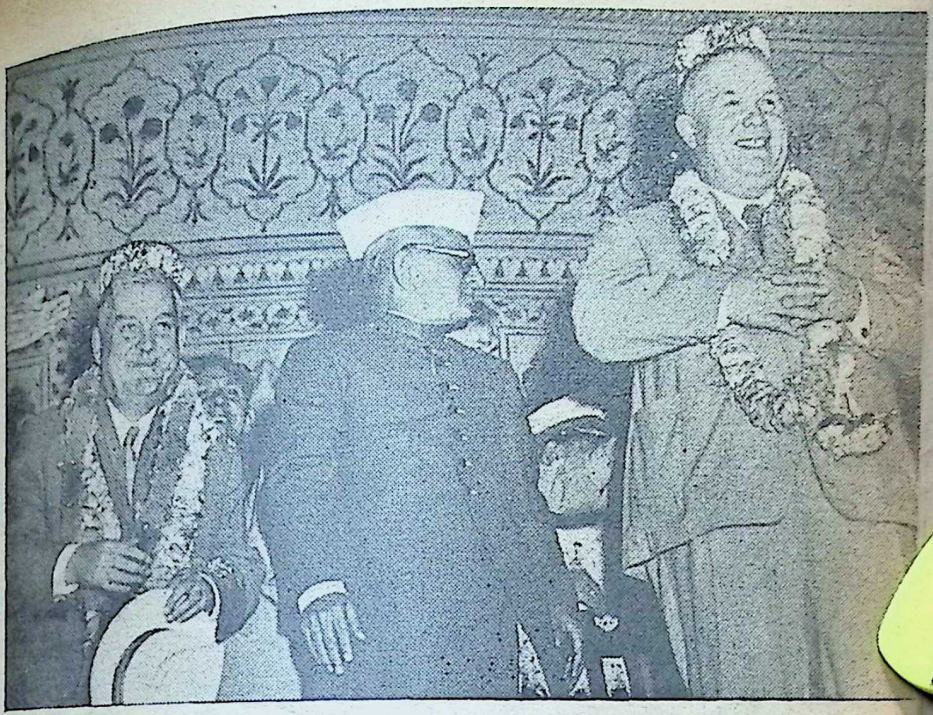

Kulapati Munshi with the then Soviet Premier Marshal Bulganin and Communist Party Chief Nikita Khrushchev. Photograph taken at Agra in 1955 when Munshiji was Governor of Uttar Pradesh.

When I met Khrushchev

ON November 17, 1955, when I was Governor of Uttar Pradesh, I went to Agra to receive Marshal Bulganin, the then Russian Prime Minister, and Mr. Nikita Khrushchev, the then Secretary of the U.S.S.R. Communist Party and later Prime Minister of Russia.

The couple of days preceding the visit of the Soviet leaders were exciting. People brought presents of all sorts, quite a few of which I had to reject. Several groups wanted to give receptions to the distinguished leaders, but there was going to be no time for them. Various leading persons were complaining that they had not been given enough seats for the reception and I had to lend a sympathetic ear to their laments. A sense of proportion was generally lacking.

Ultimately, on the 20th at 8-15 a.m. we went to the Kheria military aerodrome to receive the

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guests. The party which accompanied them had arrived by earlier aeroplanes. Marshal Bulganin and Mr. Khrushchev were to come by the last plane, but they came in the last but one. On their arrival at the aerodrome, I garlanded them both and Mummy presented them with bouquets. Then followed the introduction.

My instructions were clear: Marshal Bulganin and Mr. Khrushchev were both to be treated as equals. So, while returning from the aerodrome, I sat in the middle, with the Marshal on my right and Khrushchev on my left. The Russian interpreter—also a highly placed Security Officer as well—sat beside the driver.

Then began our little battle of languages. It was like an examination of witnesses on the Original Side of the Bombay High Court, where the counsel puts a question in English, the interpreter translates it into Gujarati, the witness answers in Gujarati and the interpreter translates the Gujarati reply into English for the benefit of the counsel. So I was at the familiar game once again.

As we passed through the town, both sides of the streets were full of people with an unlimited supply of flowers. Everyone appeared to be anxious that the guests should well and truly receive the flowers that were flung by him or her at the car. A number of youngsters went so far as to roll

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the garlands up into balls and sent them hurtling through the air as if the three of us were the stumps to be dislodged in a game of cricket.

The flowers came without cease. Once we were hit by enormous sun-flowers, each quarter of a pound in weight. At times, the poor Marshal held his hat as though it were the shield of a knight in some medieval tournament and Khrushchev put on a pair of glasses to prevent injury to his eyes. I also received an unjustifiable share of flowers—for they were not for me—and had constantly to hold up my hands to save my spectacles.

It was a lively crowd and, beneath bombardment of blossoms, the guests also contrived to look as cheerfully as they could.

We drove direct to the Taj Mahal, one of the Seven Wonders of the world. The representative of the Archaeological Department was there to tell the guests all about it and interpreters stood in readiness to translate all that was said. The guests did their heroic utmost to absorb the voluminous information that was poured into their ears.

In speech and bearing, the Marshall appears a cultured European. Khrushchev is different, and makes a point of looking so. His bald head shining, he walked heavily as befits a member of the aristocracy of the proletariat. His face always wore

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a broad smile. His comments seemed simple or witty, but his questions were pointed and his remarks meaningful, while his eyes twinkled to show that he was enjoying them.

Both visitors looked at the Taj from many angles. Khrushchev turned to me and said: "It is very much to be admired, but it is the product of slave labour." He repeated the same remark in a speech which he made later.

I tried to convey to him that the generous emperor maintained 20,000 artists from all over Asia for seventeen years in a lavish manner to build this peerless monument to his lady-love. I wonder whether my remark passed the barrier of the interpreter.

In one of the little speeches which Marshal Bulganin made, he thanked me for my hospitality. Khrushchev repeated more than once that he was a miner, nevertheless he did not lack chivalry for he immediately took the microphone from the hands of the Marshal in order to express his gratitude to "Madame Munshi".

We then visited the Fort of Akbar, where the guests were shown the place in which Shahjehan was imprisoned and the little mirror in which he could see the reflection of his beloved Taj. But what interested the guests more than anything else was a giant stone bowl. They wanted to know exactly what it was for. No one could answer accurately. I hazarded the guess that it might have been a drinking bowl for the elephants!

We ascended the steps to the balcony in which Jehangir and Shahjehan had sat on the peacock throne to address brilliant gatherings of nobles and glistening turbans and diamond-studded swords, and to listen to the recitation of their works by poets in melliferous Persian. The guardian angel of the old throne-room must have been shocked at what happened when we invaded its august interior.

We sat in ordinary chairs. A big gathering, drab and prosaic, sat in front of us. On its behalf, I gave small presents to the guests. Among them were two old-style gold-embroidered caps of Agra make.

When I offered these caps to the guests, I asked them with some hesitation whether they would like to put them on. "Certainly" replied Khrushchev. I therefore placed the caps on the heads of the visitors. They laughed. The audience applauded. With the broadest of broad smiles on their faces the guests bowed to the audience. Yet more and more applause followed. Cameras flashed, while cap on head, Khrushchev thanked the citizens of Agra.

The distinguished Russian leaders were my guests at luncheon. At the table, we discussed a variety of subjects, of course through interpreters. The only lady in the party was Madam Rahamat Babaeva,

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Deputy Minister from Uzbekistan. In talking to her, I drew upon my none too good knowledge of highly Persianised Urdu. She spoke fluent Persian. Next to her was seated one of our Ministers, who had said that he knew Urdu, but *'kam, kam'*. Between Persian and Urdu, we tried to enlighten each other, but the light which we threw on the subject-matter of our talk was rather dim.

Mummy asked Marshal Bulganin how many children he had. He said "Two". Immediately Khrushchev broke in with "I am a bourgeois. I have five." "I am your brother in calamity," I said, "I have the same number." We all laughed.

We exchanged presents by making appropriate speeches. I spoke in Hindi of India's friendly relations with all the nations of the world. Marshal Bulganin pledged the eternal friendship of Russia for India in Russian: "friendship in light and darkness and even in calamity."

Khrushchev's speech was about industrialisation. When I presented our Russian guests with a miniature Taj, I said: "This is the handicraft speciality of Agra," whereupon Khrushchev came out with the remark: "Oh, it is the result of one man's labour. There is nothing like industrial products."

My mind naturally went back to Gandhiji and his love for the Charkha, and the support which the U.P. Government is giving to Cottage Industries.

When I saw my guests off with hearty handshakes at the aerodrome, I was given a hearty invitation to visit Russia.

The Russian leaders, in pursuit of their world policy, had come to make love to our people and they knew how to do it. At the same time, they are convinced that their way of life is superior to ours and that we have much to learn from them.

We learnt many things from the visitors. I have little doubt that they also have learnt a few things: how a colonial power could gracefully relinquish its hold over its possessions leaving it free to develop on its own lines; how the Indian masses, without being regimented, could give a hearty reception to a foreign visitor; and how a backward but free country in seven years, can make rapid progress without paying any price in human suffering or cultural destruction.

This is perhaps the first occasion on which our people have been called upon to offer collective hospitality to distinguished foreigners and they did it with great discipline. They were keen to return the tremendous welcome which the Russian people had given to Panditji.

□ □ □

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Educational Institutions

SMT. LILAVATI MUNSHI

I RECENTLY visited a College which is known to be a good College—in securing good University results for students.

But the visit left me a little sad. Is securing good University results the only criterion for being a good institution? Are the Principals to be concerned only with giving lectures in class rooms and nothing else? Is it no concern of theirs what impression the students create in the minds of visitors and strangers? Should the students show their unconcern and indifference to visitors to the College?

One Principal wo was recently teaching in a foreign land told me that students over there, whatever be their other traits, were very polite. If any stranger came, they would politely accost him and ask him "could I help you, sir, in any way?" They would go out of their way to be polite and helpful. Compared to them, most of our students invariably present a different picture. Either they disregard the visitor or stare at him nonchalantly as if the visitor was a nuisance. They do not know how to greet politely—not even their professors and teachers. Boys and girls are too busy talking to each other!

Then there is the question of cleanliness. Should the Principal and teachers concern themselves only with giving lectures in class rooms and are they not expected to give any attention to the cleanliness of the environments and the premises? Whose duty should it be to see that the lavatories are not stinking and the floors are swept and kept clean? If some students occasionally complain to staff members about the premises being unclean, they feel that they have done their duty. They do not mind dirty premises or dirty lavatories. Sometimes, in a fit of enthusiasm for social service, they may go occasionally to a village and sweep the lanes, demonstrate to the villagers how to keep themselves clean and pose for a photograph or two. But if anybody were to suggest to them to clean the premises and lavatories that they themselves use, it would be considered the height of imper-

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tinence on the part of the person who made such a suggestion.

It seems teachers have very little influence over their students. They are afraid—afraid of disturbances and mass coercion. Students now have learnt to shout, copy, coerce and even to burn the premises.

On the other hand, I have known College students who cannot even write or spell two sentences correctly. Teachers are also not saints. One student told me that the teachers are hired to do their job. There was no reason to respect them.

It is for reasons of prestige that most of the districts or villages want to have a College of their own—good, bad or indifferent. It is to be the duty of the Principal to get as many students passed as he can.

Gandhiji led people to Swaraj after which he seems to have been discarded. Malaviyaji established the Banaras Hindu University which is now rightly or wrongly considered to be a hot-bed of intrigues. But, it is not the case only with the universities. There are many other institutions which are even more affected. Most of the educational institutions are a stepping stone to get something higher and a playground for politicians.

A degree has become a badge for securing a table-work job. It impresses people when they see the mention of those degrees on the name plates on the door or on the visiting card.

Many of the geniuses, dictators or saints or even business men had no degree to their credit. I wonder whether Napoleon Bonaparte, Joan of Arc, Emperor Akbar or Jamshedji Tata had any degree to their credit or I wonder whether Smt. Indira Gandhi has one. Among saints I do not think Sri Ramakrishna Paramahamsa, Swami Dayananda Saraswati or Sri Satya Sai Baba ever cared for a degree. Great men without degree are many. They learnt from experience—temporal or spiritual.

The present education makes some, if not many students, amoral or immoral. They question all things, but are not patient enough to provide or seek any answer. Colleges and Universities are veritably waiting rooms for most, where rowdyism is considered as a spirit of revolution and slogan-shouting as exuberance of spirit. Irresponsibility is condoned as the spirit of youthfulness. Colleges have become places where one can well have a 'good time,' whatever it may mean.

Gone are the days when educational institutions were the places for opening new vistas and horizons or places to gain knowledge and mature judgment.

Then the aim of education was to make good citizens. Now they turn out indifferent clerks.

Who are the sinners and who are sinned against? □ □ □

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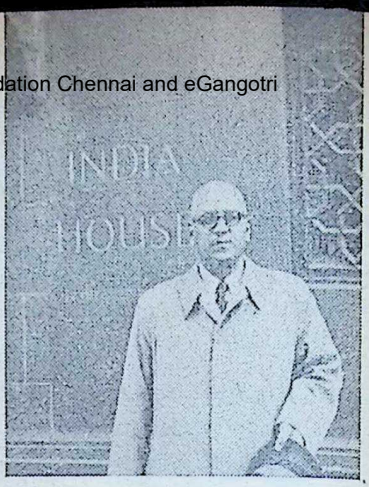

Shantiswaroopi Gopalaswami

S. RAMAKRISHNAN

SRI KETTANDAPATTI GOPALASWAMI breathed his last on the night of Friday, September 17, 1971.

Verily, he was one of God's good men.

I had the good fortune of very intimate association with him for over 25 years. Also the privilege and pleasure of working with him shoulder to shoulder for about ten years.

During this period, I had the opportunity to meet him on several occasions: at Delhi and Simla when the Cabinet Mission parleys were on; at the Sevagram Ashram during some of his visits to meet Gandhiji—there he had the unique privilege of being served with typical South Indian coffee at the instance of Gandhiji himself; at the residence of Kulapati Munshiji during the fateful days preceding the integration of Hyderabad; at his Editorial Desk at *The Times of India,* opposite the Victoria Terminus, and at *Bharat*, near Bombay Central.

I first met and *spoke* to Gopalaswami in March 1946 at "Hem Prabha," 68, Marine Drive, the Bombay residence of Sardar Vallabhbhai Patel

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General Elections were held in Great Britain in May, 1945.

Political pandits the world over had predicted resounding victory for the Conservative Party led by the flamboyant but redoubtable Sir Winston Churchill, who became Britain's Prime Minister during the dark and gloomy days of 1940 when Hitler publicly boasted of "twisting the helpless British hen by the neck" and make her suffocate and surrender.

However, the British electorate, known for its pragmatism, sobriety and wisdom, overwhelmingly voted for the Labour Party headed by the soft-spoken and quiet-going Mr. Clement Attlee.

The Labour Party, which had always supported the cause of Indian freedom, was anxious to resolve the political deadlock in India following the "Quit India" uprising.

As a first step, elections were held in February 1946 for the Provincial assemblies under the Government of India Act of 1935.

Sardar's prognosis was that Pakistan would never become a reality if Mohamed Ali Jinnah's attempts to form a League-led Ministry in Sind and the Punjab were frustrated.

The dexterous player that he was on the political chess-board, Sardar, as the *de-facto* Chairman of the Congress Parliamentary Board, was working out a superb strategy towards this end.

Khan Bahadur Allabux, Sri G. M. Syed and Sir Ghulam Hussain Hidayatulla, leading members of the Sind Assembly, were opposed to Jinnah's pernicious two-nation theory.

Sardar had just completed the draft of a letter to these three key men with a view to enlisting their support to his move.

Gopalaswami, at that time a Special Correspondent of *The Times of India,* was going to Karachi the following day, to study and report for his paper on the political developments and prospects in Sind.

Sir Francis Mudie, the then Governor of Sind, was a sworn enemy of the Indian National Congress and an avowed friend of Jinnah and his Muslim League. This added a new dimension to the problem.

Sardar briefed Gopalaswami at length and asked him to send

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a secret assessment within two days. The supreme realist that he was, Sardar wanted to evolve an effective strategy based, not on fanciful assumptions, but on an unbiased assessment of the realities by a disinterested confidant. Fortified with the accurate assessment of Gopalaswami, Sardar went to Karachi. Maulana Azad, the then Congress President, came from Calcutta. A Ministry headed by Allabux was installed.

II

The last I saw and spoke to Gopalaswami was in the evening of Sunday, August 22, 1971 at Bombay's J. J. Hospital.

At about 4 p.m. on that day, his third daughter, Sow. Lakshmi, conveyed to me on the phone that Gopalaswami, who had returned home after a long drawn-out treatment at the St. George's Hospital, had a relapse and had been admitted to the J. J. Hospital in the forenoon.

When I saw him reclining on the backrest in a cot, I was taken aback. I felt that he was under the enveloping shadows of death. As soon as we—our common friend Sri Bhaskar Pandya and myself—stepped into the room, he greeted us with his usual inviting smile. Against medical advice and the request of his family not to strain himself, Gopalaswami insisted on our staying with him for nearly an hour.

"Congratulations for the splendid Annual Number of the *Bhavan's Journal,*" were his first words. "It has excelled all the previous ones. Keep it up, keep it up."

His gratefulness to Bapaji (Kulapati Munshi), Mummy and his days of pleasant association with other members of the Bhavan—these touching reminiscences acquired a poignancy as they were being given expression to by one who, I somehow felt, was on his way to the bosom of the Lord.

Could there be better *Smarana* for a man than to recall to his mind with deep gratitude the good acts that fellow men had done to him during his sojourn on earth? This is a hallmark of noble souls.

Gopalaswami was warming up and getting emotional. As a heart patient should not be given cause for excitement, I tried to change the topic by asking how the medicines were acting on him.

Gopalaswami then narrated the story of the Pathan who went to a doctor to get rid of his headache and was given some digestive pills. After a month or two, when his headache was off, the

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Pathan exclaimed: 'What a wonderful doctor! I complained of pain in the head and he gave me medicine for the stomach. I became all right!" "So is my case," said Gopalaswami. "I have pain somewhere and doctors give me injections somewhere else to relieve me of it."

The same night, he had another stroke and was removed the next morning to the Breach Candy Hospital. How true the unintended comparison! Indeed, he had the stamina of the sturdy Pathan. He waged a 'quiet battle' for 26 long days before conceding victory to the icy hands of Death.

III

Gopalaswami was very thorough and painstaking in whatever he did. While preparing copy for the press, a comma would engage his attention as much as any other item of importance. His eye would run back and forth on the same line, and before it was passed for the composing room, it had to be given all the ordeal known to the exacting human mind yearning for perfection.

The rounded figure of Gopalaswami had all the passion rounded off within it. No amount of tension, which is the normal feature of newspaper work, would ever succeed in winding his person into any kind of tension at all. Eleventh hour stories for the newspaper with one eye riveted on the ticking clock, would get finished in time with quiet and ease as if nothing had happened. No fretting, no fuming, no panicking; and none of the disgruntled complaints, none of those tirades against either Dame Luck or ill-luck, or the expenditure of precious time on cooking up "plausible-appearing explanations" for things undone.

During my long association with him, I had never seen him carry a worried or troubled countenance.

An ideal journalist must have the characteristics of one who has schooled himself thoroughly to the *samatva* doctrine of the Yoga. He must carry with him that non-chalant temper and must be endowed with the blend of resilient but truthful attitude of a Sri Krishna, the greatest of Yogis, and lean back, if not in his chariot, at least in his arm-chair.

Gopalaswami was one such. Indeed, he was a *Shantiswaroopi*. When his parents named him Gopala, were they inspired by the sweet smile that started playing on his face when he was born and which continued till he bade his final *adieu?* □ □ □

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This Socratic dialogue between His Holiness Sri Chandrasekhara Bharati, Sankaracharya of Sringeri, and an Inspector of Schools on Sandhya *worship comes as a fitting prelude to the serialisation of* Sandhyavandana Explained for the Lay Man, *beginning with the Diwali issue. The dialogue, as recorded by Sri R. Krishnaswami Aiyar, is included in the book,* Dialogues with the Guru, *published by Chetana Limited, Bombay. Says the Saint: "Simple as the* Sandhya *worship seems to be, it is sufficient to help us on to the highest stages. It is as useful to the highest aspirant as it is to the beginner. It is a folly, therefore, to belittle its value or to neglect it in practice."*—Ed.

WHY SAN

A touring Educational Officer once met His Holiness Sri Chandrasekhara Bharati of Sringeri and said, 'I have occasions of being in constant touch with young boys, mostly Brahmans, studying in schools which I have to inspect. I have found that even the boys who perform their *sandhya* do so more as a form than as real worship. I shall be very grateful if Your Holiness would give me some hints which I could convey to them.'

H.H.: I am very glad to see that you are not content with mere official routine of inspection but desire to utilise the occasion for the betterment of the boys. It will be well if all educationists, inspecting officers or teachers, realise that they have been entrusted with the very grave responsibility of training up young men in the most impressionable period of their lives. In my opinion, they are really to blame if they confine

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DHYA WORSHIP?

their attention only to the prescribed text books and neglect the spiritual side of the young generation.

E.O.: I always keep that end before me and I don't miss any opportunity of talking to the boys and giving them some useful advice. It is mainly with a view to doing that work better that I requested Your Holiness to give me some practical suggestions.

H.H.: Even if the boys to whom you propose to convey such suggestions may not benefit by them, you will certainly be benefited.

E.O.: Certainly.

H.H.: You may therefore, for the present, ignore the boys and ask such questions the answers to which are likely to be useful to you.

E.O.: The first question which suggests itself to me is with reference to the *sandhya* worship. What is the deity or *upasya devata* in the *sandhya* worship?

H.H.: Before we consider that, please tell me what you understand ordinarily by *sandhya* worship?

E.O.: By *sandhya* worship we mean the worship of the rising Sun, the setting Sun or Sun in the mid-heavens.

H.H.: Quite so. Comprehensively speaking, you mean worship of the Sun?

E.O.: Yes.

H.H.: You tell me that *sandhya* is the worship of the Sun and yet you ask me what is worshipped in the *sandhya*. Don't you think it is an unnecessary question?

E.O.: Put so, it may seem an unnecessary question, but my real question is, what is the Sun that is worshipped?

H.H.: What do you understand ordinarily by the Sun?

E.O.: We mean the bright celestial orb in the sky.

H.H.: Then it is that bright

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celestial orb that is worshipped.

E.O.: But that orb is, according to science, mere inert matter in a state of high combustion and is certainly not worthy of being worshipped by intelligent beings like ourselves. It can neither hear our prayers nor respond to them. I cannot believe that our ancestors were so ignorant as to address their prayers to a mere burning mass of matter.

H.H.: I quite agree with you. They could never have been so foolish.

E.O.: What then did they see in the Sun to justify their prayers being addressed to it?

H.H.: You said just now that addressing of prayers to inert matter cannot be justified by reason.

E.O: Yes.

H.H.: What then must be the nature of the entity to which a prayer is addressed?

E.O.: The primary condition is that it must not be mere inert matter, but must be endowed with intelligence.

H.H.: And the second condition?

E.O.: That it must be able to hear our prayers and be powerful enough to answer them.

H.H.: Quite so. If our ancients were not fools and yet addressed their prayers to the Sun, their conception of the Sun must have been quite different from that of mere inert matter in a state of high combustion.

E.O.: Yes, they must have also postulated of it intelligence, the capacity to hear us and the ability to help us.

H.H.: The 'us' including not only all those who are now living to raise their hands in prayer to the Sun, but also all the generations, past and future, infinite in number though they may be?

E.O.: Of course.

H.H.: The entity that is worshipped as the Sun is therefore one whose intelligence or ability knows no limitation of space or time.

E.O.: It must be so.

H.H.: You have now got your answer to the question as to who is worshipped in the *sandhya?* It is an intelligent Being, omniscient and omnipotent in the matter of hearing and responding to its votaries.

The Inner Realities

E.O.: Your Holiness then means that it is a *deva* who has his habitation in the solar orb?

H.H.: Quite so. He has not only his habitation there but the solar orb itself is his physical body.

E.O.: Your Holiness means that the *deva* enlivens the solar orb, just as we do our physical bodies?

H.H.: Just so.

E.O.: If then he is embodied just like us, how does he happen to have such high intelligence or power as to merit our obeisance?

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H.H.: He attained that status by virtue of the appropriate *karma* and *upasana* done by him in a previous life.

E.O.: Does Your Holiness mean that he was at one time just like ourselves and that he attained that status by his endeavour?

H.H.: Yes.

E.O.: Then he is no more than a *Jiva*, which I also am. Why should a *Jiva* make prostration before another *Jiva*, howsoever superior?

H.H.: Why should your son or pupil respect you and why should you show respect to your superior officers? Are not both of you *Jivas?*

E.O.: No doubt we are. But we respect our superiors as it is in their power to help us or injure us, if they so desire.

H.H.: That is a very low kind of respect. Anyhow, taking even that kind of respect, we must respect *Surya devata* if it is in his power to help us or injure us, if he so desires.

E.O.: Of course.

H.H.: Being a *Jiva* as much as your superior officers, he will help you if you appeal to him for help or injure you if you ignore or despise him. In your own interest then, you are bound to worship him and secure his good will.

E.O.: But I need not court the favour nor fear the displeasure of my superior officer, if I carry out the duties of my office faithfully.

H.H.: Quite so.

E.O.: If I preserve that attitude, there is no reason why I should propitiate my superior officer.

H.H.: Certainly not.

E.O.: Similarly, if I carry out strictly the duties enjoined on me by the Sastras, I need not propitiate any other *Jiva*, be he the highest *deva*.

H.H.: Quite so.

E.O.: Then, should I not give up the worship of *Surya devata?*

H.H.: Certainly you may, unless such a worship is part of the duties enjoined on you by the Sastras.

E.O.: How can that be?

H.H.: It is true that an honest and strict officer in performing the duties of his office need not mind the pleasure or the displeasure of his immediate superior. But the mere fact that he thinks it necessary or obligatory to perform those duties properly, shows that he has as the ultimate end the pleasure, or avoidance of the displeasure of a still higher officer who is superior to him as well as to his immediate superior. Even if he has no personal acquaintance with that higher officer, he always has in the background of his mind, an undefined power, call it the king or the Government, when he performs the duties of his office. And that power has the ability to benefit him by a recognition of his services or to punish him by taking note of his delinquencies. Further,

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that power requires him to behave in a particular manner towards his superior officer, he cannot afford to disobey that injunction, for if he disobeys not only does he incur the displeasure of that officer but also of the higher power.

E.O.: That is so.

H.H.: Similarly if a power which rules both you as well as *Surya devata* requires you to conduct yourself in a particular manner towards that *deva,* you cannot afford to neglect that injunction, but must conform to it or take the risk of incurring the displeasure of that *deva* as also of the higher power.

E.O.: It is no doubt so. But, in that case, in prostrating myself before *Surya devata,* I shall be really worshipping the higher power even when my worship may seem addressed to the *Surya.*

H.H.: What of that?

E.O.: If I am able to conceive of such a higher power who rules even the *Surya,* that power is really the worshipped entity although to all appearances the worship is addressed to the *Surya* only.

H.H.: Quite so.

E.O.: But Your Holiness said that it was *Surya devata* who was worshipped?

H.H.: Yes. It is correct so far as persons who are not able to conceive of higher power are concerned. To those however who can conceive of that power He is the real *upasya.* That power is called *Hiranyagarbha.* He enlivens and ensouls not only the Surya, but all devas. He enlivens and inhabits not only the solar orb but all things. He is the cosmic personality who is the soul of all things.

E.O.: I suppose, just as we have the sense of 'I' in our physical bodies, so does that cosmic personality have the sense of 'I' in the entire cosmos.

H.H: He has.

E.O.: If so, the difference between Him and me lies not in the presence or the absence of the sense of 'I' but only in the degree, the range or the magnitude of that sense. Mine is restricted; His is extended.

H.H.: It is so.

E.O.: If it is the sense of 'I' that is responsible for the concept of a *Jiva,* he must be as much a *jiva* as myself.

H.H.: Quite so. In fact, He is called the First Born.

E.O.: Then, even if this higher power happens to belong to the category of *Jivas* just like myself, the same objection which I mentioned against the worship of *Surya devata* holds good in his case also.

H.H.: What then would you lik to worship?

E.O.: A transcendent power which is not a *Jiva.*

H.H.: Have it then that it is such a transcendent power that is

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worshipped in the *sandhya*. We give Him the name of *Isvara*, the Lord, or the *antaryami*, the inner ruler.

E.O.: But I have heard it mentioned that the terms 'Lord' and 'Ruler' are only relative terms which are used in regard to Him when we want to describe Him in relation to the universe, which is 'lorded over' or 'ruled' by Him.

H.H.: Yes, it is so.

E.O.: It cannot be that we can have no conception of Him apart from his relationship of some sort to the universe. His relationship to universe can at best be only an extraneous circumstance. In his essence, He must have an independent existence quite unrelated to any thing else.

H.H.: You are right. We call that unrelated essential existence *Brahman*.

E.O.: If it is so, that must be the real object of worship rather than the relative aspect called *Isvara*.

H.H.: It is even as you say. It is really the unqualified *Brahman* that is worshipped in the *sandhya*.

The Reconciliation

E.O.: I cannot really understand Your Holiness. You first said that it was the solar orb that was the object of worship; but when I pointed out that it was only inert matter, you said that it was *Surya devata* that was the object of worship; when again I pointed out that he was only a limited *Jiva* like myself, you said it was *Hiranyagarbha*, the cosmic soul, that was the object of worship; when once again I pointed out that he was after all a *Jiva*, however cosmic his sense of 'I' may be, you said that *Isvara*, the Lord and Ruler of the universe, was really the object of worship; and lastly when I said that even he is but a relative aspect of *Brahman*, you said that the object of worship was *Brahman* itself.

H.H.: I did say so.

E.O.: But I fail to see how all these statements can be reconciled.

H.H.: Where is the difficulty?

E.O.: The object in a particular worship can be only one. How can it be the solar orb or the *deva* enlivening it or *Hiranyagarbha* or *Isvara* or *Brahman* at the same time?

H.H.: I never said that it was the solar orb or the *deva*, and so on.

E.O.: Does Your Holiness mean to say then that the object of worship is the solar orb and the *deva* and *Hiranyagarbha* and *Isvara* and *Brahman* all put *together*.

H.H.: Nor did I say anything of that sort.

E.O.: How then am I to understand Your Holiness' statements?

H.H.: When did I tell you that the *upasya* was *Surya*?

E.O.: When I mentioned that the physical mass of burning mat-

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ter cannot be the object of worship.

H.H.: Before you mentioned it, I said that it was even that mass that was the *upasya*.

E.O.: Yes.

H.H.: I never mentioned that it was the solar body or the *deva* as an alternative. To one who cannot conceive of an enlivening soul, the *upasya* is the physical mass; to one, however, who declines to accept inert matter as an object of worship, I said the *upasya* was *Surya devata*. The *upasya* is ever one but its exact nature varies with the competence of the worshipping aspirant. The *upasya* gets further refined when even the concept of a *deva* does not satisfy the enquiring devotee. We say then that it is *Hiranyagarbha*. When even such a concept seems meagre or unsatisfactory, we tell the devotee that he is really worshipping the Supreme Lord himself. When he begins to feel that even the Lord-ness is a limitation of His essential nature, we tell him that it is the infinite *Brahman* itself that is really worshipped. Where is the difficulty?

E.O.: Does Your Holiness then mean that it is not possible to definitely say what the object of worship in the *sandhya* is, except with reference to the mental equipment or intellectual advancement of the worshipper?

H.H.: How can there be an object of worship if we ignore the worshipper? The nature of the worshipped necessarily depends upon the nature of the worshipper.

E.O.: How?

H.H.: Take me for example. All of you show me respect. But the object of respect, though it is, roughly speaking, myself, does differ with each one of you. Ordinary people respect me and like to see me surrounded by a glittering paraphernalia; their attention and respect are claimed by those articles rather than by my personality. Such people will show the same respect to others who have similar paraphernalia. Their homage is not therefore really paid to me but only to the paraphernalia. Some others respect me for the position that I hold or for the Ashrama in which I am. Such people will equally respect others who are or may come to be in such a position or in such an Ashrama; their homage is therefore not paid to me but to my position or to the Ashrama. And some others may not care what position I hold or in what Ashram I am, but give me homage wherever I go and however I may be; their object of respect is my physical body. A few others will not mind if my body is dark or ugly or even diseased, but will nevertheless give me homage if by purity of mind and character or by the power of my intellect and learning or by any spiritual merit that I may possess I command their respect. Very few indeed will respect me for the spark

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of divine intelligence which inheres in me, as it does in all of you.

E.O.: Of course, it is not possible to say that all the devotees that approach Your Holiness are of the same mental equipment.

H.H.: Quite so. But ordinarily, all these people, whether they really tender homage to the paraphernalia or to my status and Ashrama or to my body or to my mind or to my intellect or to the divine spark in me, prostrate before me to show their respect. Can you tell me, apart from any reference to the several devotees, to whom or to what they prostrate?

E.O.: It is no doubt very difficult to answer.

H.H.: Similarly, with every kind of worship. Externally viewed, there will be no appreciable difference between the one who respect me for the paraphernalia and another who respects me for the divine spark in me. Externally viewed, there will similarly be no appreciable difference between the devotee who in his blind faith is content to address his prayers to the luminous Sun and another who turns to it as a visible symbol of the infinite *Brahman*. The question as to what is the *upasya* in the *sandhya* worship can therefore be answered only in this way.

E.O.: I now understand how in the simple worship of the Sun all possible stages in spiritual perception have been provided for.

H.H.: It is not only this, for you will find, if you consider the matter still further, that all the three ways known as *karma*, *bhakti* and *jnana* have been given places in the daily workship, but that is a differnt matter. Simple as the *sandhya* worship seems to be, it is sufficient to help us on to the highest stages. It is as useful to the highest aspirant as it is to the beginner. It is a folly, therefore, to belittle its value or to neglect it in practice.

□ □ □

ERADICATION OF SPIRITUAL POVERTY

Visiting the Vivekananda Rock Memorial at Kanyakumari on September 16, 1970, Smt. Indira Gandhi called for concerted efforts to eradicate not only economic poverty, but also spiritual poverty. Stressing the need to reconcile the spiritual needs of the individual with his material well-being, she said that both capitalism and communism, with their accent on materialism, had failed to answer the deepest urges in man.

"The modern man," she said, "desires to have the path made easier for him. But the easier we make it, the poorer we become in other ways. But I think there is a way of reconciling the two, and I think perhaps India can find that way.... It is not politics which is bad, but what we make of politics. We have made politics a question of individual bickerings and individual selfishness, instead of what it is supposed to be, that is, a vast movement for an entire people, movement towards raising the people economically as well as morally and spiritually."

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Wisdom through the ages

Gems From Emerson

Ideas must work through the brains and the arms of good and better men or they are no better than dreams.

* *

Concentration is the secret of strength in politics, in war, in trade, in short, in all management of human affairs.

* *

Wise, cultivated, genial conversation is the last flower of civilization.

* *

Shallow men believe in luck; strong men in cause and effect.

* *

Nothing is more simple than greatness; indeed, to be simple is to be great.

* *

Criticism should not be querulous and wasting, all knife and root-puller but guiding, instructive and inspiring; a southern wind and not an east wind.

* *

Character is moral order seen through the medium of an individual nature... Men of character are the conscience of the society to which they belong.

* *

Our intellectual and active powers increase with our affection.

* *

—Compiled by V. Balakumar, Jamshedpur.

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Why Love God

In this story, taken from the Gospel of Sri Ramakrishna, *the Paramahamsa brings home the truth that God is our only real "relative."*—Ed.

SRI RAMAKRISHNA PARAMAHAMSA

IT is good to live in the company of holy men now and then.

The disease of worldliness has become chronic in man; it is mitigated to a great extent, in holy company.

'I' and 'mine'—that is ignorance. True knowledge makes one feel: "O God, You alone do everything. You alone are my own. And to You alone belong houses, buildings, family, relatives, friends, the whole world. All is Yours."

But ignorance makes one feel: "I am doing everything. I am the door. House, buildings, family, children, friends, and property are all mine."

Once a teacher was explaining all this to a disciple.

He said, "God alone, and no one else, is your own."

The disciple said: "But, Revered Sir, my mother, my wife, and my other relatives take good care of me. They see nothing but darkness when I am not present. How much they love me!"

The teacher said: "There you are mistaken. I shall show you presently that nobody is your own. Take these few pills with you. When you go home swallow them and lie down in bed. People will think you are dead, but you will remain conscious of the outside world and will see and hear everything. Then I shall visit your home."

The disciple followed the instructions. He swallowed the pills and lay as if unconscious in his bed.

His mother, wife, and other re-

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latives began to cry.

Just then the teacher came in, in the guise of a physician, and asked the cause of their grief.

When they had told him everything, he said to them: "Here is a medicine for him. It will bring him back to life. But I must tell you one thing. This medicine must first be taken by one of his relatives and then given to him. But the relative who takes it first, will die. I see his mother, his wife, and others here. Certainly one of you will volunteer to take the medicine. Then the young man will come back to life!"

The disciple heard all this.

First, the physician called the mother who was weeping and rolling on the ground in grief. He said to her: "Mother, you don't need to weep any more. Take this medicine and your son will come to life. But you will die!"

The mother took the medicine in her hand and began to think.

After much reflection, she said to the physician with tears in her eyes: "My child, I have a few more children; I have to think about them too. I am wondering what will happen to them if I die. Who will feed them and look after them?"

The physician next called the wife and handed the medicine to her.

She had been weeping bitterly too.

With the medicine in her hand, she also began to reflect.

She had heard that she would die from the effect of the medicine.

At last, with tears in her eyes, she said: "He has met his fate. If I die, what will happen to my young children?"

In the meantime, the disciple had got over the effect of the pills.

He was now convinced that nobody was really his own.

He jumped out of bed and left the place with his teacher.

The guru said to him: "There is only one whom you may call your own, and that is God."

Therefore, a man should act in such a way that he may have *bhakti* for the Lotus Feet of God and love God as his very own.

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THE UNSEEN POWER

MAHATMA GANDHI

THERE is an indefinable mysterious Power that pervades everything. I feel it, though I do not see it. It is this unseen Power which makes itself felt and yet defies all proof, because it is so unlike all that I perceive through my senses. It transcends the senses. But it is possible to reason out the existence of God to a limited extent.

Even in ordinary affairs we know that people do not know who rules or why and how he rules, and yet they know that there is a power that certainly rules. During a Mysore tour, I met many poor villagers, and I found upon inquiring that they did not know who ruled Mysore; they simply said that God ruled it. If the knowledge of these poor people was so limited about their ruler, I who am infinitely lesser in respect to God than to their ruler need not be surprised if I do not realise the

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We reproduce here one of the most famous speeches of Mahatma Gandhi in this Gandhi Jayanti Number of the Journal. *There is a gramophone record of this Testament of Faith of the Father of the Nation.*—Ed.

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presence of God, "the King of Kings."

Nevertheless I do feel, as the poor villagers felt about Mysore, that there is orderliness in the Universe; there is an unalterable Law governing everything and every being that exists or lives. It is not a blind law; for no blind law can govern the conduct of living beings; and thanks to the marvellous researches of Sir J.C. Bose, it can be proved that even matter is life.

That Law, that which governs all life is God. Law and the lawgiver are one. I may not deny the law or the lawgiver because I know so little about It or Him. Just as my denial or ignorance of the existence of an earthly Power will avail me nothing; even so my denial of God and His law will not liberate me from its operation; whereas humble and mute acceptance of divine authority makes life's journey easier even as an acceptance of an earthly rule makes life under it easier.

I do dimly perceive that whilst everything around me is ever changing, ever dying, there is underlying all that change a living Power that is Changeless; that in-

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forming Power or Spirit is God; and since nothing else that I see merely through the senses can or will persist, He alone is.

And is this power benevolent or malevolent? I see it is purely benevolent. For I can see that in the midst of death life persists; in the midst of untruth truth persists; in the midst of darkness light persists. Hence, I gather that God is life, truth, light. He is love. He is the supreme God.

But he is no God who merely satisfies the intellect; if He ever does. God to be God must rule the heart and transform it. He must express Himself in every smallest act of His votary. This can only be done through a definite realisation more real than the five senses can ever produce. Some perceptions can be, and often are, false and deceptive, however real they may appear to us. Where there is a realisation outside the senses it is infallible. It is proved, not by extraneous evidence, but in the transformed conduct and character of those who have felt the real presence of God within.

Such testimony is to be found in the experience of an unbroken line of prophets and sages in all countries and climes. To repeat this evidence is to deny oneself.

This realisation is preceded by our immovable faith. He who would in his own person test the fact of God's presence can do so by a living faith; and since faith itself cannot be proved by extraneous evidence, the safest course is to believe in the moral government of the world, and therefore in the supremacy of the moral law, the law of Truth and Love. Exercise of faith will be the safest, where there is a clear determination summarily to reject all that is contrary to truth and love.

I confess that I have no argument to convince through reason. Faith transcends reason. All I can advise is not to attempt the impossible. I cannot account for the existence of evil by any rational method. To want to do so, is to be co-equal with God. I am therefore humble enough to recognise evil as such, and I call God long-suffering and patient precisely because He permits evil in the world. I know that He has no evil in Himself, and yet if there is evil He is the author of it and yet untouched by it.

I know, too, that I shall never know God if I do not wrestle with and against evil, even at the cost of life itself. I am fortified in the belief by my own humble and limited experience. The purer I try to become the nearer to God I feel myself to be. How much more should I be near to Him when my faith is not a mere apology, as it is today, but has become as immovable as the Himalayas and as white as the snows on their peaks?

□ □ □

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KAVI YOGI
MAHARSHI SHUDDHANADA BHARATI

Bolo Ram ! Karo Kam !!

SRI V. V. S. Ayyar, a great scholar and hero of our Freedom Struggle, was my bosom friend and leader.

We both directed the Bharadwaja Ashram at Shermadevi; the Ashram was so called because our Gotra was Bharadwaja.

The Ashram went on finely with a hundred Brahmacharins who came from various parts of India.

Dedicated souls helped us to make the Ashram a success.

I taught science, English literature and scouting and took the students often on long excursions, conducting classes on the way, singing songs and collecting money for the upkeep of the Ashram from the willing public.

We taught students Sanskrit which we considered as the spiritual *lingua franca* of Bharat.

Some social problems impeded our progress and we went to Mahatma Gandhi for a solution.

Gandhiji was then put up in Amjat Bhag, the mansion of Sriman S. Srinivasa Ayyangar. At the time we went Sri S. Satyamurti with six other leaders was raising in a meeting, where Gandhiji was present, his stentorian voice against Mr. Winston Churchill who had then called Maatma, a half-naked Fakir.

The prattle in the British Parliament had led to the rattle of tongues and battle of words here!

We tore into the thick of the verbal battle and reached the hall

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where Mahatmaji was gracefully sitting in *Virasan* and spinning; for, he believed that every yard spun on the *charka* took us many miles forward to freedom.

We saluted Mahatmaji and sat before him repeating Ram Nam. Gandhiji's heart and tongue were humming Ram Nam with the Charka's "Aummmm." But the leaders' verbal battle challenged the peace of Ram Nam!

Gandhiji gently said, "Bharatiji, Boliye *Gita*".

I recited the sixth chapter: when I sang *"Uddharet Atmanatmanam"* Gandhiji said, "Yes, Freedom rests in our hands; we have to raise ourselves by our own soul-force and that soul-force comes by constant repetition of Ram Nam. Work is in our hands and the fruit follows His Will."

I repeated the stanza: *"Karmanyeva adhikaraste: maa phaleshu kadachana,"* which carried the same sense.

Gandhiji had finished his daily spinning by this time and soon heard our plea.

He gave us a written solution to our problem stating, "Food must be prepared purely and shared commonly."

He appreciated the teaching of Sanskrit in the ashram.

As Gandhiji was talking to us, Sri Satyamurti and other leaders trouped into the hall and scrummed round Mahatmaji. Mahatmaji looked at them through his magic spectacles and remarked, "Your rattling tongue has drowned the voice of the *Gita!* Bharatiji chants the *Gita* and you...."

Satyamurti: "Gandhiji! I read *Gita* and *Ramayana* every day."

Gandhiji: "You read; but do you *heed* the voice of the *Gita* and the *Ramayana?* What do they teach you? Do you know?

Satyamurti: "Ours is to *read* and yours is to *teach.* We want to know from you what the *Gita* and the *Ramayana* teach!"

Sri S. Srinivasa Ayyangar walked in at that time from his chamber with impatient steps and said, "Gandhiji, we have no time for *Gita* and *Ramayana.* First Swaraj, then *Gita.*"

Gandhiji: "I would rather put it like this: First *Gita* and then Swarajya."

Sri S. Srinivasa Ayyangar went hastily inside the kitchen where his wife Smt. Ranganayaki whispered into his ear: "Mind, it is a Mahatma with whom you talk. Perumal (God) has brought him to our home... Go and get Upadesam (spiritual advice) from him. Come, come!"

This whisper transformed him. Sri Srinivasa Ayyangar came before Gandhiji who was picking the scattered pieces of cotton. Giving those pieces to Smt. Ranganayaki, Gandhiji said: "Waste not little pieces; you can make a wick out of them for the oil lamp!"

Smt. Ranganayaki reverentially took them and made wicks, lit an oil lamp and placed it by the side

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of Gandhiji and it shone like a pearly smile in the twilight!

Gandhiji: "See your wife ... She is a Mahalakshmi who has lit the lamp of wisdom!"

Ayyangar: "Gandhiji, I simply said we have no time for *Gita* and *Ramayana;* please tell us in two phrases what they teach."

Gandhiji remained with eyes closed in meditation, listening to his heart-beat which kept *time* to Ram Nam.

Gandhiji: "Would you follow what I tell you?"

"Yes Yes" was the united reply from ten mouths.

Gandhiji looked seriously and said, "Let this be our dynamic *mantra*: *"BOLO - RAM .... KARO - KAM!"*

All echoed his voice, saying *"Bolo-Ram Karo-Kam!"*

Gandhiji further explained, *"Gita* is a scripture of dedicated action and *Ramayana* is the story of Rama's consecrated action to quell the hostiles and uphold Dharma. So, *"Bolo-Ram Karo-Kam!"*

A chorous of the sacred melody swept the crepuscule with the refrain *"BOLO-RAM KARO-KAM! .BOLO-RAM KARO-KAM."*

All kept time to the rhythm of the *Mantra* and Sri Satyamurti and Sri Gadday Ranga began even to dance to the ecstatic tune of *Bolo-Ram Karo-Kam* and the twilight-lamp too danced in joy!

□ □ □

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PHILOSOPHY OF REBIRTH

SRI AUROBINDO

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।
वासुदेवः सर्वमिति समहात्मा सुदुर्लभः ॥

At the end of many births the enlightened man finds refuge in Me; rare indeed is this great soul to whom 'Vasudeva is all'.

—*Gita,* VI-19

WHY a succession of human births and not one alone? For the same reason that has made the human birth itself a culminating point of the past succession, the previous upward series,—it must be so by the very necessity of the spiritual evolution. For the soul has not finished what it has to do by merely developing into humanity; it has still to develop that humanity into its higher possibilities.

Obviously, the soul that lodges in a Caribbee or an untaught primitive or an Apache of Paris or an American gangster, has not yet exhausted the necessity of human birth, has not developed all its possibilities or the whole meaning of humanity, has not worked out all the sense of *Sachchidananda* in the universal Man; neither has the soul lodged in a vitalistic European occupied with dynamic production and vital pleasure or in an Asiatic peasant engrossed in the ignorant round of the domestic and economic life.

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We may reasonably doubt whether even a Plato or a Sankara marks the crown and therefore the end of the outflowering of the spirit in man. We are apt to suppose that these may be the limit, because these and others like them seem to us the highest point which the mind and soul of man can reach, but that may be the illusion of our present possibility. There may be a higher or at least a larger possibility which the Divine intends yet to realise in man, and, if so, it is the steps built by these highest souls which were needed to compose the way up to it and to open the gates. At any rate, this present highest point at least must be reached before we can write *finis* on the recurrence of the human birth for the individual.

Man is there to move from the ignorance and from the little life which he is in his mind and body to the knowledge and the large divine life which he can compass by the unfolding of the spirit. At least the opening out of the spirit in him, the knowledge of his real self and the leading of the spiritual life must be attained before he can go definitively and for ever otherwhere. There may be, too beyond this initial culmination a greater flowering of the spirit in the human life of which we have as yet only the first intimations; the imperfection of Man is not the last word of Nature, but his perfection too is not the last peak of the Spirit.

This possibility becomes a certitude if the present leading principle of the mind as man has developed it, the intellect, is not its highest principle. If mind itself has other powers as yet only imperfectly possessed by the highest types of the human individual, then a prolongation of the line of evolution and consequently of the ascending line of rebirth to embody them is inevitable. If supermind also is a power of consciousness concealed here in the evolution, the line of rebirth cannot stop even there; it cannot cease in its ascent before the mental has been replaced by the supramental nature and an embodied supramental being becomes the leader of terrestrial existence.

This then is the rational and philosophical foundation for a belief in rebirth; it is an inevitable logical conclusion if there exists at the same time an evolutionary principle in the Earth-Nature and a reality of the individual soul born into evolutionary Nature. If there is no soul, then there can be a mechanical evolution without necessity or significance and birth is only part of this curious but senseless machinery. If the individual is only a temporary formation beginning and ending with the body, then evolution can be a play of the All-Soul or Cosmic Existence mounting through a progression of higher and higher species towards its own utmost possibility in this Becoming or to its highest conscious principle; rebirth does not exist and is not needed as a mechanism of that evolution. Or, if the All-Existence expresses itself in a persistent but illusory individuality, rebirth becomes a possibility or an illusory fact, but it has no evolution-

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ary necessity and is not a spiritual necessity; it is only a means of accentuating and prolonging the illusion up to its utmost time-limit. If there is an individual soul or *Purusha* not dependent on the body but inhabiting and using it for its purpose, then rebirth begins to be possible, but it is not a necessity if there is no evolution of the soul in Nature: the presence of the individual soul in an individual body may be a passing phenomenon, a single experience without a past here or a future; its past and its future may be elsewhere. But if there is an evolution of consciousness in an evolutionary body and a soul inhabiting the body, a real and conscious individual, then it is evident that it is the progressive experience of that soul in Nature which takes the form of this evolution of consciousness: rebirth is self-evidently a necessary part, the sole possible machinery of such an evolution. It is as necessary as birth itself; for without it birth would be an initial step without a sequel, the starting of a journey without its farther steps and arrival. It is rebirth that gives to the birth of an incomplete being in a body its promise of completeness and its spiritual significance.

□ □ □

Silence is one of the great arts of conversation. He is not a fool who knows when to hold his tongue; and a person may again credit for sense, eloquence, wit, who merely says nothing to lessen the opinion which others have these qualities in themselves.

—William Hazlitt.

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. . . a man who has known the world as a dream will see the world and have pains and pleasures, but will not be affected by it. Pains and sufferings cannot disturb him . . .

Never it was Never it is Never it will be

BRAHMACHARI NIRGUNA CHAITANYA

SHANTI Ashrama, at St. Antone Valley in Northern California, is a Vedanta Retreat founded in 1900. A good number of western aspirants were being trained there in spiritual life under the watchful eyes of Swami Turiyananda, one of the dearest brother disciples of Swami Vivekananda. He used to give them most valuable instructions.

One day he was instructing them, "...from the highest standpoint, body itself is the greatest disease. We want to go beyond the idea of body and to realise that we are the *Atman*. It is the love for our body that stands in the way of our realisation of the higher state where we can say, 'I am not this body, I am the Atman, the body is an illusion.' As long as we love the body, we cannot realise the self and we shall be born again and again. But when we love the *Atman* we become indifferent to the body, and then all love for the body goes, Liberation comes soon."

A 31-year old Dutchman named Brahmachari Gurudas (Cornelius Heyblom) was also hearing these words of Truth with full concentration. These words entered his pure soul and filled it with the determination to live this Truth in his life.

Sixty-six years after this, on February 1966, the same person was entering on his 97th year and was well known as Swami Atulananda of the Ramakrishna Order.

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The present writer was then sent to serve him at Ramakrishna Mission Sevashrama, Kankhal. He found the Swami with a backbone broken due to a fall from horse-back in his youth, struggling for breath, suffering from cough and with a painful ulcer which had completely eaten up one of his eyes and half of the nose, in addition to his usual old age debilities.

With all his acute sufferings, he was cheerful. With an attractive smile and uttering 'Hari Om,' he would console lovingly the worried attendants. He would quote the lines of Ramprasad often sung by Shri Ramakrishna:

"Let the body feel the body's pain,
But you, O Mind! dwell in the Bliss of Atman."

Another moment when he was made to sit on the chair, the new attendant was amazed to see the Swami far away from all sufferings, sitting straight and deeply immersed in meditation for two or three hours at a stretch.

Once when his handkerchief was wet with the blood oozing out of the paining ulcer, he smiled and showing the handkerchief to me said, 'See! What a wonderful colour!' In conditions that make a man frantic, he was calm, quiet and cheerful.

It was a rare privilege to come in contact with such a soul completely oblivious of his bodily sufferings. The attendant was thinking thus in his room, 'The sufferings could not make him weak. When others were pained to see his sufferings, he was unmoved and undisturbed like the Himalayas, giving solace to others. How was it possible? It shows there must have been something for his mind to rest upon.'

The identification of mind with body and senses gives pain and pleasure, but the mind that has disidentified itself from the body and rests itself on the *Atman* can just become witness of all this that goes in the body and senses. Such a mind alone could have divine peace amidst great physical pain that he had.

He was always convinced that this world is a dream and *Brahman* alone exists. One day he was murmuring:

"Never it was, never it is, never it will be."

"What, Maharaj?" asked the attendant.

"Anything," he replied.

"Then what is all this, Maharaj? This ulcer, pain, breathing trouble, cough and all this?" enquired the attendant in surprise.

"This is all dream. Sometimes bitter, sometimes sweet," said he.

"I can't believe, Maharaj. How can a man having so many sufferings take this world to be a dream? Is it possible to realise this world to be a dream? Can this dream be broken while living?" enquired the attendant.

Swami Atulananda became

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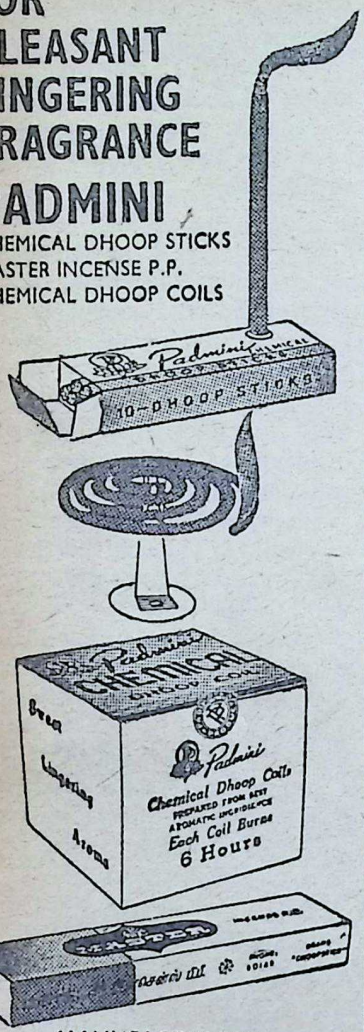

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grave with a brightened look and uttered these most inspiring words:

"Yes, it is a dream and it can be broken. You can think like this. *Brahman* alone exists. All this is only appearance. *Brahman* has the power called *Maya*. With her help, He forms images which appear to be real but actually they are not. When we identify ourselves with these images, they appear to be real but when we separate our identity with them we see them to be unreal. You can do this through discrimination by thinking of the Real only."

The attendant was thinking how a man of realisation, who is convinced of the unreality of the universe and takes it as a dream, can live in the universe and suffer like this? Is *Jivanmukti* possible?

It was clear when he said, "A man who is aware of the mirage and knows that there is no water, will still see the mirage but will not run after it to get water. Similarly, a man who has known the world as a dream will see the world and have pains and pleasures, but will not be affected by it. Pains and sufferings cannot disturb him." □ □ □

The man who fails to hear the voice of good for himself is without religion. "Speak, Lord, for Thy servant heareth," is the only form in which religious life is possible.

—Adolph Harnack.

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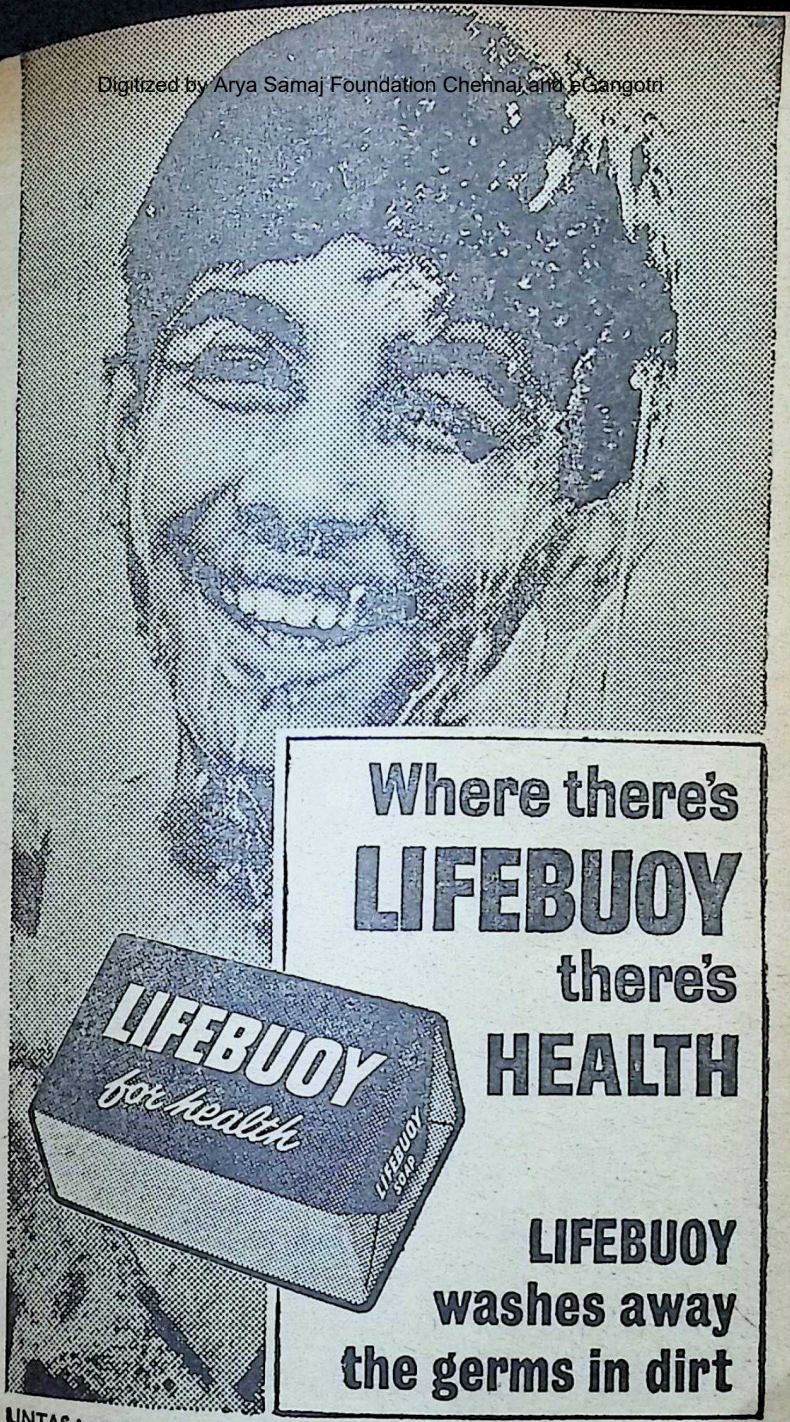

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(1) An **ADVERTISEMENT/ARGUMENT** dare not be tedious; otherwise it is wasted.

(2) Because the Spirit of Man is essentially creative and original, by no inductive process can we ever discover laws **CAUSING/CONTROLLING** it.

(3) Oddly enough, the making of a man's **CHARACTER/CLOTHES** has almost always been a man's job.

(4) The artist is a **CHARACTER/CREATOR.**

(5) Like every other human invention, but perhaps to a greater degree than some of the others, the craft of the **CLOWN/COOK** is affected by time and place.

(6) Since civilized society is a working system of ideas, it lives and changes by the **CONSUMPTION/INTERACTION** of ideas.

(7) The greatest need of the human soul is to be **FREED/LOVED.**

(8) **GREED/SPEED** has become the god of our modern civilization.

(9) It is **NOT/NOW** within our power to destroy or remake civilization quickly and effectively.

(10) The natural language of devotion is **POETRY/PRAYER,** not science.

NOTES:-These are quotations. Author's words are correct solutions. Official Solution in the city edition (last page) of Sunday Standard & Bharat Jyoti dated 10-10-71. Prize list in Litquiz Weekly. Complete—17-10-71. Abridged in Sunday Standard 24-10-71 & Bharat Jyoti 17-10-71. Send 30 Paise stamps and receive translation of these clues in 9 languages including Tamil, Telugu, Kannada. Send self-addressed 10 Paise post card with your entries to receive official solution immediately. Ask for a FREE specimen copy of Litquiz Weekly.

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Sri Chaitanya Mahaprabhu: VII

Dr. Sisir Kumar Ghose

Sri Chaitanya Mahaprabhu was born in Nadia, about 70 miles north of Calcutta, in 1486. His father, Jagannath Misra, christened him Biswambhar, and his mother, Shachee, called him Nimai. The name Gauranga was given on the occasion of the thread ceremony. Nimai's elder brother, Visvarup, took Sanyasa and attained Samadhi at a very young age. Soon after, Nimai's father died. Young Nimai became a Sanskrit scholar and earned fame as the youngest and most proficient professor of Nadia at the age of 16. He married Lakshmi, daughter of Vallabh Acharya. Gradually, Chaitanya became intoxicated with divine love for Sree Krishna.

15. The Day Kirtan

"WHY do we pass our days in vain?" asked Nimai, and it was settled that *Kirtans* should be held by day also. Thus began the idea of continuous *Kirtans*. In addition, they used to hold conversations about Krishna, sometimes the Lord Himself gave instructions. As for the *bhaktas* they were living in, by and for Krishna.

The news spread that Sree Krishna had come down to earth as the son of Shachee. Some believed it while others did not. The Brahmins were sceptical and interested in discrediting him. Not without reason, for the Lord taught that the Brahmin was not necessarily the highest man, that honour belonged to the servant of the Lord alone, irrespective of class or caste. The lower classes, on the other hand, flocked in large numbers under His banner. Within a few months the following had grown vastly.

Nadia put on a new look. Every evening the God-intoxicated *bhaktas* could be heard all over the town. If two of them met in the street they just gazed at each other and laughed, or danced. Such was their joy. When they spoke they spoke only of the Lord. These men lived a life of their own, for them the external world and its values had ceased to exist.

Their attitude and behaviour exerted a powerful influence upon all with whom they came in contact. Even outsiders, in fact most men, were attracted and began to gather round the *bhaktas* so that they too might be taken to the

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Lord. To see Him was to believe in Him. The perfectly chiselled face, an incarnation of intelligence, innocence, simplicity, piety and love, carried with it a power which few could resist.

Supernatural incidents began to occur freely all over the place. A local leader had insulted Sreebas and as a result fallen a victim to leprosy. Later he had asked for forgiveness and was cured. A Mussulman who had a glimpse of the Lord was maddened with ecstasy. "I have seen Him, I have seen Him," for seven days he roamed the city with that cry on his lips. In time he too became a follower of the Lord. Madhava Acharya, an unbeliever, was converted after he had a glimpse of the Lord at Sreebas.

Men began to be possessed of the divine influence in other ways too. Of course the Lord could impart it at will. He had only to say, "Be thou blessed with *bhakti*," that was enough to throw a man into a trance. A man falls down on the street, people shout "Hari, Hari". He gets up and is converted. A child in the arms of his mother suddenly babbles the name of the Lord and starts dancing. In such states wonders, such as the gift of tongues, took place not only in Nadia but all over the land. An influence was at work.

Thus the kingdom spread. But so did the opposition, especially among the privileged classes. Nimai was at all times kind-hearted and easily moved. He loved to serve and never took credit for work done. A famous couplet describes the ideal Vaishnava: "That man is deserving of praise, who is humbler than the grass and patient as a tree, one who honours (even) those who dishonour him." But over and above these qualities, there were others that were more than human. For instance, He would sometimes represent Sree Krishna and sometimes Radha, through whose intercession human creatures attain to the Lord.

Here is an ancient ditty: "Come, Nitai, hold me fast, I am overtaken by an indescribable anguish. I had a mind to spread the Name of the Lord among mankind, but the powerful Name has dug a current in my heart. It carries me away and I am helpless. Nitai, where is another friend, except thyself, to whom I can disclose the cry of my heart. The thought of the miseries of the world tears my heart. I have been made a captive because of the debts I owe to man. Oh, where is the friend who will secure my release?"

The philosophy behind the song calls for explanation. The problem of human suffering has exercised the minds of men since the earliest times, and different solutions have been attempted. One great idea is through the path of renunciation, stopping the passages, so to speak. The Vaishnavas have their own way of getting round the problem. Their pet di-

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vinity is not Shiva who burnt Cupid with his angry stare, but Sree Krishna who brought him under, and is for that reason called Madan-Mohan, "the subjugator of Cupid". As one of the commentators puts it, "Let the senses be kept intact. Of course they carry poison, but extract the fangs as the snake-charmers do. Don't kill the serpent for it has its uses in the economy of nature."

How is this to be done? The answer is *bhakti*, and the mercy of the Master of our souls. Does the child assured of the affection of his parents complain of their chastisement? What can the petty afflictions, the transient miseries of the world, do to one who is under the loving care of the Father, the Friend?

And so when the Lord finally left Nadia one of the disciples cried: "My heart weeps for Gauranga. Where shall I go? Who will now extend His mercy to the sinner, the worldly and the fallen? Who will weep at the sight of a sinner?" The question was far from being rhetorical. During his wanderings in the south, the Lord had once gone direct to the stronghold of a noted robber chief. "Why do I see a saint in the midst of robbers?" the chief had asked. "I come to see you, who are a saint," replied the Lord. "I a saint?" The man was non-plussed. The thought had a powerful effect on him. A little later he threw away his sword and followed the Lord. Sometimes He would burst into tears at the sight of an unfortunate sinner or give him a warm embrace. In either case, a conversion followed, as in the case of the leper who was healed in an instant.

If the Lord had Radha's love for Sree Krishna, he had also Radha's love for mankind. The sin of all the sinners was on Him. He rarely preached, nor did his *bhaktas*. Men were saved by other means. It was often done by a look, a touch, or a few words. The Vaishnavas secure converts by the beauty of their tenets, the Leelas of the Lord, above all, by their conduct and character.

One day the Lord addressed Nitai and Haridas: "Go to every man in the town, from door to door. Tell them, without distinction, to worship Sree Krishna, who is the life of every man." So they both started their round early next morning. They would stand before a house and exclaim *"Hare-Krishna"*. As the householder came out with alms, they would address him with folded hands: "We don't beg a bowl of rice, but pray that you worship beloved Krishna who loves you all so well." While many responded to the call, the Brahmins as a rule held out. Some even called them thieves who had come to reconnoitre.

Whenever there is a message or descent from above, the people as a rule accept it. The simple proclamation to love Krishna or to

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serve Krishna would never have produced any effect upon the public had it not been backed by some other force, the force that an Avatar or Messiah has, or brings with him. How else could a handful of Buddhists from India succeed in converting such large tracts as China and Japan?

In Nadia though most men had eagerly accepted the message some had held out. This Nitai did not like. "The Lord has no mercy upon us," he said, "He does not see or care that we are not only not accepted everywhere as we should be, but are subjected to jeers, taunts and other forms of ill-will." Why did not the Lord make His mission acceptable to every one whom the *bhaktas* addressed? Surely He could have done so if He wished.

One day Nitai proposed to Haridas, "Let us proclaim Sree Krishna to Jagai and Madhai."

"Why to Jagai and Madhai, pray?" asked Haridas.

"They are the most powerful men in the city and perhaps the greatest sinners in the world. If the Lord could make *them* accept Sree Krishna that would be a miracle and an eye-opener for all."

Jagai and Madhai, nominally *city-kotwals* of Nadia, were in fact absolute masters of the life and property of its citizens. A terror to all, at their approach the citizens would fly for protection elsewhere. Their right there was none to dispute.

"They might commit an assault on us," warned Haridas.

"But you are used to it," replied Nitai, which was true enough.

Then they both proceeded towards the brothers, and when they had come near them, Nitai said: "May Sree Krishna bless you," "Dear brothers, worship Sree Krishna. Serve Him, for He is the best of Masters."

Now Jagai and Madhai also followed a religion of their own, a debased form of *Tantra,* which permitted them, among other things, to take meat and wine. These men called themselves *veeras* or heroes, held midnight orgies when they had dealings with "dark spirits". As a rule such men were brutalised, the brutality was founded upon the ruins of their spiritual nature. Also, generally speaking the Tantrics held a low opinion of Vaishnavism which, they thought, was calculated to make men effeminate.

Therefore, when Nitai implored them to accept Sree Krishna, the brothers lost their temper. They called them humbugs and ordered them off. This of course they refused to do and had to be removed by force.

Nitai however would not give up so easily. Not only his deep and natural sympathy for fallen creatures but a strong feeling that the conversion of these human monsters would bear witness to the

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power of Sree Gauranga's teachings impelled him to continue. He requested Haridas to speak to the Lord about these brothers. "He may be moved by pity and save them," he said. The Lord had only to agree to save them and they would be saved.

It so happened that just then these wretches had pitched their tents near the place where the Lord lived. When early in the morning the *bhaktas* issued from the courtyard of Sreebas to go to the river, who should be there to meet them but Jagai and Madhai? The music at night had attracted them but finding no entry they had stayed outside, carousing the night through. They were in a jovial mood and accosted the Lord. They wanted to know what the troupe had been singing, for they had taken the *kirtan* to be an opera party. The Lord made no reply.

Nitai's object was frustrated. They had been brought face to face but nothing had come out of it. So he induced Haridas to visit the brothers once more. "Life is short. Love Krishna, worship Krishna, serve Krishna," they said in unison. The brothers were now sufficiently sober to understand the situation. They saw that the same Vaishnavas whom they had turned out, had again come to preach doctrines which they abominated. "Humbugs, have you come again? To-day we will teach you a lesson." And they prepared to strike them. At this both Nitai and Haridas took to their heels, which was surely not an edifying sight. The brothers, being partially under the influence of the bottle, soon gave up the pursuit. The same afternoon the Lord was informed of the incident. Said Nitai: "I shall never go about proclaiming Sree Krishna any more. You reveal yourself to us in a closed room, but what are you doing for the outside world? First save the greatest sinners of the world, then think of us. We don't want our salvation just now."

The Lord smiled and spoke: "The brothers are indeed lucky, since you, a *bhakta,* wish them well. Sree Krishna will certainly fulfil your desires. Send for the *bhaktas,* let us go in a body to these brothers and breathe the name of the Lord into their ears."

This was the first time that the citizens of Nadia were to witness a kirtan in public. Kirtans are either *Hari-Kirtans* or *Krishna-Kirtans.* In the former all men who wish to join may do so. They are the creations of Sree Gauranga and his followers. The mood is extremely catching and some even begin to dance, for which purpose they wear anklets. It was with *khole* and *kartal,* a *Hari-Kirtan,* that the Lord went ahead to subdue the brothers.

Words fail to describe the effect produced. Through dance and singing the Kirtan purifies and concentrates the mind or our psychic energy. If it is good to join

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a kirtan, it is also good to witness it. For the *bhaktas* this was quite a test. To appear in the streets of sedate Nadia with arms up-lifted, dancing and chanting the name of Hari was to court ridicule, if not violence, and, who knows, even death. A crowd collected when the kirtan party moved out. The joy and sincerity of the *bhaktas* won the heart of the dourest critics. In the midst of the group stood the Lord, the very image of beauty and ecstasy. He danced and "it seemed to those who saw it, as if the joy which moved Him was without end and without measure."

Nitai was at the head of the party. He did not join in the kirtan, for he had taken upon himself the charge of leading the expedition to the enemy's camp, so to speak. The brothers had, as usual, spent the night in drunken orgies and were resting their jaded nerves by a few hours' sleep in the afternoon. But the kirtan was making a good deal of noise (or so it must have appeared to them). Their siesta was disturbed. They sent their men asking the *bhaktas* to stop the noise. But the *bhaktas* were in no mood to listen to other men's commands. Was not the Lord with them? So the men went back discomfited and reported that the noise was due to Nimai Pandit and his party, who were all bent upon singing Vaishnava songs and dancing like mad men. "Instead of obeying your orders they have redoubled the noise," they added.

"The Vaishnavas—eh? Well, today we shall exterminate the pest." The brothers got up in a fury. Their authority had been set at naught, a thing unheard of. They ran, half-naked as they were, towards the kirtan party and soon reached the place. Nitai and the brothers faced each other. There was murder in their eyes. Nitai silently prayed for their well-being. The brothers, on their part, were enraged with the sight of Nitai, whom they recognised. And while they were planning how best to punish him, Nitai addressed them: "We come not to hurt you. Good brothers, be not offended. Why should you hurt a poor ascetic? We tell you that Krishna is a loving master and our first duty is to worship Him."

Now, from the point of view of the brothers, it is they who were the injured party. The Vaishnavas had no right to pose as superior beings and offer a moral aid which they had not asked for nor did they seem to need it, for the matter of that. Nitai's words acted like a spark to a heap of powder. Madhai did not allow him to finish his sermon. He picked up an earthen jar lying on the ground and flung it with great force and unerring precision. The blow partially stunned Nitai and blood spurted from the wound. Madhai picked up another piece but was prevented from hurling it. "I do not see any merit or glory in killing

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an ascetic," said the more humane Jagai.

In the meantime news of the assault had been conveyed to the Lord. "They are killing my Nitai," He said and hastened forward to the place of occurrence. Pressing his wound with both hands Nitai was found to be dancing. He was dancing, for he felt sure of Madhai's salvation at the hands of the Lord. The Lord wrapped his own *chadar* (tunic) round Nitai's bleeding forehead. He then turned towards the brothers.

It was indeed a strange encounter. He reproved them openly. "Are you not ashamed of hurting an unarmed ascetic? How could you bring yourself to do this?" The brothers, strong, irresistible and unaccustomed to be crossed, might have been expected to interrupt the Lord. But they allowed Him to proceed as passively as if they were prisoners standing their trial before a judge. It was as though they had been paralysed.

"You have been accumulating sin and do not seem to be tired of it" He continued. "It has never occurred to you that a day of reckoning might come. With your assault upon Nityananda, the humble slave of the Lord, the disinterested friend of the poor and the fallen, that day has now come. Prepare to receive your due punishment."

The threat of punishment was uttered against men with whom murder was a pastime. And who was the judge? A young man of about twenty-three, followed by a band of literary, peaceful and unarmed devotees. The brothers had really no reason to quail before the young Pandit. They could easily have taken the law into their hands. But they did nothing of the kind. They stood transfixed to the spot, with folded hands, trembling from head to foot! Their power of speech was gone.

After delivering his judgment, the Lord summoned his *Chakra.* Most of the men present felt that the end had come for the wicked brothers. Nitai alone did not like this unexpected turn of events. He had hoped for a conversion. But now the Lord had taken the matter into His own hands and the men had been doomed. Crying "Mercy!" Nitai fell at the Lord's feet. How the tender-hearted Lord could be so unforgiving surprised Nitai, and though Nitai, whom He addressed as an elder brother, knelt and prayed for mercy, He was unmoved.

"My Lord," said Nitai, "I see it is the slight wound on my forehead which has put you in such a rage. But, I assure you, it may be little more than the result of an accident. The wound is very slight and, believe me, I do not feel it in the least. So, have mercy, my good Lord."

But the Lord was not to be moved by such appeals. Nitai changed his tactics. "Assuming that they deserve punishment, my

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Lord, please do not forget your promise that you would not wield any weapons of destruction. If you kill them with your *Chakra*, whom will you save then?"

The Lord said nothing. "My Lord, you know what is best. Yet you cannot kill both, for Jagai saved my life," added Nitai.

Apparently the Lord did not know of this and he asked Nitai to explain. After hearing the details his face lit up with a smile. He again looked All-Mercy, All-Good. "So Jagai saved your life? So, Jagai, you saved the life of my Nitai? You have conferred an infinite obligation upon me. You deserve a reward from me. Here, let me embrace you." And thus the Lord, the Incarnation of Purity, held the moral leper to his bosom.

Jagai at once fell down as if he had been struck by lightning. A joyous shout went up from the crowd, in which many anti-Vaishnavites had also joined.

Jagai's case had brought a ray of hope to Madhai, who now fell at the feet of the Lord crying for mercy. The Lord retreated a step, saying, "Your case is not so simple as you think." "My Lord, we are all your children. You cannot cast me away." "You a creature of God? Did you ever recognise the fact? Fie, Madhai, fie. You, the Lord over all, you before whom men tremble with folded hands, to pose before me as a supplicant and a beggar, are you not ashamed of

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yourself?" "Blinded by prosperity," continued the Lord, "you crushed out all the fine sentiments given to you by a kind and merciful God. You trampled the weak, the poor, the innocent, the good, the harmless, under your feet, and now you claim your rights as the son of the same Father who created all men? Nityananda had gone to you to bless you and your brother. How did you treat him? Now you have given fresh offence, you have drawn blood from a defenceless *bhakta*, one who was, besides, your well-wisher. No, Madhai, you can expect no favours from me."

"I see it is all over with me," said Madhai dejectedly. "My Lord, I do not ask forgiveness of you, nor am I afraid of punishment. But please tell me only this, is there any penance, by doing which I can, at some future date, attain to your lotus feet?"

"Well, if you come to that," said the Lord in a kinder voice, "I think I can help you. If you can secure Nityananda's forgiveness, your case can still be considered. Nityananda and no one else, not even I, can help you."

"Mercy, mercy," cried Madhai as he fell at the feet of Nityananda. Simple Nitai was happy beyond words. But before he could say anything, the Lord held him by the hand. "Don't permit the unfortunate creature." He said, "by a too easy reprieve to think lightly of his misdeeds. His offences are so frank that even I cannot excuse him. I must implore you for his forgiveness. Show to the world the difference between a sinner and a servant of the Lord."

All this Nitai heard with rapt attention. "Lord, our lives are in your hands and you make us do your wishes. I forgive him from the bottom of my heart. I not only forgive him unconditionally but also make over to him whatever merit I may have earned by any good act of mine during the whole of my life."

This was received with loud acclamations by all present. To show that "there was no longer any difference between us" Nitai gave Madhai a warm embrace. As a result he fell down the street. Leaving them there, in the midst of a swelling crowd, the Lord and the *bhaktas* withdrew. A chapter was closed.

SUCCESS

He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has looked for the best in others and given the best he had; whose life was an inspiration; whose memory is a benediction.

—Mrs. A. J. Stanley

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In this article, Acharya Ranga draws an intimate and unforgettable pen-picture of the Lion of Andhra, covering all phases of the great hero's life.—Ed.

T. Prakasam

Centenary Tribute

ACHARYA N. G. RANGA

THE whole country is now joyously celebrating the Centenary of Andhra Kesari Tanguturi Prakasam. He was born in Guntur which produced Kondajee who was hailed as *Desabhakta* by Mahatma Gandhi.

In the terms of patriotic service, Prakasam compares well with the brave champions of the Indian Freedom Struggle like Lajpat Rai, Motilal Nehru, C. R. Das, Deshpande, Sardar Patel, Srinivasa Aiyangar, and among the living, with Rajaji himself; in bravery, he can be compared with Swami Shraddhanand and Lajpat Rai and in the reckless squandering of all that he could command for the sake of the national movement with C. R. Das. No wonder he was the idol of Andhras for two generations.

He reached the highest positions of power that Swaraj could offer both in the Madras and Andhra States. He tasted the bitterness as also the vagaries and fickle fortunes of Indian elections and the problems of the nascent Indian democracy.

Born on August 23, 1872, he passed away on May 20, 1957, after bestriding the Andhra politics like a colossus for 40 years; but even today Prakasam lives in the hearts and memory of Andhras as their Kesari.

He reached national stature and fame during the non-cooperation movement of 1920-22, like C. R. Das and Motilal Nehru who too like him, gave up their roaring legal practice that fetched them princely incomes.

Responding to the challenge that British Imperialism hurled at

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India through the Rowlatt Act and Jallianwallah Bagh massacre, they unhesitatingly threw away their lucrative practice, dared to embrace poverty and placed their all at the feet of Mother India. Their example inspired tens of thousands of lawyers, doctors, lectures and men of other professions to take up the cross for the national cause.

Prakasam had a taste of power that emanates from people when he became the Chairman of Rajahmundry Municipal Council in 1901. It was then that he learnt to cross swords with the British Officers and gain ascendancy over them.

He went to England, studied law, became a barrister by the beginning of this century and joined the Madras High Court. Soon he rose to be one of the leading lawyers and proved to be a veritable *bete noire* to Judges and Government. It was this status he chose to give up to enter the political life which demanded utmost sacrifices and offered no hopes of personal comfort.

He had a splendid galaxy of equally patriotic and seasoned political leaders to cooperate with him. They included Kondajee, a full-time public worker since 1915, Desoddharaka K. Nageswara Rao, Dr. Pattabhi Sitaramayya, Bulusu Sambamurty, Dr. Subramaniam, G. Sitarama Sastri, Jogiah and D. Gopala Krishnaiah.

In the multi-lingual Madras Province, among the equally patriotic Gandhians, Prakasam befrinded Srinivasa Ayangar who also joined the Non-cooperation movement just about the same time after resigning his office as Advocate-General. But he could not offer or gain the same warm comradeship with Rajaji who embraced the Gandhian way of life, in addition to abandoning legal practice. That mischance in the choice of friends was to lead to many a crisis in their mutual reations in the subsequent decades and also in their attitudes and opportunities in the Gandhian era of 30 years.

Journalist

Prakasam recognised the foresight of Desoddharaka Nageswara Rao in starting the Telugu daily, *Andhra Patrika,* to cater to the special needs of Andhra and decided to start an English daily *Swarajya,* to publicise on all-India plane Andhra's contribution to the Gandhian Movement and the fight for Swaraj. But he was not as business-like as Nageswara Rao, nor was he wise enough to entrust the management to managerially-experienced Nageswara Rao. He sold away not only his palatial bungalows in Coonoor, Madras, and other places, but lands and all other property to cover the losses of *Swarajya.* He collected as many lakhs of rupees in Andhra, India and abroad as

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possible to maintain that ever-thirsty daily which proved to be a powerful, fearless, ever-vigilant and relentless critic of British Imperialism.

Many a patriotic writer like G.V. Krupanidhi, Punna Rao, Rama Rao and Khasa Subbarao, who grew to be the leaders of Indian journalism, served on the staff of *Swarajya* and made their indelible contribution to India's fight for freedom.

Prakasam was more at home with the politics of Motilal Nehru and C.R. Das and so he plumped for their decision to suspend the "Council Boycott" and fight the British in the legislative arena also.

Central Assembly

He joined the Swarajya Party, went to the Central Assembly and reinforced the valiant efforts of Motilalji, Malaviyaji and others. His iconoclastic and unorthodox ways and temper pleased Jinnah and so he proved to be a valuable asset for Motilalji in gaining the support of Jinnah for united action and voting on many a crucial occasion in the Assembly work.

He could not agree with the tantrums of Jawaharlalji or with the periodical spasms of boycotts and so he refused to abandon the legislative arena, when the Congress decided upon withdrawing from legislatures in 1929-30 following the failure of negotiations with Viceroy Irwin.

So he resigned like others but got himself re-elected and joined issue once again with the British. The hour-long passionate speech he made during the Budget discussion on Gandhiji's demand for the abolition of salt tax has come to be counted as one of the memorable speeches ever made in the annals of that Assembly.

He decided to place himself again in the vanguard of the national fight for freedom. So he resigned from the Assembly, joined the people on their 'Salt March,' rushed to jail and found solace in the company of equally passionate patriots.

Rare Courage

Because of his unique display of courage when the Simon Commission visited Madras, he earned that freedom of action by the universal respect shown to him by all the Congressmen and the general public. I remember how on that evening, the huge concourse of tens of thousands of people was being swept from side to side on the Madras beach by the mounted lancers of Government. Prakasam, who was on the platform, confronted the police and shouted at them to stop their vandalism.

When they reached the platform and pointed their guns at him and others, Prakasam bared his chest and dared them to shoot him if they were so keen on blood. But he urged them to spare the people. The British Officer was so much

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struck by the display of such courage and the powerful roar of Prakasam that he ordered the mounted police to withdraw.

Many of us who had the privilege of being in that seething mass of demonstrators felt so happy that we had in Prakasam just that leader who could beat them back. I drew special satisfaction that the title of *Andhra Kesari* that we conferred on Prakasam in 1923-24 at a meeting in Guntur, under the inspiration of Andhra Ratna Duggirala Gopalakrishnaiah at the Municipal Council, had been vindicated by the lion-like front presented by him six years later.

Prison Life

I had the privilege of sharing prison-life with Prakasam and Rajaji in 1931 and 1941-42, apart from other occasions. They were two great magnets around whom hundreds of us, political prisoners, used to gather. Rajaji used to be the centre of studies of our epics and Gita; Prakasam was the centre of dare-devil patriots who concentrated on mundane plans for ousting the imperialists.

In 1937-39, ministerialism came to hold the field of Congress Politics. The redoubtable No-Changer Rajaji who defeated the great champion of Pro-Changers C.R. Das, came round by 1936-37 to accept office as the Chief Minister of Madras. Prakasam, the Pro-Changer, who could not attain majority support in the Legislative Assembly Party, loyally accepted the second place in that Ministry as Revenue Minister. He prepared the voluminous and unanimous report for the abolition of the Zamindari System. Rajaji loyally accepted Prakasam's report and justified with his unrivalled logic Prakasam's conclusion that the Zamindari system should be abolished.

The Great Defiance

Once again, the Madras Congress Party had to choose its leader in 1946. But Gandhiji was not so keen on Prakasam becoming the leader and he sent word that Prakasam should not stand for leadership. Prakasam refused to heed that injunction and bravely stood and got himself elected as the leader and became the Chief Minister.

Prakasam committed the grave blunder of choosing his ministers only from amongst those who had displayed no hesitation in choosing him as the leader in spite of Gandhiji's advice. I therefore deemed it my duty to advise him, on my return from Europe and assuming Presidentship of the Andhra Congress, to include the representatives of the dissidents also.

But he would not forgive their personal disloyalty because they had all attained their political stature in the elections through his sponsorship and had broken the almost filial relationship that sub-

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sisted till then. This proved to be fatal to his ministry.

Significant Reforms

During his brief tenure of office as Chief Minister of Madras State comprising Andhra, Tamil Nadu, Malabar and South Canara, Prakasam was able to lead the way for the rest of India in a few significant directions.

He gave priority to village development and granted Rs. 1 crore per annum, to start with, for Village Development Schemes. Equally high priority was given for Harijan uplift for which he granted another Rs. 1 crore. Yet another crore rupees was sanctioned for khadi. Peasants were encouraged to minimise the use of foodgrains on their farms and maximise marketable surpluses by offering them special bonus on their sales. Producers' and consumers' co-operatives were started to minimise the exploitation of peasants by rice-millers. Prakasam was trying to find a constructive alternative to the unpopular controls and compulsory procurement.

At this most crucial and constructive phase of his leadership, a no-confidence motion was raised against him for no ostensible reason. As President of the Andhra Provincial Congress Committee, I called upon the MLAs not to vote for the motion. I pleaded, but in vain, with both Sardar and Jawaharlalji that it would be setting a bad precedent to allow Congress MLAs to move such a no-confidence motion for no better reason than that they no longer liked Prakasam.

I counselled that such a step would loosen all sense of loyalty and political integrity and open the floodgates for corruption, log-rolling and defections. Despite all that Desabhakta Kondajee and myself stated before the Congress Working Committee, Congress MLAs were permitted to and abetted in passing that vote and in displacing Prakasam. That unhappy episode wounded so many of us, and Prakasam was not the same imperturbable statesman thereafter.

Full Stature

Prakasam rose to his full stature within a year after he lost the Chief Ministership and established a record by raising the charge-sheet of nepotism, corruption and irresponsibility against a number of ministers and demanding an open enquiry. The Andhra Provincial Congress Committee and myself pleaded with the National Working Committee to order an enquiry.

Jawaharlalji resisted that demand on the specious ground that it would demoralise the ministers and weaken people's faith in Congress ministries. Prakasam would not accept that apologia. He crossed the floor in the Assembly and moved the vote of No-Confidence and spoke for

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hours over days substantiating his charges. He reminded us of Edmund Burke arraigning Warren Hastings.

I was able to tell the Commonwealth Parliamentary Conference held in New Zealand in 1965 that India's political conscience was alive to ministerial corruption and had raised its warning against it within a couple of years after Swaraj.

Prakasam deserves credit for having been the first to do so. He drew our nation's attention to the indispensability of checking it without fear or favour. Thus pre- and post-Independence India is deeply indebted to that Romanesque tribune, Prakasam.

Tragic Note

The morally superior and unassailable stand for integrity and high scruples in public life as expected of ministers and voiced by Prakasam in his attack on them in the Madras Assembly, inspired me to dare to incur the displeasure of Jawaharlalji, Rajen Babu, Sardar, Azad and Rajaji by making it impossible for them to take the contemplated disciplinary action against that venerable statesman. Rajaji was generous enough to congratulate me the next day for my loyalty.

Thanks to the perspicacious initiative of Munshiji, Parliament has at last come to realise the need for some such special parliamentary institution as the Swedish *Ombudsman* to checkmate corruption at Cabinet levels.

When the Andhra State was formed, the Communists formed the single largest group. Jawaharlalji was at his wits' end as to how to manoeuvre his party into power. Then I suggested that if Prakasam, the leader of the Praja Party, was invited to become the Chief Minister, I would advise our Peasants Party to join the Coalition. Though it went against his grain and proud as he was, Jawaharlalji agreed to let Prakasam become the Chief Minister, though I could not accede to his earnest request to join him in the ministry and stand by him.

He joined us in 1955, though he was past 80 years, in campaigning against the Communist challenge to capture the majority for a United Congress and not the Congress of Jawaharlalji alone. Just after two years, Telengana came to be added to Andhra to form Andhra Pradesh and Prakasam lived to see that also.

Dream Comes True

On the issue of formation of Andhra State on linguistic basis, Kondajee, Desoddharaka and Prakasam worked for years. Even after political opportunities appeared to make its advent possible, Andhra State could not be formed because of Prakasam's insistence upon the inclusion of Madras or part of it in Andhra and the equally powerful opposi-

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tion to it by the leaders of Tamil Nadu. The Gordian knot was sundered by the soul-stirring sacrifice of Potti Sreeramulu and the impetuous uprising of Andhras in its wake. Prakasam, as behoved a people's leader, then agreed to let go Madras if Jawaharlalji would form the State. Thus his long-cherished wish came to be fulfilled.

In his capacity as a public man and a private person, Prakasam was generous to a fault. Even when he was collecting public funds to meet urgent calls on *Swarajya,* he used to give away large sums to the needy Congressmen who approached him with appeals for help. He was devoted to his friends and even in his gruff manner he knew how to smile and show his appreciation to his colleagues whose deeds deserved praise. It was a pleasure to shake hands with him as his firm grip expressed the strength of his emotions. Though he used to look grim and strong-willed, his heart used to melt and his eyes used to shed tears at the sight of people's misery.

It is said that he was an amateur actor while at Rajahmundry. He certainly used to evoke strong emotions of joy, grief or anger through his untheatrical speeches. He proved to be an effective rouser of deep emotions. Were his Telugu or English speeches brilliant for diction or similes or figures of speech? No. Yet, he could make his words, chosen with a noticeable effort and uttered by an inflection of the lower lip, put so much fire, emotion or scorn that the audience used to be moved instantaneously in response.

Deathless

Today all Andhras are proud of Prakasam. I had the honour of being the Chairman of the Committee which raised his inspiring bronze statue in Vijayawada, the political and cultural centre of Andhra, when he was without power and while he was warring against Congress Ministry.

Another bronze statue was also installed in Hyderabad, the capital of Andhra, after he passed away. The Andhras have thus displayed their loyalty and admiration to their tribune, unmindful of whether he was in power and whether he was alive or not.

Parliament too has shown its admiration for him by installing his bust in its principal Conference Hall. Madras City, which witnessed the inspiring spectacle of Prakasam roaring his challenge to the British in 1927-28 as had Delhi in 1919 when Shraddanand bared his breast to the British bayonets, has also raised his bronze statue. Indeed, during this centenary of Prakasam the whole country would be cherishing the great deeds, wise words and heroic struggles of this noble and devoted son of India. □ □ □

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The Man Who Humanised Communism

S. K. PATIL

NIKITA Khrushchev was indeed a great man in his own way. The glorious uncertainties of politics may have relegated this man in his own counntry to a status lower than his due. Despite the revengeful attitude of the present rulers of the U.S.S.R. to denigrate him, he will go down in history as one of the greatest rulers of men for all time.

Russian Communism was a different thing until Khrushchev came on the scene. We have heard and read hundreds of stories of political intrigues and murders in that country. Nobody retired in Russia but was done away with. It was a reign of terror and that, more hhan anything else, made the very concept of Communism repulsive to civilised communities.

When I had that marathon Kremlin interview with Mr. Khrushchev in May, 1959, I mentioned to the Soviet leader our deteriorating relations with both Pakistan and China, to ask him: "In case of an attack from either side, would Russia help?"

Quick came the typical Khrushchevian reply: "All you have to do is to shout to us across the Himalayas, and we shall rush to your rescue."

I quipped, "But the Himalayas are miles high and long, your Excellency!"

Mr. Khrushchev said, "I know that. But we have a machine which can bore a hole through mountains in no time. If Mr. Nehru wants such a tunnel to connect my country with yours, I will order my engineers to start boring it immediately."

—R. K. Karanjia

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Khrushchev had the courage to denounce both Stalin and the blind hero worship which was a part of Russian Communism. He laid bare many sinister plots and murders in which Stalin was involved. Only Khrushchev could do it and get away with it. In a real sense, he humanised Communism and made it a political ideology worthy of acceptance. In this he has rendered a tremendous servce to Commuism.

He was queer in many ways. But there was surely a method in his 'madness.' At heart, he was a much softer man than many people believed. I have hardly come across a political leader of that eminence with such a tremendous fund of wit and humour. He was never dull and one liked his company immensely. He made people love him naturally. His attraction was almost magnetic. I had the good fortune of being with him for a long time and I recall quite a few stories of his wit and humour.

Whatever might be his place in Soviet policies, his place in the international society is much higher than the one to which the official opnion of his country has consigned him. He was a genuine friend of India and that was not merely as a part of his Communism.

□ □ □

In the death of Khrushchev, we have lost one who was once the most dynamic and most striking figure in international politics. But for him we would not have had the small mercy of being saved from the environmental contamination for life in the planet by reason of irresponsible atmospheric nuclear test explosions. France is no doubt still flirting with such contamination, notwithstanding the treaty about it agreed to by World Powers. Until we attain world agreement to the total prohibition of the manufacture, stockpiling, and use of nuclear and A.B.M. armaments, there is no safety for the world. The rights of uninvolved people are grossly infringed by the nuclear Powers and the immorality and illegality of this infringement are obstinately ignored. The UN is unable to act. Khrushchev was prompt in getting my book of protest on this issue published in Russian by a responsible organization in Moscow for which I cannot be too grateful.

—C. Rajagopalachari

BHAVAN'S JOURNAL — DIWALI NUMBER

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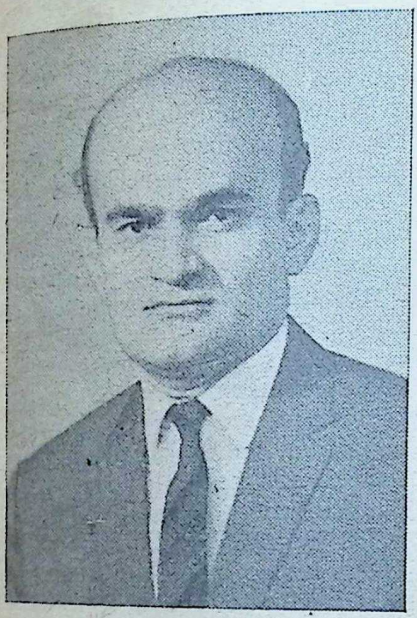
An Afternoon With An Orthopaedist

K. SUBBARAYAN



SCREAMING vehicles tearing through Bombay's roads leave 10,000 dead every year. And the dead are soon forgotten.

But not so easily forgettable are the cases of 40,000 others who get involved in non-fatal accidents.

If there is no prompt medical care, a good many of them will be doomed to live lives of agony and deformities. For some, it may mean chronic invalidism for the rest of their lives.

These road accidents apart, the city's hospitals daily admit scores of other mishap cases. House collapses claim a heavy toll of lives and invariably leave a trail of crippled and maimed. Construction workers who climb atop skyscraper scaffoldings quite often come down to the casualty wards in hospitals.

Well! All accident cases that involve injuries to the skeletal system belong to the province of the orthopaedist. "Ortho" in Greek means "straight" and orthopaedics may be broadly defined as the "correction or prevention of skeletal deformities."

But the field of the orthopaedist is by no means limited to the treatment of accident cases, or 'trau-

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matic cases,' as medical men prefer to call them. It also embraces the treatment of diseases and disabilities of the locomotor system—arthritis, poliomyelitis, paralysis and a whole host of such afflictions which affect the skeletal system. They come under the category of Chronic Orthopaedics.

Dr. J.C.N. Joshipura, a graceful surgeon of medium height, receding black hair and a kindly but intense face, is a noted orthopaedist of Bombay, and proud that he is one.

His choice of this branch of medicine was deliberate because orthopaedic surgery offers a challenge of its own.

When this interviewer, on an appointed Saturday afternoon, knocked at the "Ben Nevis" apartment of Dr. Joshipura in downtown Bombay, a knob inside the polished door swiftly turned and a well-built, professional-looking man in white bush-shirt opened the door.

His keen but kindly eyes silently sought my identity. It did not take me long to discover that Dr. Joshipura uses his words with the same care with which he employs his scalpel.

He nodded his head, threw a casual glance at his wrist watch and almost simultaneously welcomed me in. The door noiselessly closed behind us.

"Well, here we are. How do we proceed?" Crisp, business-like.

He had taken time off his busy schedule for the interview. But, in one sense, a doctor has no free time of his own. The telephone by his side, like an impolite intruder, kept on interrupting us every few minutes.

A few soft words spoken into the mouthpiece in English or Hindi would send the chatterbox to slumber for a while. The golden texture of Dr. Joshipura's complexion contrasted by the blackness of the telephone became apparent to me in my moments of interval.

My first curiosity was about the doctor's name itself.

Joshipura is a small village in Gujarat; to be precise, in Junagadh, Saurashtra. Dr. Joshipura comes from that place and the village name has struck on to his.

Warming up soon to his own subject, Dr. Joshipura said that orthopaedics-wise, even a big city like Bombay was not geared to face major calamities like earthquakes or air-raids which throw up thousands of traumatic cases.

He is of the view that in major cities like Bombay there should be specialised hospitals for orthopaedics just as there is the Kasturba Hospital in Bombay for the treatment of infectious diseases like small-pox and cholera. Such exclusive hospitals, he feels, would help train specialised staff who can cope with any emergency.

The establishment of such heavy-investment institutions would be beyond the scope of individuals and as such the Government or the Municipal Corporation should come forward to take it up.

At present, Bombay's many

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public hospitals allot a specified number of beds for orthopaedic cases: for example, at the J.J. Hospital there is a provision of 120 beds and at the K.E.M. Hospital, 250 beds.

"Equipment-wise, how do these hospitals stand?"

"The optimum, of course, is yet to be achieved. But our country has gone a long way in expertise, and even artificial limbs and pivot joints are being indigenously made.

"However, we can do better with more sophisticated equipment such as the special Oxygen Chamber, which can help hasten the recovery of borderline cases of gangrene. In Bombay, the Port Trust Hospital alone has it."

"Do you think that the number of orthopaedic surgeons in Bombay is adequate for the needs of the city's population?"

"Well, in a sense, yes. There are at present as many as 45 well-qualified orthopaedic surgeons in Bombay. In a city where 80 per cent of the population looks forward to free treatment in public hospitals, the population cannot sustain more doctors."

"Are there enough medical students interested in specialising in orthopaedics?"

"Oh, yes. Plenty of them."

"How is it that some medical lines such as heart specialisation attract more students?"

"It is a question of glamour plus hero worship. Much depends on the teachers who inspire them."

"How did you become interested in orthopaedics?"

"While I was studying at the Grant Medical College, Bombay, from 1947 to 1952, our surgery professor was Dr. V. L. Parmar.

"He used to remark: 'In orthopaedics, you have to think 10 times before advising surgical procedure because what you do to the patient becomes obvious immediately, and often irreversible.' This kindled the challenging spirit in me."

Dr. Joshipura, who won a Government of India scholarship in 1953 while passing his M.B.B.S., went to England for Post-Graduate studies which he completed in 1958 to become F.R.C.S. and M.Ch. Orthopaedics.

He started as Assistant Honorary Orthopaedic surgeon in Bombay's J.J. and Sir Hurkissondas Hospitals in 1961. Once again he went back to England for one and a half years' study in accidents at Oxford and returned in 1963.

Dr. Joshipura who has a five-year-old son and a three-year-old daughter has been, since 1958, Professor of Orthopaedics in Grant Medical College, his *alma mater*.

"*Time* magazine ran a story some time ago about the miserable conditions in American nursing homes. What do you think of the nursing homes in Bombay?"

After pausing for a brief minute, Dr. Joshipura said: "In a country where there are limbs of law for enforcing shops and establishment regulations, it is a pity that there

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is none to bother about the conditions of nursing homes.

"Post-operation complications and morbidity and mortality cases are high in nursing homes because it is just not possible for most of them to maintain the high degree of hospital cleanliness and afford highly trained staff. Of course there are a good number of costly nursing homes which maintain high standards."

"Why are not doctors going to villages?"

"I can tell you one thing. So long as our medical education continues to be based on the western system, doctors are not going to go to the villages."

"How to make them go?"

"I have given some thought to this. Why not cut down the medical degree course to three years and increase the period for Post-Graduate studies to five?

"For Post-Graduate training, let there be a condition that doctors should have worked for a certain period in rural areas. This should bring about the dispersal of doctors to villages. For one thing, the number of Post-Graduate medical practitioners will come down and better quality will be automatically ensured. For another, foreign universities will not be interested in our non-post-graduate doctors.

Dr. Joshipura, who is a regular reader of the *Bhavan's Journal* as also *Samarpan*, Bhavan's Gujarati Fortnightly, is himself a journalist being on the Editorial Board of four medical publications: *Indian Journal of Surgery, Forum for Rehabilitations, Indian Journal of Orthopaedics* and *Journal of J. J. Hospital.*

"Do you get any time for sports?"

"Oh! No. No recreation for me. No cricket, no tennis. Where is the time?"

Saturday evenings are his only free evenings. During these precious hours he indulges in the luxury of painting. Dr. Joshipura has employed a teacher for learning painting; some of his own creations adorn his apartment walls.

"Would you like your son to become a Doctor?"

Passing his right hand gently over his receding forehead he said: "Well, I am 41. Look at my head. This is the price of being a doctor!

"I would not like my son to become a doctor. No. The training period for a doctor is too long and the waiting period, too much. And, well, you can't set up a private practice unless your family funds are enormous."

A great saint has said that the busiest of men will have the most leisure and the laziest will always be short of time, for the former utilise time and the latter only waste it.

The profundity of this observation struck me when I observed Dr. Joshipura, who amidst his arduous duties, also finds time to paint and read literature of real worth as testified by the row of neatly-bound volumes in his study.

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Swami, The

Top:

The Bharatiya Vidya Bhavan released three publications during the Gandhi Centenary Year: Gandhi and Bombay (in collaboration with the Gandhi Smarak Nidhi) by Sri K. Gopalaswami, The Indian Triumvirate by Sri V. B. Kulkarni, and Thirukkural by Sri K. Srinivasan. Rashtrapati Sri V. V. Giri is seen presenting a bouquet to Sri Gopalaswami.

Right:

R to L: Sri K. Gopalaswami, Sri V. B. Kulkarni, Sri K. Srinivasan. Sri Zaiwala, Secretary, Gandhi Smarak Nidhi, and Sri Navin Khandwalla, Honorary Secretary of Bhavan's Kala Kendra.

Who would not sing for Lycidas? he knew
Himself to sing, and build the lofty rhyme.

K. Gopalaswami is dead and hath not left his peer. He touched the tender stops of various quills; and he must not welter to the parching wind without the meed of some melodious tear.

To the present generation of journalists, Gopalaswami might appear like Blanquo's ghost at some Macbethian dinner, for he

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Peerless Journalist

R. P. AIYAR

had left the profession almost two decades ago. But in his time, he bestrode the Fourth Estate like a colossus. Joining *The Times of India* in the lowest rung of the ladder, he rose by sheer dint of merit to be the first Indian Editor of that one-time Anglo-Indian daily.

'Candidus'

Politicians used to speak in hushed whispers but in terms of the highest praise about his weekly political commentary written under the pen-name of *Candidus*. Indian journalism never saw such penetrating analyses of current events. In simple staccato sentences, he used to tell his readers what was going on behind the scenes.

Well could he do so, for he enjoyed the confidence alike of the Congress and the League as well as the British government. Gandhiji had regard as well as affection for him and Vallabhbhai Sardar trusted him implicitly. Even Maulana Abul Kalam Azad had a

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soft corner for him. Men like Munshiji and Rajaji regarded him as a personal friend.

Before Mahomed Ali Jinnah started walking on the stilts of a Qaid-e-Azam, he was rather chummy with Swami, but when he became the "Czar of all the Muslims, alone, unfriended, lonely", Swami had to rely on Liaqat Ali Khan for getting the lowdown on the League point of view.

When the Cabinet Mission was in Simla, I remember Liaqat meeting the pressmen and talking about inconsequential matters. When Swami walked in, the press conference came to an abrupt end and Swami went inside for a private talk with Liaqat. There were several other Leaguers whom Swami used to address by their pet names; one of them became the Prime Minister of Pakistan later.

Impressive

When the Cabinet Mission came to India, they brought with them one of the senior officers of the India Office, E. W. R. Lumby. Swami impressed Lumby so much that he used to show the journalist transcripts of the Mission's interviews with the Indian political leaders.

In fact, the transcript of Gandhiji's second interview contained a typographical error wherein he was said to have confessed that he was *"an irresponsible optimist."* The adjective actually used by Gandhiji was *irrepressible*; and the next week's commentary of *Candidus* had a subtle reference to the error.

Even Sir Gilbert Laithwaite, the stodgy Private Secretary to Lord Linlithgow, had confidence in Swami; and there was the story that Swami had, on the basis of information from New Delhi, alerted Gandhiji on the night of August 8, 1942 that the Government intended to start its "blitzkrieg" against the Congress within the next few hours.

It was my inestimable privilege to have known Gopalaswami rather intimately for over a quarter of a century. It was he who was largely responsible for inducting me to Bombay, the Mecca of all Indian journalists. And I served under him when he was editing with verve and vigour *Bharat*, the English daily.

Lynx-eyed

As an Editor, he proved himself to be a lynx-eyed fisher of talent. The Sports page of the paper was undoubtedly the best among English newspapers of the time. Ronnie Hendricks was the Sports Editor assisted by such competent colleagues as his brother "Pegasus", Dicky Rutnagar, Korey and Aghnel. Swami had the unmistakable hallmark of leadership: the power of delegation.

His editorial conference every morning was not merely a listless postmortem on the day's paper but a lively full dress debate. There

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was no question of assigning any work; everyone was eager to offer of his best. 'Yooji' and myself used to do a daily light column each; but that did not stand in the way of our writing editorials and signed feature articles.

As an editorial writer, Swami was singularly free from the stranglehold of cliches. Though he had his heroes, he had no idols at whose shrines he burnt incense. His leading articles were trenchant but not vituperative; and he never imagined himself to be a *sakala-kalavallabha.*

Generous

Gopalaswami tried his hardest to rub off my angularities; and if he did not succeed, the fault was certainly not his. Next to the venerable N. Raghunathan of the *Hindu,* it was he who taught me the art of columnising. Whenever I did a fairly tolerable piece, he was overgenerous in his praise.

It was only a few months ago that he rang me up and congratulated me on the obituary I had written on Kulapati Munshiji. I was deeply touched and I told him: "I know only too well that I can never, never write like you; but I am trying to see if I can be better than myself." My erstwhile chief then wrote me one of the nicest letters I have ever received in my life.

Now Gopalaswami has joined the choir invisible whose music is the gladness of the world; but his friends and colleagues—they are legion—will remember him at the going down of the sun and in the morning.

Salute to a Veteran Journalist

JOSEPH JOHN

HE left us in the stillness of the night of September 17. With only two dozen or so of close friends and relatives to witness his journey's end at the Sion Crematorium, K. Gopalaswami, Bombay's veteran journalist, made his exit into the Unknown. He was 71. After an illness culminating in a state of unconsciousnness for over three weeks, he thus departed from the scene of his five-decade-long labours where he made a name for himself and fame for those he wrote about. He made a sort of quiet dash into the Grand Lodge above, as he—a very senior official in India's freemason hierarchy—used to term it.

It was characteristic of the man who moved quietly about his business—made no flashy pose, simply dressed, humble and human in his talk and dealings, to have moved out of this world almost unnoticed —too late for the evening papers

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and too early for the morning papers to alert his many friends. But they will all remember the genial 'Swami.' His infectious zest for life was so evident even a fortnight ago, when he had almost come back to normal after a period of hospitalisation. I heard him talk on and on, as he always liked to do with friends, narrating the story of his own illness in all its graphic details with surprising gusto. In the company of journalist colleagues and brother freemasons he was always robust in his optimism and brimming with cheer.

He would be a Congressman, cap and all, among Congressmen, a Gandhian in Gandhi's Ashram, political confidant of Gandhi and the Sardar both of whom found him useful to put across, to an influential English-reading elite class, news and messages which gained special credibility on the pages of an Anglo-Indian paper like *The Times of India.* Actually both as a columnist and as Editor, Swami smoothened the evolution of the newspaper itself into playing a more fitting role in Independent India.

Those junior reporters and sub-editors who knew him at close quarters and watched him at work from day to day, testify to the highly conscientious work he always put in as a political correspondent, a news editor who would wire his story and would even dictate the heading and the display.

Had he written his memoirs as many wanted him to do, he would have left us an intimate tale of the bigwigs of nationalist India in its transition from bondage to full freedom. Who would not have loved to hear from him the many things he knew at first hand of the movements behind the political limelight, the many revealing insights into the men who moved the wheels of Indian destiny? But he would not. As a political columnist *par excellence* he had eyes and ears that covered the doings of the high and the mighty of pre-Independence India. He could do so, thanks to his upright journalism and studious perseverance. He could make his Candidus column for instance in *The Times of India* popular and significant because he enjoyed the confidence of the greatest in the land including the Mahatma. But he was not merely a columnist. Much more, he was what the Americans would call—a columinary.

Sri Gopalaswami's record as Editor of *Bharat* and then of *The Times of India* whose News Editor he was earlier, may not have been as remarkable as that of his role as columnist; but some of us who knew him as the Editor of the *Bharat,*—though he remained as such only for a few months—saw in him the great Editor who cared for team-work and sought to organise it with meticulous efficiency. Building the *Bharat* edifice from scratch—despite the

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blessings of none other than the great Sardar and Kulapati Munshi and work from a bright batch of journalists—took an unconscionably long time; inspite of its sound start the paper did suffer grievously from what hindsight would call 'mistakes'. And when the chief himself left it to take over as the first Indian editor of India's most important paper of those days—*The Times of India*—there was little left that would help it stand.

The ease with which he left the *Bharat* group of four newspapers matched his similar exit from *The Times of India,* only a year hence, when trouble arose between him and his proprietors. Those who glibly speak today of editors being stooges of industrial magnates have only to look at the record of people like Gopalaswami to be convinced that editors worth their name and salt are not the ones who would sell themselves to the employer's dictates.

To those juniors whom he liked, he showed unlimited affection bordering on tenderness. To those whom he disliked, he was never inconsiderate. He had infinite patience, but not with fools who come in the disguise of advisers and friends.

There was a freemasonry about his movements, a cosmopolitanism about his friendships. He had the courage of his convictions, and a professional morality which he observed, so he would not bow to the high and mighty for a mess of pottage. His ideas of loyalty to the government and the national leaders who were then in power did not permit him to stray from the straight path, to oblige wealthy obscurantism.

To the Bharatiya Vidya Bhavan, latterly he attached himself with all his characteristic devotion and dedication. His work as Honorary Director of the Bhavan's Rajendra Prasad College did much to promote a practical bias in that teaching institution. His collaboration with the Kulapati in the compilation of his Constitutional Papers involved him in a lot of research which he did with his usual thoroughness. So did his work on the book *Gandhi and Bombay,* a joint publication of the Gandhi Smarak Nidhi and the Bharatiya Vidya Bhavan.

□ □ □

The real gentleman should be gentle in everything. He ought therefore to be mild, calm, quiet, even, temperate—not hasty in judgment, not exorbitant in ambition, not overbearing, not proud, not rapacious, not oppressive; for these things are contrary to gentleness.

—Hare

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Gita Adhyayana Mandal

My dear Chiranjeevis,

Once again the same question has arisen: Who is a Chiranjeevi? Sri Gopalakrishnaiah of Guntur, aged 50, writes: May I suggest that the plan of studying Gita be open to all irrespective of age and sex?

Well! I have already answered this question, but for those who are likely to be misled into thinking that the word Chiranjeevi as used by us here in the *Bhavan's Journal* is restricted to youngsters let me once again repeat that it does not mean that at all. Anyone irrespective of age and sex who is interested in the life of the spirit, who wishes to lead a life of truth is a chiranjeevi. Almost all of us are in one sense chiranjeevis in the spiritual world. We have perhaps just been born: the thought that we should make a study of something worthwhile and put those principles into practice indicates that we have been born into the life of the spirit. So we are chiranjeevis.

So welcome to everyone. One more thing also. Some of our older chiranjeevis could do something more. They can help the younger ones. Why don't you organise, let us say, a weekly class for the Gita and share and exchange your views in your own place. Or if you want something of a more material inducement, you may start a Gita Kendra. For instance our Saral Sanskrit and Gita Vibhag is conducting every year examinations in various centres. For Gita there are four examinations: *Gita Prarambha, Gita Pravesha, Gita Parichaya* and *Gita Kovid.* These examinations are held twice every year and you can get admitted to these and study privately or start a centre with say even five students. We shall give you the details, send you the question papers on examination day and issue certificates to you if you pass the examinations. In fact, the next examination is on November 27 and 28. If you wish to join the *Gita Prarambha* all that you have to do is to study the first three chapters of the Gita and answer the questions in any Indian language you are familiar with. If you wish to have details and forms of application write to Examination Secretary, Gita Vibhag, Bharatiya Vidya Bhavan,

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Chowpatty, Bombay-7 or even to Mama if you are writing anyway to him. So older persons need not feel disappointed, but they may now feel a little proud also because I would like them to do something more.

Now to our regular study:

GITA ADHYAYAN—4

We shall take up for study the verses 11-25 of the II Chapter of the Gita. You will notice that these verses describe the nature of the Atman or the Self. Why does Sri Krishna begin his discourse in this manner? To answer this let us go back to the condition of Arjuna himself.

Was not Arjuna known to have waged war against others? Was he not a feared bowman of his day? If we, just like modern War Heroes, try to recount the battles on which he had won laurels for himself we can mention quite a number. Then was Arjuna afraid of battle? It was none of these things that affected Arjuna. He had been overpowered by a false compassion for his kith and kin. He could not bring his mind to the killing of his own preceptors and relatives. A sense of mine-ness or attachment had come to him and so he was unhappy.

Of course he argued using words of wisdom. Those were not his words indeed. They were words which the blind old King Dhritarashtra had sent as a reconciliatory message to the Pandavas asking them to give up the thought of war. In fact, Sanjaya himself who is now relating the account of battle carried this message. If you look at the *Mahabharata* you will find that Arjuna's arguments simply repeat the arguments of Dhritarashtra and in many places the verbal similarities are striking. Evidently what must have happened is that Arjuna simply, in his state of distraction and despondency, let his mind reproduce those specious arguments without giving even a little thought to the truth of those things.

We could have even expected, if Sri Krishna had not preached to him, that Arjuna at some slight pretext after the start of the war would have hurled himself with all his might into the battle. That was what Arjuna in his truer nature was and though he did not know it himself, Sri Krishna, "*who not only held the reins of his horses but also the reins of the inner being of Arjuna*" (Mahadev Desai in *Gita According to Gandhi*) knew that Arjuna was sure to go to battle.

So Sri Krishna takes up the question that is vexing Arjuna and gives it a wider meaning and significance.

We are not to take the case of Arjuna as a particular example only. Arjuna stands for man in this state of confusion, in his state of delusion leading to indecision. How can man in such a state be guided forward to a better and

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more purposeful life? That is the Art of Life that the *Bhagavadgita* teaches and it is something that each one will find for himself by a devoted and constant study. Many have found it and expressed it also. The books already referred to deal with this question. To each one the Gita yields her own meaning. It is, as one of the slokas says, the milk that has been drawn from the Upanishads by the Cowherd Prince, Sri Krishna. It sustains all.

One interesting aspect of all Indian thought of the ancient seers and sages is that it does not deal with a question piecemeal. It deals with it in fullness. When Arjuna says that he does not know what is right and what is wrong—what is *shreyas?* and which is the better alternative—to kill or not to kill, Sri Krishna could have given a political answer or a limited answer. But he goes to the depths for an answer.

When you say, how can I kill, who is meant by this? Is it the self that is being killed or is it the not-self, the body, that is being killed? You cannot kill the self and so no question of sin should trouble you. You can kill the body but the body doth fall at any rate. Impermanence is writ on it. Then the other questions arise: what then makes killing or action in general sinful or binding? What can render action sinless and liberating? The *Gita* gives you the answer later—in one word it tells

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us—*Yajnarthad.* That which is done for the sake of *Yajna* or with the intention of 'sacrifice'. We shall come to that a little later.

But here I would like the chiranjeevis to think of the exposition of the nature of the Atman and how Sri Krishna distinguishes the Atman from the body and what he says of these things. Notice also the large number of negative expressions—*acchedya, adahya, akledya* etc. Do you know why these negative words are used? Can you think of some famous passage in the Upanishads which uses negative expressions or which refers to this method of describing?

Try to put down in a sort of tabular form the contrasts between body and soul. One more thing also. There are two verses in this part which are more or less reproductions of another set of two verses from one of the Upanishads. Which are they and can you write down the Upanishad verses also? You will notice also one more interesting thing in Upanishad that I have referred to in this connection. You will find in that Upanishad two important words put in opposition and those two words also are found in the Gita portions so far studied. These words are very important words. I don't like to mention them, for I want you to find them out yourselves. The only clue I can give is that they refer to what man generally runs after in life if he is not wise and what he prefers if he is wise. Can you find out those two words?

Lastly as promised earlier I am announcing the names of the Chiranjeevis who have already enrolled themselves as members of the Gita Adhyayana Mandal. They are:

1. Sri U. Jagannathan, Bangalore.
2. Mrs. Nagalakshmi Krishnamoorthy, Madras.
3. Miss Rani Karur, Bellary.
4. Sri K. J. Harihar, Ranebennur (Mysore).
5. Sri I. Ramamurti Raju, Chebrole (AP).
6. Sri H. Mohan, Bombay.
7. Sri Mulchand Deomal, Surat.
8. Sri R. Ram Mohan, Bangarapet (Mysore).
9. Sri Gopalakrishniah, Guntur.
10. Sri M. D. Gidwani, Bhopal.
11. Sri R. Srinivasan, Kilasevalpatti, Tamilnadu.
12. Sri A. Krishna Murthy, Piler, Chittoor.
13. Sri Ganesan, Kovilpatti.
14. Sri G. Ragothaman, Srirangam, Tamilnadu.
15. Sri K.N. Sasidharan, Guruvayur, Kerala
16. Sri G. Hariharan, Madras.
17. Sri M. Sridharan, Tirupati (AP).
18. Sri N. Ramakrishnan, Trivandrum.
19. Sri Radhakrishna Kulkarni, Raichur.
20. Sri Ram Bachan Dwivedi, Patna.
21. Kumari C. P. Gayatri, Tirupati.
22. Sri C. P. Rao, Tirupati.
23. Kum. P. Ratna Kumari, Adilabad (AP).
24. Sri Bhoopalam C. Jagadeesh, Hassan.
25. Sri G. P. Raghu, Palghat.
26. Sri N. G. Hegde, Sirsi (Mysore).

Yours affectionately,

MAMA

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Without Comment

NO control is exercised by any foreign power in our policies or programmes in respect of space research.

—*Jagjivan Ram*, Defence Minister.

IF we are strong, there is no question of becoming a satellite. Everything depends on our own capacity and way of functioning.

—*Dr. Ram Subhag Singh.*

IF necessary, we are ready to quit office even tomorrow to agitate for more powers to the States.

—*M. Karunanidhi*, Chief Minister of Tamil Nadu.

THE Common Market members have decided to put up a common front against the "almighty dollar."

—*Dileep Padgaonkar*, The Times of India.

IN my view, the military junta in West Pakistan will go down in history as the worst hangman of democracy.

—*M. S. Gurupadaswamy*, Leader of the Opposition, Rajya Sabha.

CONFUCIUS was a reactionary. He was only a sage to those who aspired to fame and power. He was revered only by despots and pseudo-revolutionaries.

—Peking Radio.

TAILPIECE

Sir C. Sankaran Nair, one of the greatest sons of India, had to resign in disgust from the Viceroy's Executive Council, after which he plunged himself into the freedom struggle.

"Have you anyone to suggest as your successor?" asked Lord Chelmsford, the Viceroy, when Sankaran Nair resigned.

"Yes, that man there, Ram Parshad."

"What!" exclaimed Lord Chelmsford.

"Why, he is tall," said Sankaran Nair, "he is handsome, he wears his livery well; and he will say 'yes' to whatever you say. Altogether he will make an ideal Member of Council."

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(b) Approach of trains which was being known from a safe distance will no longer be known in view of the change in traction.

(c) Speeds of trains have also been increased, with the result that the hazards of carelessness are much greater.

(d) Cattle and other live stock grazing on railway tracks become potential causes of accidents, which may result in heavy casualties to passengers travelling on the trains.

2. It is, therefore, the duty of every motor driver to take note and look carefully while approaching level crossings and make sure that no trains are in sight, before he crosses the track. It is the duty of residents of the localities near railway lines to ensure that they do not cross the tracks and also that their cattle are kept away from railway lines.

3. Every care must be taken in this direction and the Railway Administration will be grateful to motorists as well as to the residents of the areas near railway lines, if they will exercise caution, not only in their interest but in the interest of safety to passengers on trains.

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Notes and News

* *

INAUGURATION OF BHAVAN'S RAJENDRA PRASAD COLLEGE OF MASS COMMUNICATIONS

THE Governor of Kerala, Sri V. Viswanathan, inaugurated on Friday, September 10, 1971, the Bhavan's Rajendra Prasad College of Mass Communications at the Kerala Kendra before a large and distinguished gathering.

Recalling his earlier association with the Kulapati Dr. K. M. Munshi, the founder of the Bharatiya Vidya Bhavan, Sri Viswanathan said that the Bhavan was a monument left to the memory of the late leader. While endeavouring to enrich our ancient culture, the institution should go ahead with the task of bringing ancient culture to modern times, he said.

The Governor said that in the changed circumstances, journalists had to discharge greater and greater responsibilities. They should have absolute intellectual integrity, should speak with conviction and serve moral values. They should also discharge their patriotic duties to the country to which they belonged. These were some of the standards journalists were expected to uphold, he said.

Making it clear that he was speaking in general terms and that his remarks had no relation whatsoever with the proposed Press reform, Sri Viswanathan said that everybody should have the freedom of expression while there should be the freedom of the Press. There were other freedoms like the freedom of speech and freedom of association loved by the people, but no freedom was absolute without obligations and responsibilities.

Sri M. P. L. Sastri, Honorary Director, Bhavan's Bangalore Kendra, addressed the gathering.

Sri Vasudevan Pillai, Kendra Secretary, read out a message of the State Education Minister Sri C.H. Mohammad Koya, who was unexpectedly called back to the capital after coming all the way from there to Cochin to preside over the function.

Sri Pillai also announced prizes instituted for the year by some of the institutions and individuals for the best students in journalism, marketing, advertising and sales management.

Earlier Sri Justice T. S. Krishnamoorthy Iyer, Chairman of the Bhavan's Kerala Kendra, welcomed the gathering.

(*See photo feature*)

A DISTINGUISHED VEDANTA SCHOLAR:

THE ancient gurukula system of learning our sacred lore in close proximity with the preceptor, in the traditional guru-sishya relationship has become almost a faded phenomenon in present day Bharat. Of the very few who have had this unique facility and privilege in recent times, Brahmasri Varahoor Kalyanasundara

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Sastrigal stands out as a distinguished luminary. Sri Sastrigal whose 61st birthday was celebrated recently, was a pupil of eminent Vedantins like Brahmasri Mahamahopadhyaya Yajnaswami Sastrigal and Karungulam Krishna Sastrigal and of Brahmasri Sastraratnakara Veppatur Vaidyanatha Sastrigal, the asthana Vidwan of the Kumbhakonam Advaita Sabha, who are happily living today.

Sri Sastrigal served in the Government Oriental Manuscripts Library, Madras, for a number of years, when he critically edited many granthas from palm-leaf manuscripts. In 1956 he was invited to join the staff of the Sanskrit Department in the Vivekananda College, Madras, where he taught *Vyakarana, Alankara* and *Vedanta*. In addition, in the Upanishad Ashrama, he has been holding classes in the traditional manner for 25 years in the Prasthanatraya Bhashyas of Sri Sankara and on cognate Vedantic treatises, both of an expository and critical character. The books he has edited, his original works in Sanskrit and other articles add up to nearly eighty.

In recognition of his superior scholarship, H. H. Sri Jagadguru Sankaracharya of Kanchi Kamakoti Pita bestowed on him in 1963 the title of *Bhashyabhavajna*. On retirement from the Vivekananda College in June last, Sri Sastrigal was appointed as Professor by the University Grants Commission in the scheme of utilisation of retired teachers.

At a recent felicitation meeting held in his honour, Sri K. K. Shah, Governor of Tamil Nadu, Swami Dayananda of the Chinmaya Mission and many of Sri Sastrigal's students spoke eulogising his scholarship, his service to the cause of Sanskrit and Vedanta and his admirable geniality and goodness. The Bhavan's Journal joins with Sastrigal's well-wishers in praying for his long life in the service of the cause that he has made his own.

ONAM COMES TO BOMBAY

KERALITES in Bombay celebrated the National Festival Onam with great eclat and enthusiasm, on September 3, 1971. Special mention must be made of the week-long celebration of the festival at the KAIRALI, the show room of Arts & Crafts of Kerala in Bombay. A special feature of the celebrations was a Mini Fashion Show by Spencer Sisters, exhibiting the versatility of Kerala Handloom fabrics. Distinguished representatives from various Consulates, Trade Commissions, Government and Municipal Corporation were present to witness the Fashion show.

(*See photo feature*)

KESHAVARAO DATE

KESHAVRAO DATE, the great actor on the Marathi stage died on September 13, 1971. He was 83.

He belonged to the old guard. Although he made the hazardous transition from the stage to the screen more successfully than many others, the theatre remained his chief love until the end. He believed that the stage gave greater scope for interpretative acting than the studio. "There is no director", as he once put it, "to say 'cut' for a retake once you are on the stage."

Actors like Date, producers like Khadilkar and playwrights like Gadkari, saw themselves as social reformers using drama as a vehicle for their message. "Art for art's sake" did not appeal to him, which he thought was old-world. "Drama today," he once said, "lacks force. It is not aware of its role and its mission." An era of the Marathi theatre may be said to have ended with him.

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BHAVAN'S GUNTUR KENDRA

Independence Day Celebrations

OUR Guntur Kendra, which is running Diploma courses in Journalism and Business Management, celebrated the Independence Day in a colourful manner. Sri. N.V.L. Narasimha Rao hoisted the National Flag before a largely attended gathering at the Kendra premises in the morning. He also addressed the gathering giving personal glimpses of the days of freedom fight.

In the evening there was a music concert by Sri Purnam Purushotham Sastry with A.I.R. artistes accompanying him on Violin and Mrindangam.

(See photo feature)

BHAVAN'S HYDERABAD KENDRA:

BHAVAN'S Rajendra Prasad College of Mass Communication was formally opened on July 15, 1971.

On August 24 (Ganesh Chaturthi), the Students' Association was inaugurated. On the same day, Sri M. Hara Gopal Rao, M.Sc., a student of the College, studying for Diploma in Journalism, received the Potti Sri Ramulu Memorial Shield from the Chief Minister Sri K. Brahmananda Reddy, for securing First Prize in the Inter-Collegiate Telugu Essay Writing Competitions, conducted by the State Youth Congress, in connection with the Independence Day Celebrations. This is the first occasion that a student of this College is honoured.

(See photo feature)

BHAVAN'S MADRAS KENDRA:

A one-year Diploma Course in Marketing & Advertising was started at the Bhavan's Madras Kendra on August 5, 1971.

Sri D. C. Kothari, reputed industrialist and a former Sheriff of Madras, inaugurated the new classes.

Sri T. V. Viswanatha Aiyar, Vice-Chairman of the Kendra, presided over the function.

Welcoming the distinguished guest and the gathering, Prof. P. Sankaranarayanan, Hon. Director of the Bhavan, gave the genesis and details of the new course being started.

Requesting Shri Kothari to inaugurate the course, Sri S. Narayanaswamy, Kendra Secretary, referred to the popularity of the Journalism Course started last year and the distinctive success achieved by the students in the all-India Examinations and hoped that the new course would prove equally popular. He complimented Sri Kothari for his befitting eminence and availability to inaugurate this new activity of the Bhavan.

In his inaugural speech, Sri Kothari expressed satisfaction in being associated with an Institution founded by Kulapati Dr. K. M. Munshi, for whom he had great esteem and regard. Stressing the value of training in Marketing and Advertising, which had become specialised professions and provided enhanced employment opportunities in these days of industrial and commercial expansion, he eulogised the able and talented band of teachers conducting the course and hoped that it would prove a great success.

In his concluding remarks, Sri Viswanatha Aiyar said that three things were needed for building up the country's industrial economy, mass production, mass distribution and consumption. He also referred to Market studies and research to know the mind of the buyers and formulate a proper approach.

Sri S.A. Govindarajan, Principal, Bhavan's College of Mass Communication, proposed a vote of thanks.

(See photo feature)

ASTAKSHARA MAHAYAGNAM

ASTAKSHARA Mahayagnam, to invoke the blessings of Lord Sreeman Narayana for achieving peace, happiness and prosperity for the country was recently conducted un-

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der the graceful guidance of Srirangam Srimad Andavan, at his Ashram in Jayanagar, Bangalore.

The week-long celebrations from August 28 to September 5, 1971, included *Japa* by 140 *Ritwiks* of *Srimad Astakshara Mantra* daily; *Homa, Veda Parayana; Srimad Bhagavata, Sri Vishnu Sahasranama* and *Bhagawad Gita Parayana; Sribhashya Parayana, Tamil Nalayira Prabhanda Sevai,* etc.

The Mahayagna concluded with *Purnahuti* on September 5 and was witnessed by over 10,000 devotees. After the *Purunahuti,* a large number of devotees headed by Srimad Andavan had a holy dip (*Avabhruta Snana*) in Lalbagh tank.

The Mahayagna was conducted so as to synchronise with the first centenary of Sri Vedanta Ramanuja Mahadesikan, popularly known as Nammandavan.

(*See photo feature*)

BHAVAN'S SAMSKRITIK VIKAS YATRA, NO. XV.

THE first Samskritik Vikas Yatra for the year 1971, under the auspices of the Bhavan, began on September 15. The pilgrimage includes visits to Allahabad, Varanasi (Holy Banaras), Gaya, Laksar, Hardwar, Rishikesh, Rudraprayag, Rampur, Gauri Kund, Kedarnath, Pippalkoti, Badrinath, Srinagar and New Delhi. Thirty two persons are participating in the Yatra.

A *puja* ceremony to invoke the blessings of Lord Ganesha was performed on September 15, in the Bhavan's Gita Mandir Hall. All persons participating in the Vikas Yatra attended it. Smt. Sudha Munshi, Prof. J. H. Dave, Hon. Director, Principal Acharya Bhaishanker Purohit and Sri S. Ramakrishnan, Bhavan's Executive Secretary, also attended the function.

After the puja ceremony, Prof. Dave addressed the gathering, laying special stress on the sanctity of the holy places. Sri Achutan, Tour Manager, gave the details of the Yatra, and the function concluded with the distribution of prasad to all present on the occasion.

The Yatra party began the first lap of their pilgrimage from Bombay the same evening by the Calcutta Mail via Allahabad en route to Holy Banaras.

(*See photo feature*)

REVIVAL OF SANSKRIT DRAMA IN KERALA:

A revival of the Sanskrit drama in modern settings is now on the move in Kerala under the auspices of Vivekananda Vijnana Bhavanam, a cultural centre of the Ramakrishna Ashram in Trichur.

The staging of Sanskrit plays in Kerala, commonly known as *Kudiyattam,* was very popular from very early times, as far back as 850 A.D., till its disappearance some two hundred years ago. This exquisite art has always been the profession of *Chakyars,* a hereditary class of actors, well-versed in the shastras and histrionic art. The staging of the plays used to be in temple precincts generally. This talented community dwindled in the course of centuries and with them, their famous art too.

Sanskrit students of the Sri Kerala Varma College, Trichur, staged the Fourth Act of *Naganandam* of Sri Harsha Deva, during the Sri Ramakrishna Jayanti Celebrations in March and the Fifth Act during the Sanskrit Day Celebrations on August 17, at the Vivekananda Vijnana Bhavanam. The boys were given special training in dramatic speech and action by Prof. K. P. Narayana Pisharodi, an authority on *Kudiyattam.* The dialogues were in chaste Sanskrit, exactly following the original. Both the performances were a grand success and were highly appreciated by the elite of the place.

(*See photo feature*)

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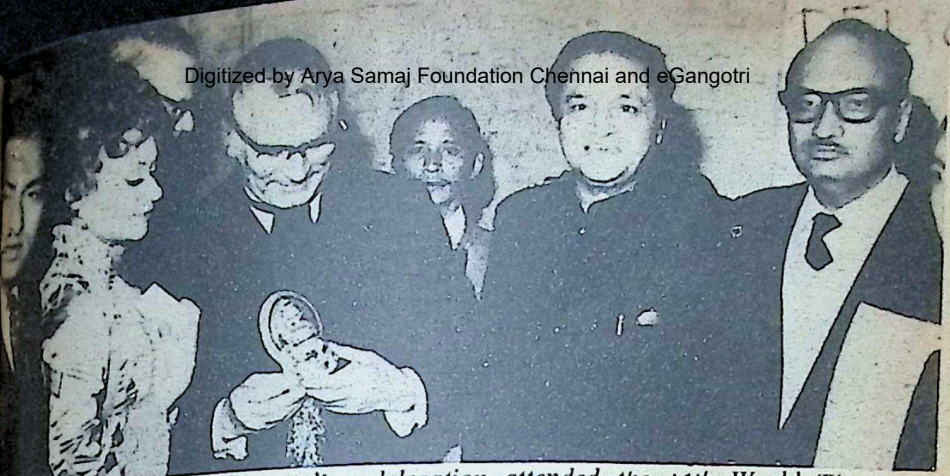
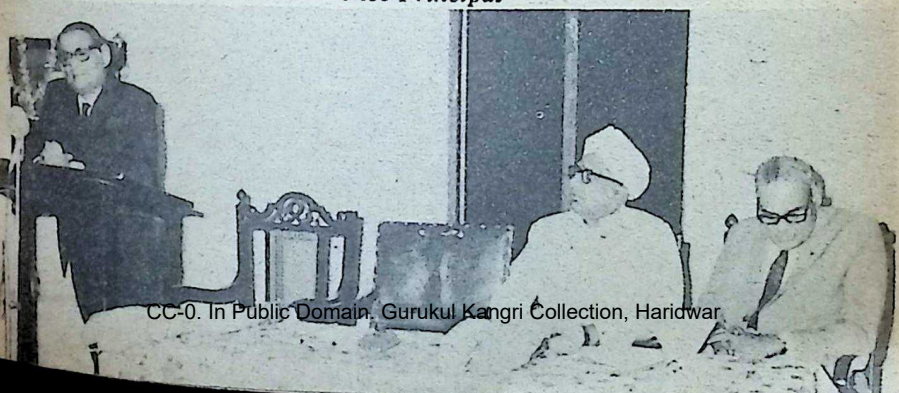


When members of the Indian delegation attended the 14th World Theatre Congress of International Theatre Institute of UNESCO in London: (L to R) Joan Plowright, Sir Lawrence Oliveir, Navin Khandwalla, (President, Bombay Natya Sangh and Hon. Secretary, Bharatiya Vidya Bhavan, Kala Kendra), and Amar Jariwalla

PHOTO FEATURE

"Onakkali" for the Onam Festival in Bombay. The programme was sponsored by "Kairali" during a week-long Onam Celebrations

Sri D. C. Kothari, noted industrialist, inaugurating the Diploma Course in Marketing and Advertising at Bhavan's Madras Kendra. To his left are Sri T. V. Viswanatha Aiyar, Kendra Vice-Chairman, and Sri Rajan, College Vice-Principal



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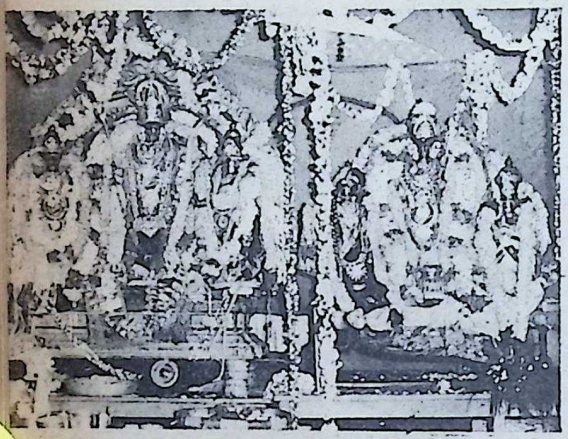
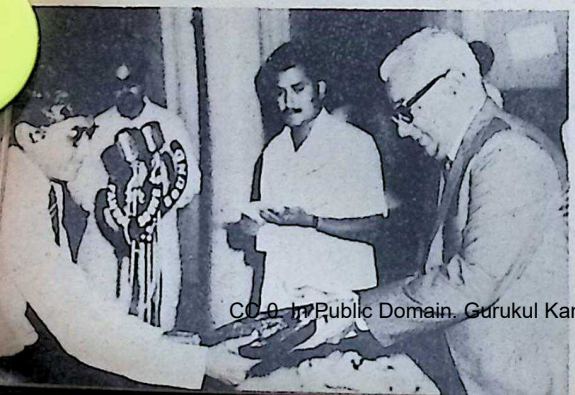
Astakshara Mahayagna in progress at Srimad Andavan Ashram in Jayanagar, Bangalore



Deities of Sri Rangamannar and Sri Andal at Srimad Andavan Ashram in Jayanagar, Bangalore



Hara Gopal Rao, a Journalism Diploma student in Bhavan's Rajendra Prasad College of Mass Communication, Hyderabad, receiving the Potti Sri Ramulu Memorial Shield from Sri K. Brahmananda Reddy, former Andhra Pradesh Chief Minister

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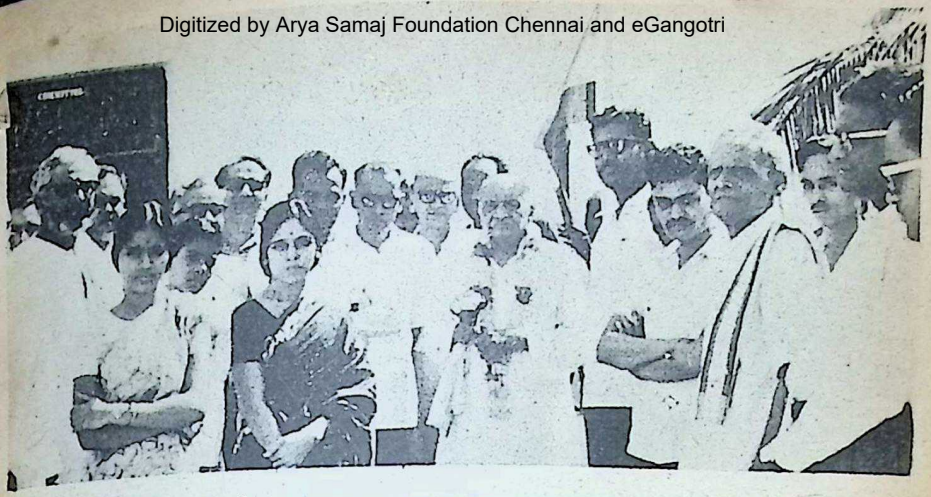
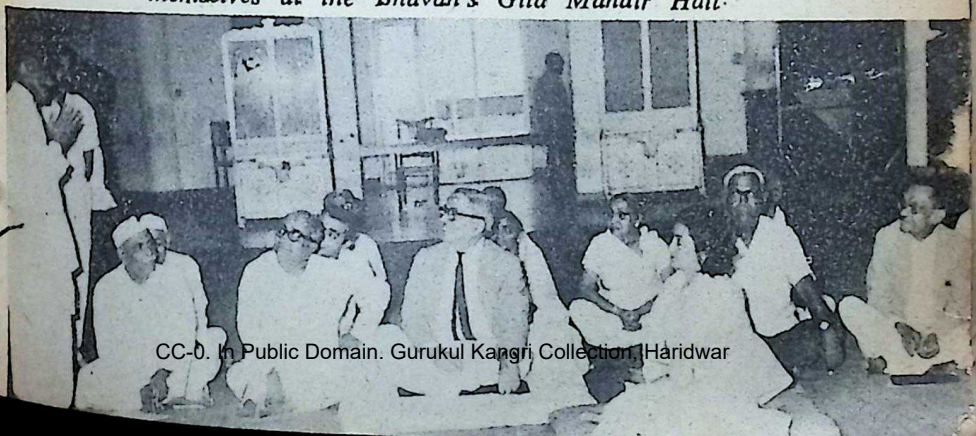


Sri N. V. L. Narasimha Rao who was the Chief Guest at the Independence Day Celebrations at Bhavan's Guntur Kendra

The Governor of Kerala, Sri V. Viswanathan, inaugurating the Bhavan's Ranjendra Prasad College of Mass Communications at the Kerala Kendra: (L to R) Sri R. Vasudevan Pillai, Kendra Hon. Secretary, and Sri M. P. L. Sastri

Members of the Bharatiya Vidya Bhavan Samskritik Vikas Yatra introducing themselves at the Bhavan's Gita Mandir Hall



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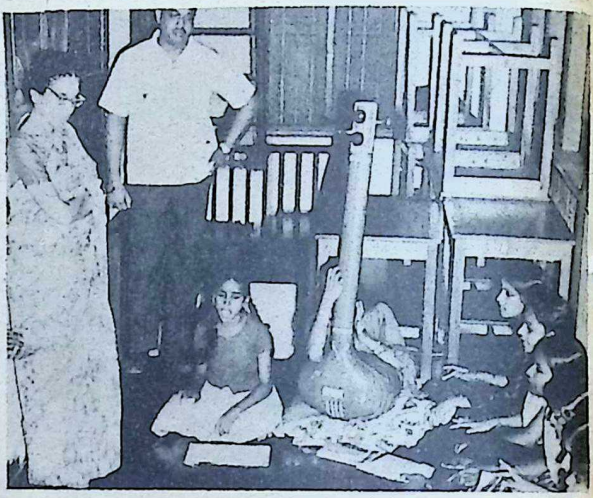
Members of the Bhavan's Samskritik Vikas Yatra ready to board the Calcutta Mail at Bombay's Victoria Terminus, on September 15, 1971 on their first lap of pilgrimage



Smt. Viswanathan, wife of the Governor of Kerala, evincing keen interest in the Devotional Music Class conducted by Bhavan's Kerala Kendra

A scene from Garuda-vinaya *in the Sanskrit Drama* Nagananda *staged recently at the Vivekananda Vijnana Bhavanam, Trichur, Kerala State*

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Our Bookshelf

VALUES AND ECONOMIC DEVELOPMENT — THE INDIAN CHALLENGE. By Prof. V.K.R.V. Rao. Published by Vikas Publications, 5 Daryaganj, Ansari Road, Delhi-6. Pp. 182. Price Rs. 20.

FROM the pen of a prolific writer, Prof. V.K.R.V. Rao, flows yet another book on economic development. Although there are quite a few works on the role of human factor in economic development, the book under review is distinct in that it singles out the problem of achieving balanced growth.

The balanced growth, which Prof. Rao discusses, is not in terms of different sectors of the economy but of various components of the developmental process itself encompassing, what he calls, ethical values, economic and social development.

Prof. Rao is concerned over the social consequences of economic development and stresses the need to take action to neutralise the effects that may adversely affect social development. As a Minister for Education at the Centre, he obviously had the onerous task of convincing his Cabinet colleagues of maintaining the tempo of his Ministry's programmes aimed at improving the quality of the individual.

Development has, of course, to be viewed as a whole of which economic development is a part. A balanced growth of all the components for achieving harmony is necessary. But there is a practical problem: when resources are short, the planners are in a dilemma where to apply the axe. It is Hobson's choice. But priorities have to be laid down. And, education and social welfare programmes have received, and probably will receive, the least priority.

The first of the two parts, into which the book is divided, deals with economic growth in the historical perspective. Prof. Rao tries to provide a rationale for the developing countries opting for socialism and rightly concludes that socialism, compared to capitalism, makes the transfer of resources in a more thorough going way. In so doing, India has tried to avoid the pitfalls of socialism. It has been trying to integrate economic development with human and social values, to create a social and political democracy side by side with economic growth and to reconcile human dignity and civil liberty with economic efficiency.

Prof. Rao laments over the lack of enthusiasm and a sense of participation among the masses in the development process. Partly, this is due to the middle-of-the-road policies which take away the best things of capitalism as well as socialism. Prof. Rao's panacea is mass education—education that help acquire values. Coming as it does from an eminent educationist, Prof. Rao's advice to university men is significant: he wants the universities to cease to be ivory towers or mere architects of material values.

—*R. Chandrasekhar Murthy*

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MALAYALAM

VISALAKERALAM ONAM SPECIAL 1971, Edited by Krishnan Parapally, Published by Bombay Keraleeya Samaj, Bombay-19, Price Re. 1.

THIS bumper issue, the Annual Number of the well-known Malayalam literary monthly, *Visalakeralam*, consists of a Malayalam section of 63 items and an English section of eight items, spread over 246 neatly printed pages. Elegantly got up in demy quarter size with an alluring tri-colour *Kathakali* front cover, this publication evokes a compelling appeal both in regard to contents and get up.

Contributors include many noted writers. Another feature of this Bombay publication is that writers in Bombay are given due place. Last but not least, it is incredibly low-priced at Re. 1.

HINDI

SHREE GEETA MATAKI GODAMEN by "Seeker" Published by Shree Geeta Ashrama, 10, Sadar Bazar, Delhi.

"SHREE GEETA MATAKI GODAMEN" (in four parts) written in Hindi by "Seeker" is a greatly valuable contribution to the existing extensive stream of commentaries and reflections on the *Geeta*, the Universal Scripture.

The author has dexterously endeavoured to bring to focus the encyclopaedic character of the teachings of *Geeta*. The author's approach is objective and comprehensive. He has successfully established the fact that *Geeta* does not only belong to the past, but contains the correct and definite remedies for the ills of the present age. *Geeta's* universal applicability, not merely from the theoretical point of view, but also from the pragmatic point of view, has been asserted by the author with illustrations from our day-to-day life. *Geeta* prescribes the panacea for spiritual disorders, psychosis, physical illness and provides solution for all the burning problems that beset our individual social, political, economica, cultural and religious life. National and international issues, intriguing the best minds on the globe, can well be analysed and sought to be resolved happily in the incising light of *Geeta*. In short the splendour of the Self, though coming from within, has a direct bearing on the expanse of life spread externally. The *Brahma-Vidya* of the *Upanishads* has been transferred into *Yogashastra* by the divine alchemist, bringing about a happy rapproachment between the ever-dichotomised poles of spiritual and the social life.

The effort of the author in this direction is commendable for he has indicated effectively the close interrelation of the finest teachings of the *Geeta* with the practical human life.

—*Prof. R. T. Vyas*

Edited by S. Ramakrishnan. Printed & Published by Jim Corbett, Bharatiya Vidya Bhavan, Bombay 7, at Associated Advs. & Pubs., Bombay-34. Mg. Ed. J. H. Dave: Associate Eds. B. S. Rao: R. A. Kashyap
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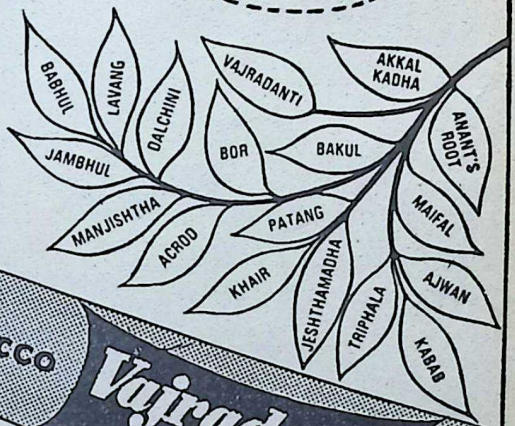

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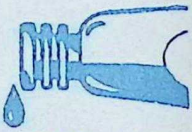

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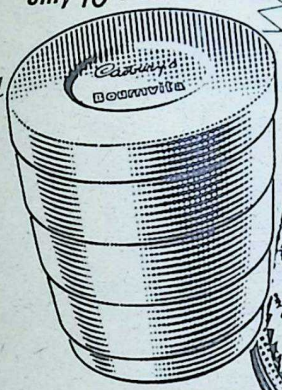

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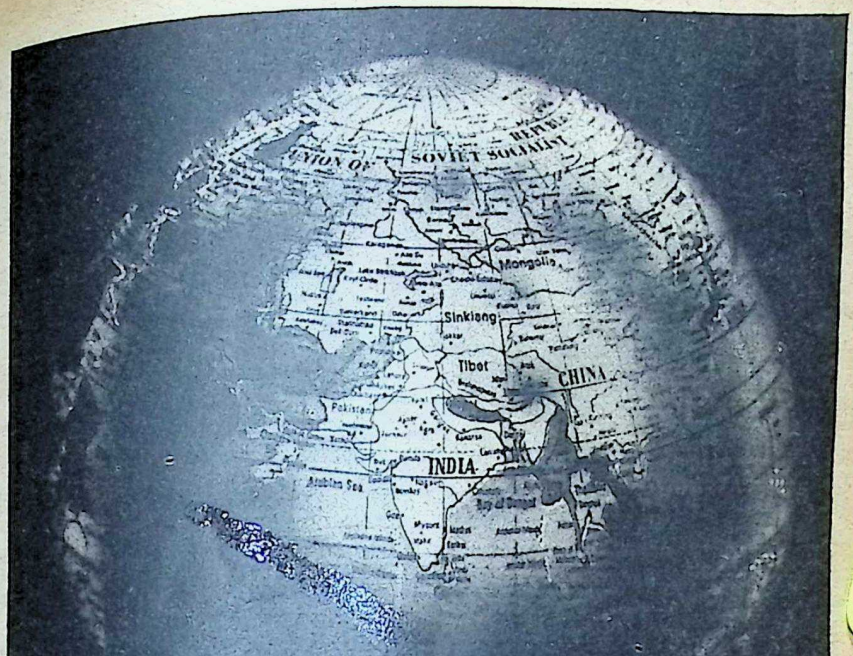

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and her
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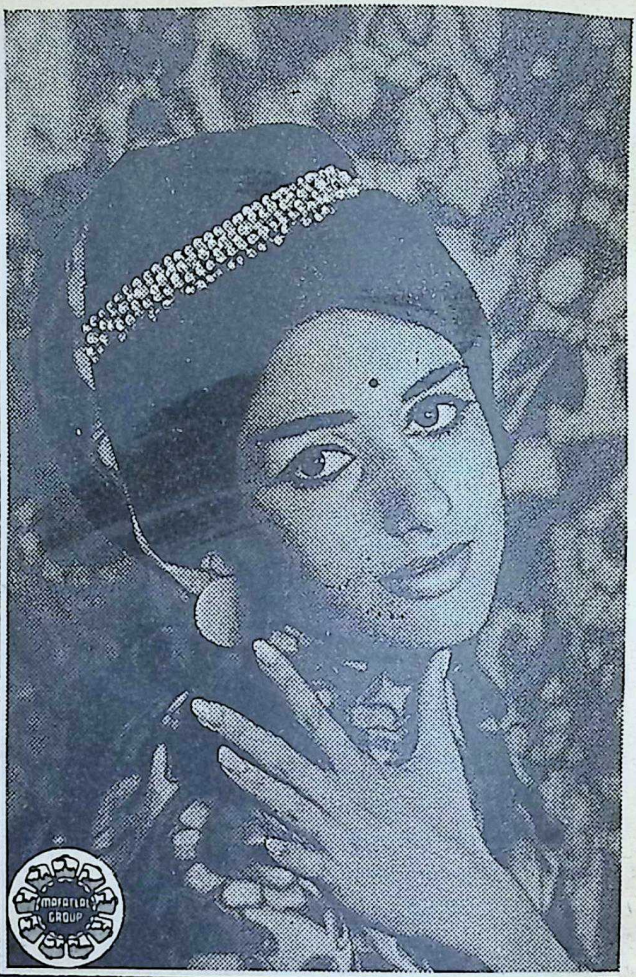

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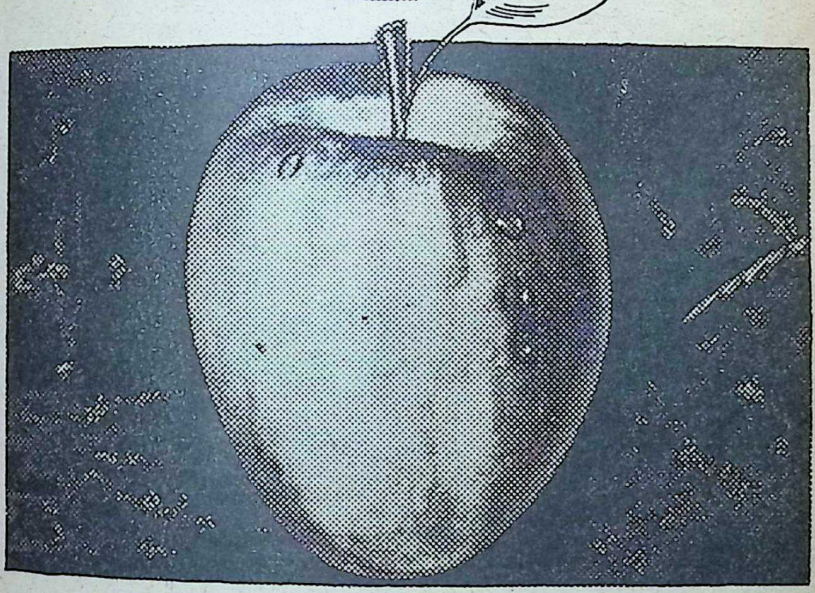

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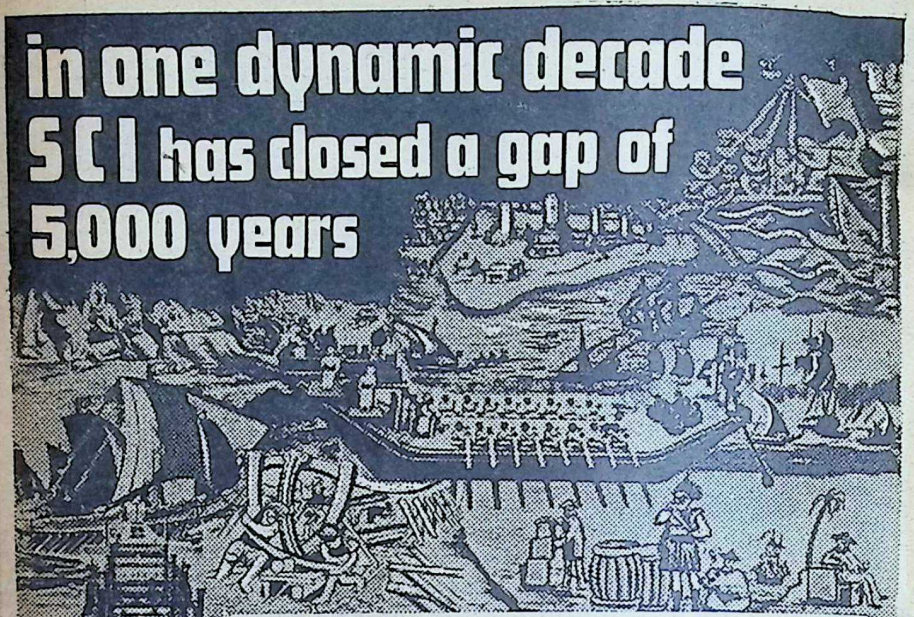

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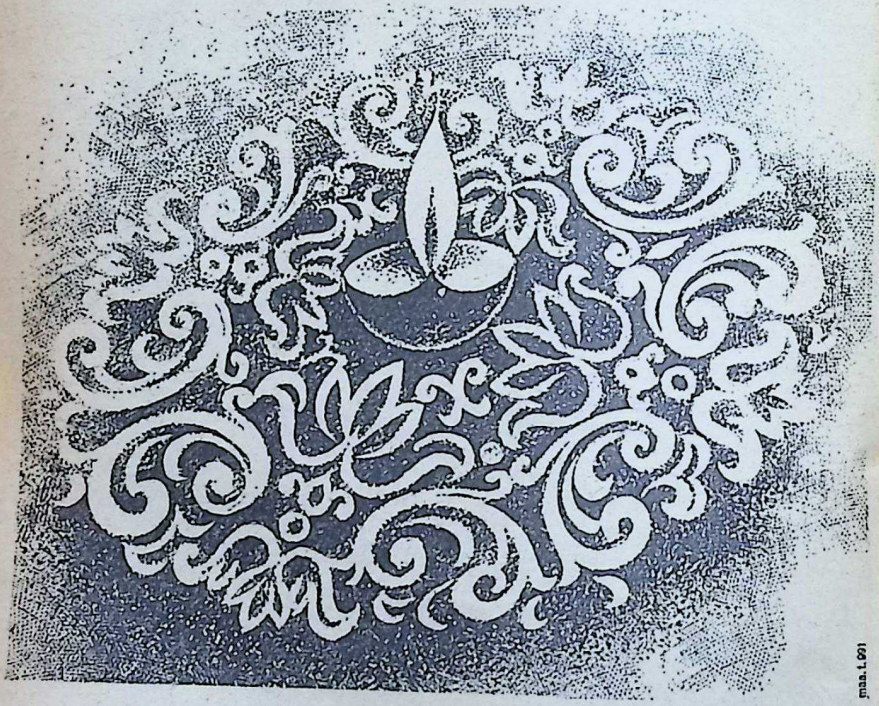

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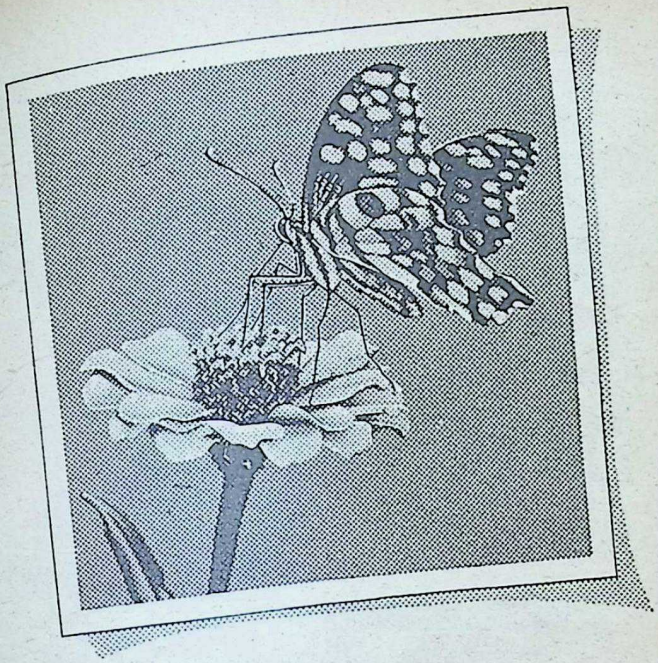

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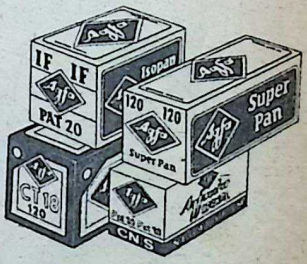

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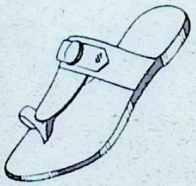

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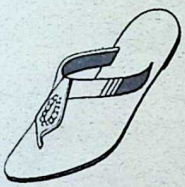

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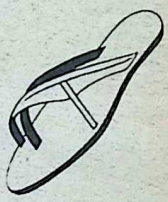

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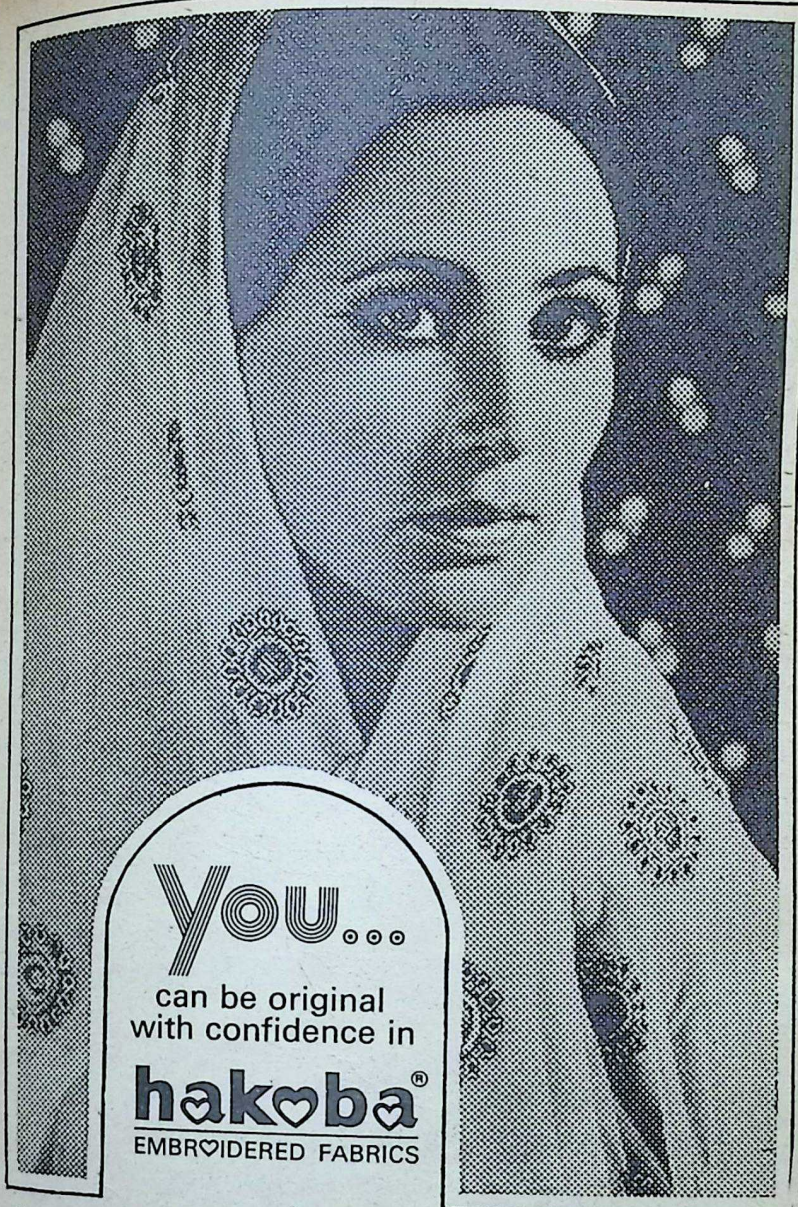

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FRONT COVER

Devout women at Mahalakshmi Temple, Bombay, during Diwali.

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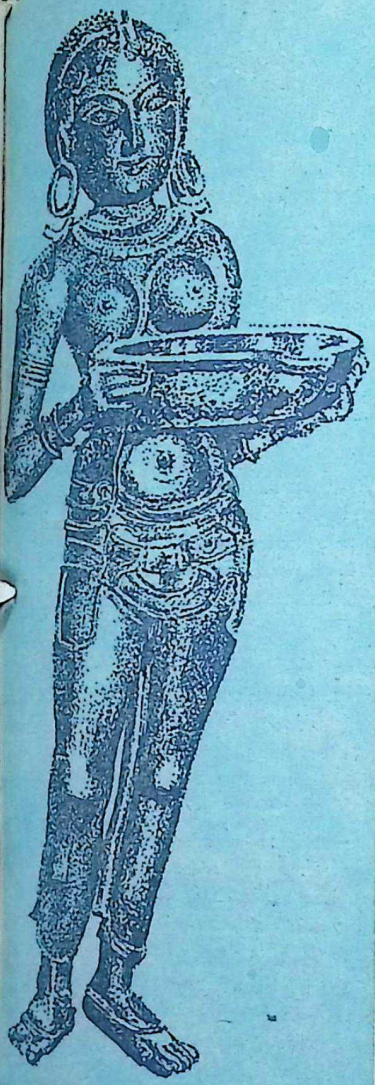

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Let Noble thoughts come to us from every side

—Rigveda 1-89-1.

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वाश्रेव वत्सं सुमना दुहाना ।
पतिरिव जायाम् अभि नो न्येतु
धर्ता दिवः सविता विश्ववारः ॥

ऋ. १०।१४९।४

Like kine to the village, like warriors to their horses,

Like loving milch cows to their calves;

Like the husband to the wife, may the Deity, the Upholder of the heavens, Lord of all bliss, turn towards us.

(*Rig Veda* X. 149-4.)

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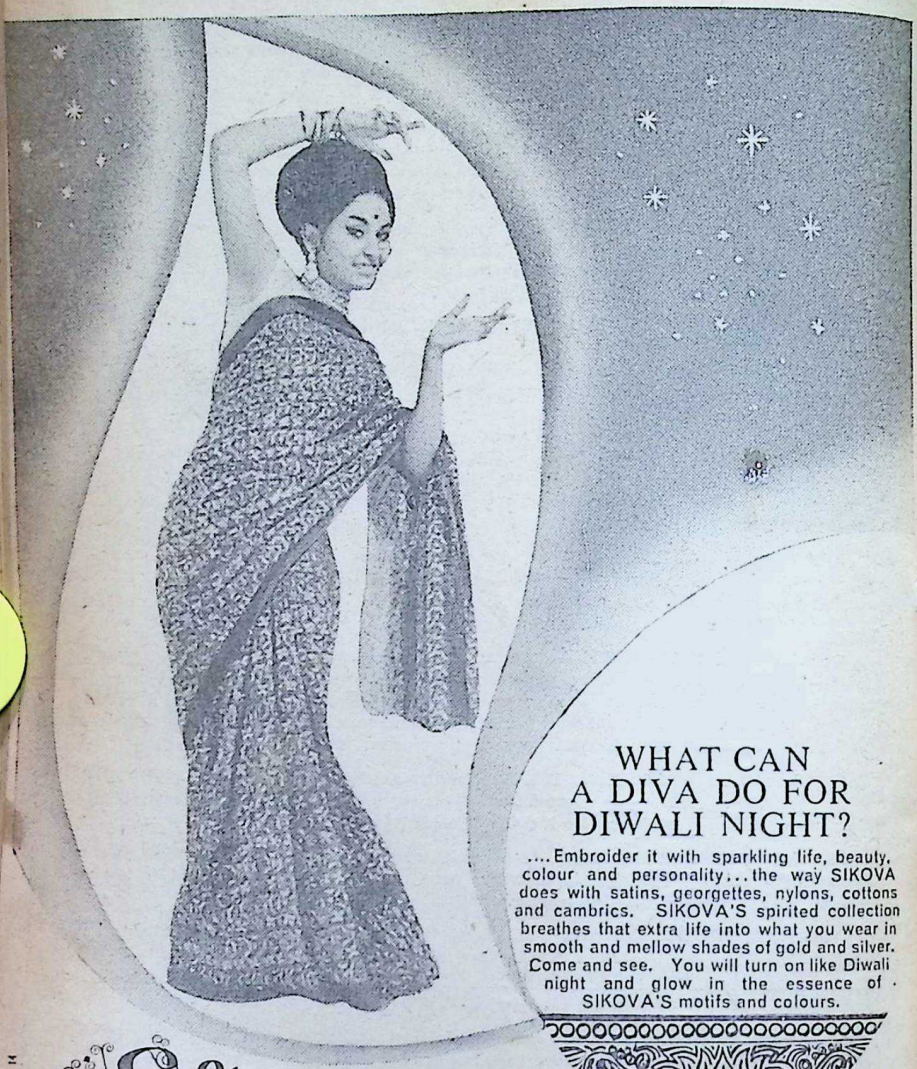

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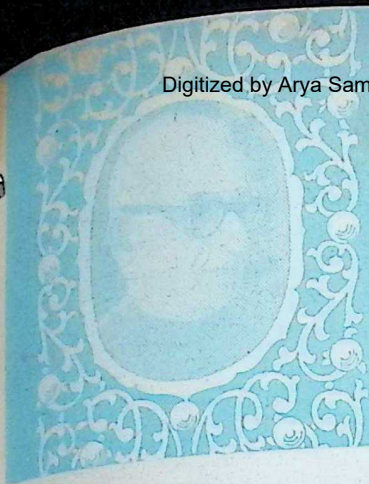

KULAPATI VANI

"Na me bhaktah pranashyati"

I KNOW that what I am writing will not be accepted by the historians or the scientists or the politicians all of whom are busy about one thing, namely, trying to run the affairs of man without the aid of God.

The materialistic interpretation of history, psycho-analysis, doubts and denials, have been woven into plausible theories which have rendered our existence purposeless.

Recently, however, we saw a witness of truth—not a saint nor a mystic, nor even a man of God. Toynbee, the greatest of modern historians, has, after the most profound and exhaustive survey of history, discovered something which we Indians have known for centuries.

He rejects the fashionable view of the historians, economists and missionaries of materialism, that religions are cancers of civilisation.

On the contrary, he finds religion to be not merely a factor in civilisation, but the very reason of its existence.

Civilisation develops, he says, in order to give birth to a higher religion. In the language of learning and with characteristic frankness, he says that modern Western civilisation is non-Christian, or, as the historians would put it, "post-Christian," or "ex-Christian." In his view, the failure of religion in Europe gave Communism its chance.

There is no doubt that it was first the religious intolerance in Europe and then the lack of religion which expressed itself in organised force; in the loot of vast countries in the name of colonialism and in the denial of social justice to large areas of the earth's surface. As a result, some of the countries in Europe built palaces in which to parade their magnificence and set up gambling houses.

Marx, a Western man, according to Toynbee, produced a Christian

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heresy by taking up arms on behalf of social justice, a grievously neglected Christian truth, to offset the Christian failure to give it a proper place in the scheme of things.

Because of the way the godless West has managed the affairs of humanity, a conflict has arisen between materialistic Communism as represented by Russia and material prosperity as represented by the U.S.A.

After decades of labour ranging over every sphere of human life in history, this great historian has come to the conclusion that God's Law of Love as it influences both law and freedom, is a liberating truth.

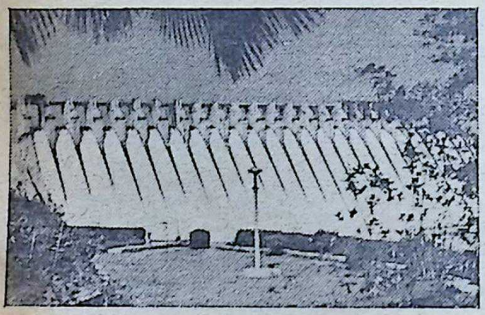
This truth, he says, "which had once proved potent to set free fast-fettered Hellenes and Babylonians might once again be taken to heart by the children of a post-Christian World which had been vainly seeking to ban those dread psychic principalities and powers in the name of a Science that was as impotent to exorcize them as any pre-Christian magic."

If the post-Christian or ex-Christian West is to survive, it must return to the Law of God or perish: a thing which to us in India is as clear as daylight.

Toynbee tells us what has been told us already by Sri Krishna : "Na me bhakta pranashyati"— Those who dedicate themselves to Me do not perish. The rest do. This is the message of Indian culture.

□ □ □

VISIT ANDHRA PRADESH



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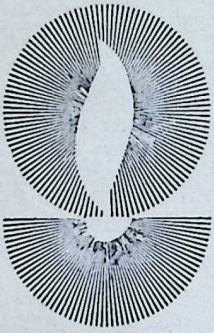

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Some National Problems

SMT. LILAVATI MUNSHI

River Grids : Floods :

THERE are proposals for a national river grid and discussions on the pros and cons of connecting all principal rivers of India with one another from North to South are going on.

Our rivers are getting shallower and shallower for various reasons. The first and foremost reason is that our forests are cut indiscriminately, preventing the absorption and retention of water by trees. When rains come, the hill sides and the land get eroded, taking millions of tons of earth to river beds. The rivers, in their turn, get silted, their bed levels rise, and the extra rain water spills over the banks inundating fields, villages and towns, causing untold misery to millions of people. The loss of property in terms of money may run to millions of rupees.

In some places earthen embankments are erected, but very often they get washed away or breached. Dredging of rivers may be a better solution. Side by side, as a long range programme, rearing jungles and planting of trees could be undertaken. Indiscriminate cutting of trees should be banned.

The idea of a river grid also deserves careful thought. The river levels in all places may not be the same. In between two rivers there may be higher lands, where the river levels may have to be raised. Instead of joining all big rivers, if the rivers in the North and East are diverted towards the Rajasthan desert and river Narmada is diverted towards Kaccha desert, perhaps the problem could be better solved by making the scheme more viable and deserts fertile.

Problems of Big Cities:

The question of big cities where industries and skyscrapers are allowed to come up haphazardly also should be thought of. In most cities, there is not enough water,

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proper drainage or adequate housing. Roads are not big enough to cope with the inrceased traffic. Cars and factories create the problem of air pollution and unhealthy surroundings. To city dwellers a whiff of clean air has become a luxury. Thousands of people have to take their food in hotels which crop up generally in the most unhealthy surroundings.

School children also eat day in and day out unhealthy food prepared on road sides and sold near gutters. Municipalities are unable to cope with the removal of the piles of refuge dumped near houses, roadsides or anywhere and everywhere.

All these could be regulated if instead of allowing the growth of big cities only, towns with not more than one lakh of population are planned.

Wastage of Food:

The enormous amount of wastage of food in hotels and restaurants also has to be considered. Before producing enough food for the country's requirements, more and more hotels and restaurants and tea shops at every nook and corner are allowed to be opened.

Tourists Traffic and Hotels :

More hotels—specially luxury hotels—are allowed in the name of encouraging tourist traffic in cities and places of tourist interests. It would be interesting to find out how many among tourists are

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genuine tourists and how many are business men, many of whom may be coming to promote black-marketing trade in all sorts of things including drugs, arms, gold, jewellery, fancy goods, luxury articles and even the removal of our art treasures from temples and monuments.

Some spies also may be coming as tourists. They may establish contacts and pry into our State secrets and defence preparations. We will be much better off without such tourists.

Export of Fruits:

We have overstressed the need for foreign exchange earnings through export trade. We want not only to export goods, but fruits as well. This makes fruits very costly and even a middle class man finds it hard to buy them, leave alone the poor man. On the one hand we want the standard of nutrition to be improved. People are made conscious of the use of vitamins, proteins and carbohydrates and are asked to eat a balanced diet; on the other hand, we export all our good fruits. Balanced diet is good of course, but if all the good food is sent abroad, where is the sense of balance in our foreign exchange-conscious governmental thinking?

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Medicines:

There is the question of medicines. Drugs are getting costlier and costilier and so are the fees of doctors. Only rich men can afford to have the luxury of a long illness.

Family Planning:

People are to be bribed for family planning operations. The posters of the family planning stare everyone, including the children, everywhere in the face.

Expansion, Inefficiency:

Expanded services in every department of life are being manned by haphazardly-trained personnel. These days one cannot complain of trains, aeroplanes or post being

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late. Very often parcels do not reach the destination or if they do, they reach in a dilapidated condition. Should not the authorities plan the expansion of these services according to the availability of trained personnel and equipment?

Vices Means to get Revenue:

Vices are encouraged in order to get revenue. Of course, gambling and drinking give some revenue. The argument is that how could a State exist or waste money as well as have costly development schemes without this extra income. But it is forgotten that all that revenue goes in keeping an extra police force and other departments for crime control.

Schemes, Schemes:

Every day we hear about the new schemes—not small schemes, but big schemes and for these schemes nobody talks in terms of thousands or lacs but in terms of millions and crores. Unless it is a scheme requiring crores of rupees, nobody thinks it worth looking at. Even frauds, including those on banks are in terms of lacs of rupees. Public sector and departmental losses also are for no small amount.

Welfare:

Inefficient welfare schemes, including feeding of school children, cripple people without giving them anything substantial and make them dependent on authorities.

Poverty, can it be Abolished?

Our population is now nearing 60 crores. Nobody can ever plan for everything in one's life time. Even 50 years are not enough to solve the question of total eradiction of poverty which is hoped to be achieved over-night. Even in affluent countries poverty and unemployment are there. But talking about them incessantly, people get discontented and unrest is created.

Are Villagers Backward?

We call our villagers backward. They have better qualities of head and heart than the so-called educated classes. By calling them backward and poor we do not remove poverty or make them better citizens but only teach them to be selfish and discontented.

Planning:

Instead of planning from above, each village or district should be encouraged to plan for its own requirements, giving them specific targets for achievement. For instance, building a Panchayat Ghar (Community hall), one or two schools, approach roads and cottage industries. A repair shop for repairing implements and tools or houses according to requirements also could be thought of. These will make the villagers more or less self-sufficient and keep them busy and contented. The influx towards cities will be automatically arrested. Family life will be preserved and a real *Gram Swarajya* of Gandhiji's conception could be established.

□ □ □

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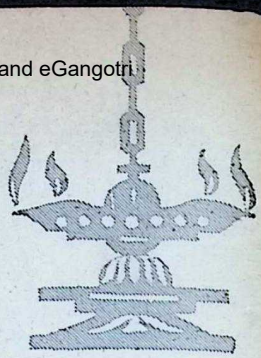
'Let there be light'



S. Ramakrishnan

Tameva bhaantamanubhaati sarvam
Tasya bhaasaa sarvamidam vibhaati
When that Effulgent Light shines
all else shine receiving Its glow
And, it is that Effulgence which
illumines every thing.—*Kathopanishad.*

GREETINGS and good wishes!

The whirligig of Time has ushered in another Diwali, sweet and happy Diwali, the Festival of Lights.

We are amidst pleasant distractions of exploding crackers, and dazzling spectacles of fire-works and mounds of mouth-watering eatables.

Everywhere, everyone, in this *punyabhumi* of ours, is in a joyous, ecstatic mood enjoying himself or herself in gay abandon.

Yes, there is a microscopic minority of de-Indianised Indians, prudes and killjoys, pseudo-intellectuals, radicals and rationalists, who sometimes bemoan and condemn the so-called all-round collosal waste, the superstitious basis and utter irrationality of our many festivals.

Our ancestors who bequeathed to us the rich heritage of an ageless culture of unsurpassed vitality, our ancestors who were pioneers in the wondrous sciences of astrology and astronomy, our ancestors who invented the zero, the fulcrum of modern mathematics, our ancestors who wrote breath-taking treatises on art, architecture, medicine, engineering and even atomic science, though not so "advanced and civilised" as we moderns, were certainly not idiotic idlers and wasters.

Could there not be some well thought-out, intrinsic purpose, some sound *rationale* behind the numerous festivals of joy all through the year, which they have prescribed?

Should there not be, in our care-worn, humdrum lives, occasions for innocent, carefree, community enjoyment, without the abnoxious inhibitions of social stratifications?

Why do we celebrate only the *Jayantis* (birthdays) of our *Avatars* like Sri Rama and Sri Krishna and never observe their *Punyatithis* (death anniversary days)?

During *Krishnashtami,* people feel that Sri Krishna, the Eternal Child, is born in every home. What a great joy it is to cele-

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brate, year after year, such a glorious event!

Our ancients, in their wisdom, must have so thought that the lives of the people should be lighted up by the celebration of only joy-giving events.

At the same time, they took care to dovetail the devotional aspect in all festivals.

Does not modern psychology decree that while work is worship, it is necessary to leaven it with leisure and laughter ?

These festivals first inject enthusiasm into the dull, drab, work-a-day lives of people and then a God-ward turn is given to the whole affair !

Diwali is no exception to this. There is new life everywhere. People move about in new dresses; children and child-like elders burst crackers and dance in joy. Business men open new books of account. Forgetting animosities, people greet each other and get-to-gether; they are infected with hope and optimism, the catalysts for purposeful endeavours, personal and national.

Why illumination?

From time immemorial, the most persistent search of the human heart is for Light. Do we not in the Gayatri, our greatest prayer, seek the light of understanding: *dhiyo yo nah prachodayaat* ? Do we not pray to be redeemed from darkness to Light *tamaso maa jyotirgamaya* ?

True, the Light prayed for is not any physical radiation but the Light of pure Consciousness—*adhumakah,* 'smokeless,' free from ignorance, delusion and sorrow. In the words of Patanjali (Yoga Sutra: I-36) *Visoka Va Jyotishmati*—'by meditation on the Effulgent Light which is beyond all sorrow.'

Why craker-bursting?

Like *Jyoti* (Light), the Eternal One makes Himself manifest through *Nada* (Sound). Another mode of realising the Divine is through the worship of *Nadabrahma.*

Underlying all the atmosphere of merriment and revelry in Diwali, there is the worship of Mahalakshmi, the Goddess Supreme. She, the bestower of wealth, health and prosperity, is also the Ultimate Goal.

And above all, Mahalakshmi is the Mother, the Universal Mother — *Lokamata* — who gives all objects of joy, indeed everything to everyone of us, Her children to play with. But when the play is over, the Mother is there ever-ready, to welcome, beckon, inspire and bless us all to greater fulfilment. □ □ □

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MAHALAKSHMI

THE concept of Mahalakshmi as contained in the *Sri Devimahatmyam* is one of the grandest. The *Mahatmyam*, variously known as *Durga Saptasati* in Western India and *Chandi* in Bengal, is part of the *Markandeya Purana* and has votaries among all sections of Hindus. *Saptasati* contains 700 verses of which, 535 are acclaimed as *Mantras*.

The deity worshipped in the *Saptasati* is Mahalakshmi, also described as Durga, Para and Chandi.

सर्वस्याद्या महालक्ष्मीस्त्रिगुणा परमेश्वरी ।
लक्ष्यालक्ष्यस्वरूपा सा व्याप्य कृत्स्नं व्यवस्थिता ॥

Sarvasyaadyaa Mahalakshmistrigunaa Parameswari
Lakshyalakshyaswarupaa Savyapya kritsnam vyavasthitaa

Mahalakshmi is represented as the composite power of Creation, Preservation and Dissolution, denoted by the three Goddesses Saraswati, Lakshmi and Gouri and their respective male counterparts Brahma, Vishnu and Maheswara.

The *bija mantra* of Mahasaraswati is *'Aym'* (ऐं) She is also claimed as the Goddess of the 'Word' (*Vagvaadini*), and from this follows that she is the Goddess of Wisdom, *Jnana-shakti.*

The *bija-mantra* of Mahalakshmi is *Hreem* (ह्रीं). She is assigned as the Goddess of *Icchhashakti* (Will and Volition).

Mahakali, whose *bija mantra* is *Kleem* (क्लीं) is known as the Goddess of Action, *Kriya-shakti.*

Vichche represents Sat-Chit and Ananda.

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Brahmarishi Daivarata

In Sankhya philosophy, these three qualities are described as *Sattwa, Rajas* and *Tamas* respectively.

Sattwa, the illuminating aspect of Nature that reveals all manifestations, is assigned to Saraswati.

Rajas, the activating aspect of Nature without which the other constituents cannot manifest their inherent qualities, is assigned to Lakshmi.

Tamas, the restraining aspect of Nature that obstructs and envelops the other two constituents by counteracting the tendency of *Rajas,* is assigned to Mahakali.

Saraswati, the Goddess of Wisdom, is represented as having eight hands. These eight hands represent the five *jnanendriyas*—the power to hear, the power to feel, the power to see, the power to taste and the power to smell. To these are added the powers of mind and intellect. The eighth hand represents *Vani* or the Word through which alone everything is expressible.

Mahakali, the Goddess of Action, is represented as having ten hands. In addition to the five hands represented by the *jnanendriyas,* the other five hands are represented by the abstract *karmendriyas* (working senses) - the power to express (*Vak*), the power to procreate (*Upastha*), the power to excrete (*Payu*), the power to grasp (*Pani*) and the power to move (*Pada*).

The placement of Mahalakshmi is in between Mahasaraswati and Mahakali and, as such, Mahalakshmi combines in Herself the qualities of both Mahasaraswati and Mahakali and in Her physical form comes to own 18 hands—eight of Mahasaraswati and ten of Mahakali.

In the *Saptasati,* the dhyana sloka of Mahalakshmi says thus:

ओं अक्षस्रक्परशुं गदेषुकुलिशं पद्मं धनुःकुण्डिकां
दण्डं शक्तिमसिं च चर्म जलजं घण्टां सुराभाजनम्
शूलं पाशसुदर्शने च दधतीं हस्तैः प्रवालप्रभां

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ॐ अक्षस्रक्परशुं गदेशुकुलिशं पद्मं धनुः कुण्डिकां
दण्डं शक्तिमसिं च चर्म जलजं घण्टां सुराभाजनम्
शूलं पाशसुदर्शने च दधतीं हस्तैः प्रवालप्रभां
सेवे सैरिभिमर्दिनीमिह महालक्ष्मीं सरोजस्थिताम् ॥

Om Akshasrakparasum gadeshukulisam padmam dhanuh kundikam
Dadam saktimasim cha charma jalajam ghandam suraabhajanam
Soolam pasasudarsane cha dadhateem hastaih pravaalaprabham
Seve sairibhimardinimiha Mahalakshmim sarojasthitham ||

The 18 hands hold the rosary, axe, mace, arrow, thunderbolt, lotus, bow, pitcher, rod, sakti, sword, shield, conch, bell, winecup, trident, noose, and the discus, *Sudarsanam.*

Each of these weapons has its an esoteric meaning, which is beyond the scope of this article to detail.

To the rational mind, the colours attributed to Mahasaraswati, Mahalakshmi and Mahakali would be of special interest. Mahasaraswati is described as *Svetavarna,* meaning white-coloured. In wordly sense, the colour white can be denoted to mean daylight. Light, also symbolically represents *Jnana* (Knowledge). In the solar spectrum, the main colour white, when split, yeilds the seven rainbow colours.

Mahakali is described as *Krishnavarna,* meaning black in colour. In wordly sense, black denotes night.

Mahalakshmi's position being in the centre of Mahasaraswati and Mahakali, she gets the colour of the conjunction between day and night (*sandhya*), which is red. Hence she is known as *Raktavarna.*

The positions of these goddesses in the human body, which is considered as the microcosm of the macrocosm, is as follows:

Mahasaraswati is placed in the *Vak-sthana* (*Mooladhara*) symbolising the expressive power.

Mahalakshmi is placed in the *Manas-sthana,* symbolising mental faculty.

Mahakali is placed in the *Prana-sthana,* symbolising life-breath.

According to the *Yajur Veda,* the New Year began in Vedic times in the month of *Krittika* (October/November) when Diwali is observed. This month synchronises with the onset of autumn (*sarad*) when the season is at its glorious best with bounteous nature smiling in all her charm. This season, when nature is in full bloom, is the cornucopia of plenty.

All these inject a festive mood in the hearts of people who celebrate *Saradotsavam* (autumn festival). Naturally, this is also the season for propitiating the Goddess of Plenty denoted by Mahalakshmi.

However, the Goddess Mahalakshmi, popularly worshipped, is the Goddess Who is described in the *Sri Suktam,*

□ □ □

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H. H. JAGADGURU
SRI SANKARACHARYA OF KANCHI

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Common Virtues for All

WHAT are the *Samanya Dharma* or the common virtues to be observed by all men in general?

Manu Smriti enumerates them as *Ahimsa, Satya, Asteya, Saucha* and *Indriya nigraha.*

Non-Injury : Ahimsa

Ahimsa connotes non-injury to body, speech and mind. One should forbear from thought of doing injury to any person. No harsh word should be uttered. Not even an ant should be harmed.

Generally, one gets angry with a person who does harm. This anger leads to an act of violence against the offender. When our own child does anything harmful to us, what do we do? Without giving way to anger, we teach the child what is good and proper. The same attitude should be adopted towards all those who may do harm. This *ahimsa* is said to be an aspect of *Yoga,* of which restraint

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activity of the mind is the object. An incidental benefit of *ahimsa* is elimination of enmity. Even ers become mild in the presence of person who is wedded to *ahimsa.* r classics declare that cows and ers lived in friendship in the hermi- es of the great rishis.

Truth : Satya

Satya is identity between word and ought. Speech should utter only hat arises in the mind. Even there, f it should offend another, that o may not be spoken. Following e maxim, 'Truth must conduce to the elfare of all beings and should be -dearing', that alone must be spoken ch will conduce to the welfare of creatures and which will be plea- nt to them.

Satya also is a constituent of the *oga* characterised by restraint of ental activity. The mind is fickle e a monkey. Even if warned: 'Do t think of this', it is impossible to vent that thought. If Truth is ctised, the mind becomes restrain- . When the mind is shut out from external focus it becomes possible concentrate the mind on the preme Being. That very moment es the transport of Bliss.

There is also another benefit accru- g from Truth. If one habitually eaking truth should, at any time, un- ittingly speak an untruth, that will come true! If a truthful person de- lares on a New Moon night, 'It is ull Moon today', surely the golden orb of the moon shall appear in the sky to vouch for him.

Non-Stealing : Asteya

Asteya is another of the common virtues. *Asteya* means non-stealing; that is, not coveting another's. 'I shall carry on with what God has vouchsafed to me; I shall not covet what belongs to others'. This attitude is *asteya.*

Purity : Saucha

Purity is still another virtue. It includes *purity both of body and of mind.* Both these should be acquired. One should observe bodily purity on specific occasions in the given manner after learning them from those verses in the rules of *dharma.*

Each man should keep separate vessels for use in personal purity, and drinking. They should be cleaned in the ordained manner.

Self-Control : Indriya Nigraha

Control of the nerves also should be practised in this manner. Controlling the natural propensities of sense organs by will, they must be oriented to the Supreme Being. This must be practised.

These are the five major virtues vouchsafed to us, believing in the Vedic way of life. Should all of them be practised by all men, our country will prosper. □ □ □

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Brahmopadesam

SRI

SATYA SAI BABA

THE ceremony of *Brahmopadesam* is *Upanayanam*, because the word means, "taking near," taking the young aspirant near *Brahman*, that is to say, introducing him to *Brahmajijnasa*, the path of Brahman.

It is one of the *Samskaras*, that is, rites which reconstruct the personality, reform the mind, purify it and rebuild it. It makes the person receiving it a *Dwija*, a twice-born!

The boy is born first into the world; now, he is born into the *Sadhaka* world. He becomes a *Brahma-chari*, a person who walks towards *Brahman*.

So, it is a very significant day in the lives of people, a day they must long remember with joy and thankfulness. It is the day when their hearts were turned towards God; and they should try not to run away from God, hereafter. This is a great responsibility.

Mantra for all

The initiation is done by the Upadesam **of the** Gayatri mantram. **The** mantram **is a universal prayer that can be used by men of all climes and creeds, for, it calls upon the Glorious Power that pervades the Sun and the three worlds to arouse, awaken and strengthen the Intelligence, so that it may lead to intense** Sadhana, **spiritual practice, and** Sadhana **may lead to success.**

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Every little moment or incident results in sound; only, you may not be able to hear because the range of your ear is limited. The falling of an eyelid over the eye makes a sound, the dropping of dew on a petal makes a sound. Any little agitation disturbing the calm is bound to produce sound.

The sound caused by the primal movement that resulted in the enveloping of *Brahman* by self-evolved *Maya* is the *Pranavasabda* or *Om*.

The *Gayatri* is the elaboration of that *Pranava* and so it is now held so venerable and valuble that initiation into *Adhyatmic* life is achieved by its contemplation.

The sound of a *Mantra* is as valuable as its meaning. Even a poisonous cobra is quietened by music; *Naadam*, sound, has that allaying property. The child in the cradle stops wailing as soon as the lullaby is sung; the lullaby may not carry any meaning; it may be a nonsensical rhyme or just a jingle, but, it quietens, sooths the nerves and induces sleep.

In the case of the Gayatri, the meaning too is easy and profound. It does not ask for mercy or pardon; it asks for a clear intellect, so that the Truth may be reflected therein, correctly, without any distortion.

The *Brahmachari* has vowed himself into a life of *Sadhana*. Now, what are the requisites for *Sadhana*?

Essentials

First, Faith—faith that can stand the ridicule of the ignorant, the cavilling by the worldly, the laughter of the low-minded. When someone ridicules, you should argue like this within yourself: Is he ridiculing my body? Well, he is doing what I myself would wish to do; for, I too want to escape out of this attachment to this body.

Is he ridiculing the *Atman*? Well, he is doing the impossible, for the *Atman* is beyond the reach of words or thought; it is unaffected by praise or blame.

Say to yourself: My *Atma-tatwa* is *Nischala*, steady, it is *Nirmala*, pure, and carry on.

Second: Do not worry about ups and downs, loss or gain, joy or grief. You are yourself the maker of the ups and downs. If you but care, it can all be one smooth level. You label something as loss and something else as gain. You crave for a thing and when you get it, you call it joy; when you don't, you call it grief. Cut the craving off, and there will be no more swinging from joy to grief.

Third: Reason out and get convinced of the truth—*Sarvam Brahmamayam*.

There are five elements or *Bhutas* which constitute by their permutations and combinations, the world called *Pra-Pancham*, the "Five-constituted." *Prithivi* or the earth element has five qualities,

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the main one, and hence it is the grossest. It has its own special characteristic of *Gandha* (smell), as well as the characteristic of the other four, namely, *Sparsa* (touch), *Rasa* (taste), *Rupa* (form) and *Sabda* (sound).

The next one, *Jala,* the water-element, has only four, its own special one, *Rasa,* and *Sparsa, Rupa* and *Sabda.* So it is subtler than the earth-element.

Agni, the fire-element is subtler still, because apart from its special characteristic of *Rupa,* it has only two others, *Sabda* and *Sparsa.*

Vayu, the air-element has *Sparsa* as its special quality, and one more quality, *Sabda.*

Finally, the lightest and subtlest of all the five, *Akasa,* the sky element, has only one characteristic of its own, namely, *Sabda.*

Now, God is subtler than even *Akasa* and so He is all-pervading even more than ether or anything more pervasive than that. His nature is beyond all human vocabulary, beyond all human mathematics. Have this conviction well stabilised in your *Buddhi.*

Fourth: Be steady in Sadhana and never hesitate, once you have decided on it. When the bus is moving on, the dust will be floating behind as a cloud; it is only when it stops with a jerk that the dust will envelop the faces of the passengers. So, keep moving, keep, steadily engaged in *Sadhana.* Then, the cloudy dust of the objective world will not cover your face. □ □ □

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It is fitting that we delve into the soul of the power packed mantra *that brings about the spiritual re-birth of man. The* Journal *had the rare fortune of coming across an unpublished manuscript of the late Sri P. Seshadri Aiyar, linguist and scholar, explaining the full significance and meaning of* Sandhyavandana Mantra.

Sandhya Vandana

अच्युताय नमः *Achyutaya namah*
अनन्ताय नमः *Anantaya namah*
गोविन्दाय नमः *Govindaya namah*

Achamanam, that is, sipping of the water with the above mantras, one sipping for each mantra, will remove all the ills of the body and mind. This is called *Namatrayividya* or the worship with the three names which will cure all diseases, physical and mental. There is a well-known sloka to the effect that the medicine constituting the repetition of the three names of the Lord अच्युत (*Achyuta*), अनन्त (*Ananta*) and गोविन्द (*Govinda*) will certainly cure all diseases.

The *Achamanam* must be performed facing the east or north. It should not be done facing the west or south. Leaving out the thumb and the forefinger, the other three

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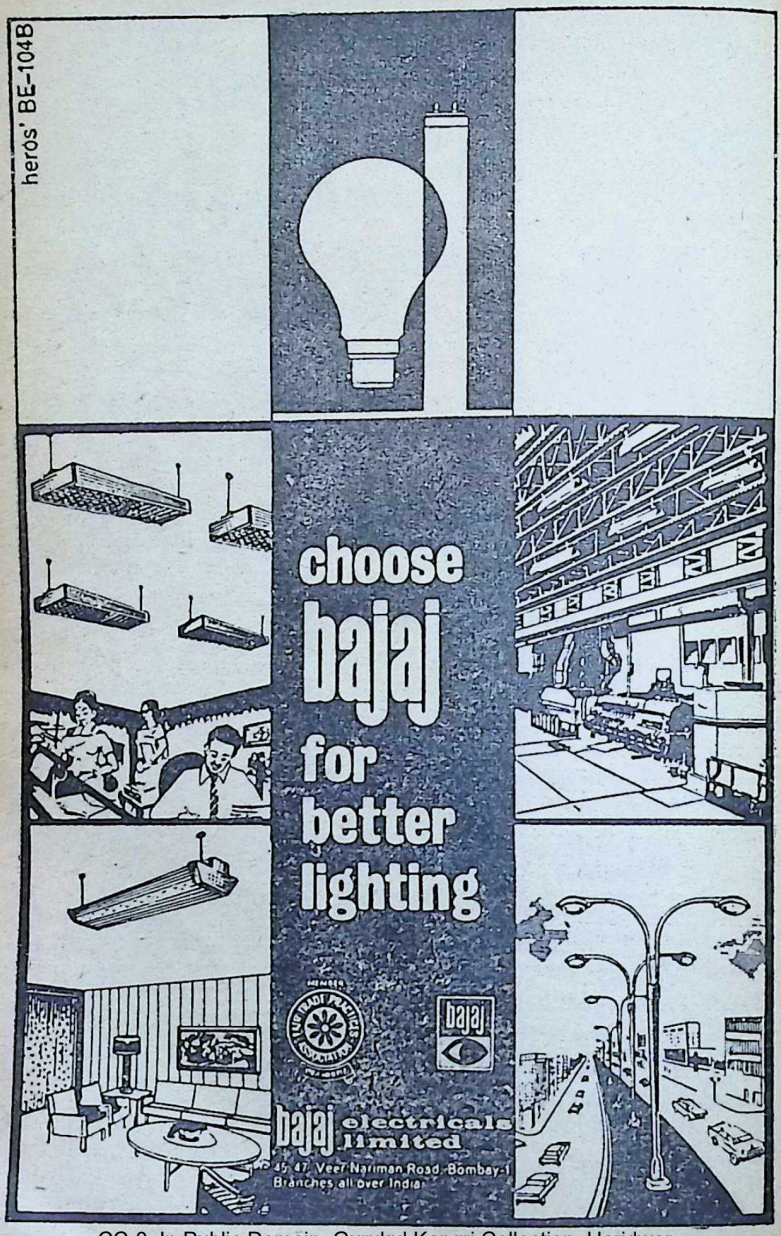

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fingers must be bent a little and then a small space for keeping is found in the inner hand. Water should be poured there and sipped thrice uttering the three mantras in succession. Then the hand should be washed twice. If there is *pavitra* in the second finger, it should be removed at the time of *Achamana* and worn again after *Achamana*.

The following twelve names of the Lord should thereafter be uttered, touching each limb of the body with the particular finger mentioned below. This signifies that all the senses are dedicated to the service of God.

When the senses are made introspective instead of going outwards to the external objects, the natural bliss of the soul will be manifested. The names are—

केशव । नारायण । माधव । गोविन्द । विष्णु । मधुसूदन । त्रिविक्रम । वामन । श्रीधर । हृषीकेश पद्मनाभ । दामोदर ।

Kesava / Narayana / Madhava / Govinda / Vishno / Madhusoodana / Trivikrama / Vamana / Sridhara / Hrishikesa / Pandmanabha / Damodara /

As the thumb and the mouth are the seats of fire, the names केशव (*Kesava*) and नारायण (*Narayana*) are uttered with the thumb touching the right and left cheeks respectively. The second finger and the eyes are regarded as the seats of the sun and so with the second finger the right and left eyes are touched, repeating the names माधव (*Madhava*) and गोविन्द (*Govinda*). The forefinger and the nose, being considered as seats of Vayu (wind) the right and left parts of the nose are touched by the forefinger with the names विष्णु (*Vishnu* and मधुसूदन *Madhusoodana*) being repeated respectively. The little finger and the ears are seats of *Indra* and hence by the little finger the right and left ears are touched uttering the names त्रिविक्रम (*Trivikrana*) and वामन (*Vamana*) respectively. As the middle finger and the shoulder are regarded as the seats of *Prajapati*, that finger should touch the shoulders, when the person utters the names श्रीधर (*Sridhara*)and हृषीकेश(*Hrishikesa*) respectively. The inner part of the hand and the heart being considered as the seats of *Paramatma*, the inner hand should touch the heart and top of the head, uttering the names पद्मनाभ (*Padmanabha*) and दामोदर (*Damodara*) in succession.

Thus all the parts of the body are protected by repeating the names of God.

Afterwards, the Lord Ganapati is meditated to ward off all hindrances :

शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।
प्रसन्नवदनं ध्यायेत् सवविघ्नोपशान्तये ।।

Suklambaradharam Vishnum sasivarnam chaturbhujam Prasannavadanam dhyayet saravighnopasantaye.

The two hands should be folded and the two sides of the forehead struck gently five times, repeating the above mantra, with the meditation of Ganapati and imagining that the nectar collected in the head according to the Yogasastras is entering into each nerve.

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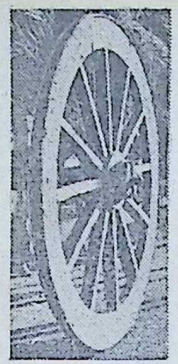

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विष्णुं	(*Vishnum*)	— All pervading
शुक्लाम्बरधरं	(*Suklambaradharam*)	— Wearing a white garment
शशिवर्णं	(*Sasivarnam*)	— shining like the moon
चतुर्भुजं	(*Chaturbhujam*)	— having four hands
प्रसन्नवदनं	(*Prasannavadanam*)	— having a cheerful face
सर्वविघ्नोपशान्तये	(*Sarvavighnopasanthaye*)	— to ward off all obstacles
ध्यायेत्	(*Dhyayet*)	— should be meditated

The All pervading, clad in white garment, resplendent like the Moon, the Four-armed and the Cheerful faced Lord should be meditated to ward off all obstacles.

Next comes *Pranayama* i.e. Control of Prana.

ओं भूः। ओं भुवः। ओ॑ सुवः। ओं महः। ओं जनः। ओं तपः।।ओ॑ सत्यं। ओं तत् सवितुर्वरेण्यं भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात्। ओमापो ज्योती रसोऽमृतं ब्रह्म भूर्भुवस्वरोम्।

Om Bhuh / Om Bhuvah / Om Suvaha Om Mahah / Om Janah / Om Tapah Om Satyam / Om Tat Saviturvarenyam Bhargo Devasya Dhimahi / Dhiyo yo Nah Prachodayat / Om Apo Jyoti-rasomritam Brahma Bhurbhuvassuvarom.

The forefinger and the middle finger should be bent and by the thumb and second finger, the nose must be touched on either side, the right nostril should be closed and air must be taken slowly by the left nostril and then that should be closed and after a time the air slowly sent out by the right nostril. The inhaling is called *Puraka*, the retaining *Kumbhaka* and the exhaling *Rechaka*. The proportion of time of these three viz. *Puraka*, *Kumbhaka* and *Rechaka* should be in the ratio 1:3:2. The *Puraka*, *Kumbhaka* and *Rechaka* all three together, make one *Pranayama*. From ओं भूः (*Om Bhuh*) upto धियो यो नः प्रचोदयात् *Dhiyo yo nah prachodayat*) would be *Purakam*. From ओमापो ज्योती-रसोऽमृतं ब्रह्म भू र्भुवस्सुवरोम् *Omapo Jyoti-raso mritam Brahma Bhurbhuvassuvarom* upto ओं भूः, ओं भुव : (*Om Bhuh*, *Om Bhuvah*) will be one *Kumbhaka*. The third turn from ओं भूः (*Om Bhuh*) upto the end will be *Rechaka*.

ओं भूः *Om Bhuh*	—	The omkar is this world
ओं भुवः *Om Bhuvah*	—	The Om is the world Bhuvah
ओं सुवः *Om Suvah*	—	The Om is the world Suva
ओं महः *Om Mahah*	—	The Om is the world Maha
ओं जनः *Om Janah*	—	The Om is the world Jana
ओं तपः *Om Tapah*	—	The Om is the world Tapa
ओं सत्यं *Om Satyam*	—	The Om is the world Satya
ओं यः *Om Yah*	—	He who is the Supreme self
नः *Nah*	—	our
धियः *Dhiyah*	—	Intellect
प्रचोदयात् *Prachodayat*	—	Inspires

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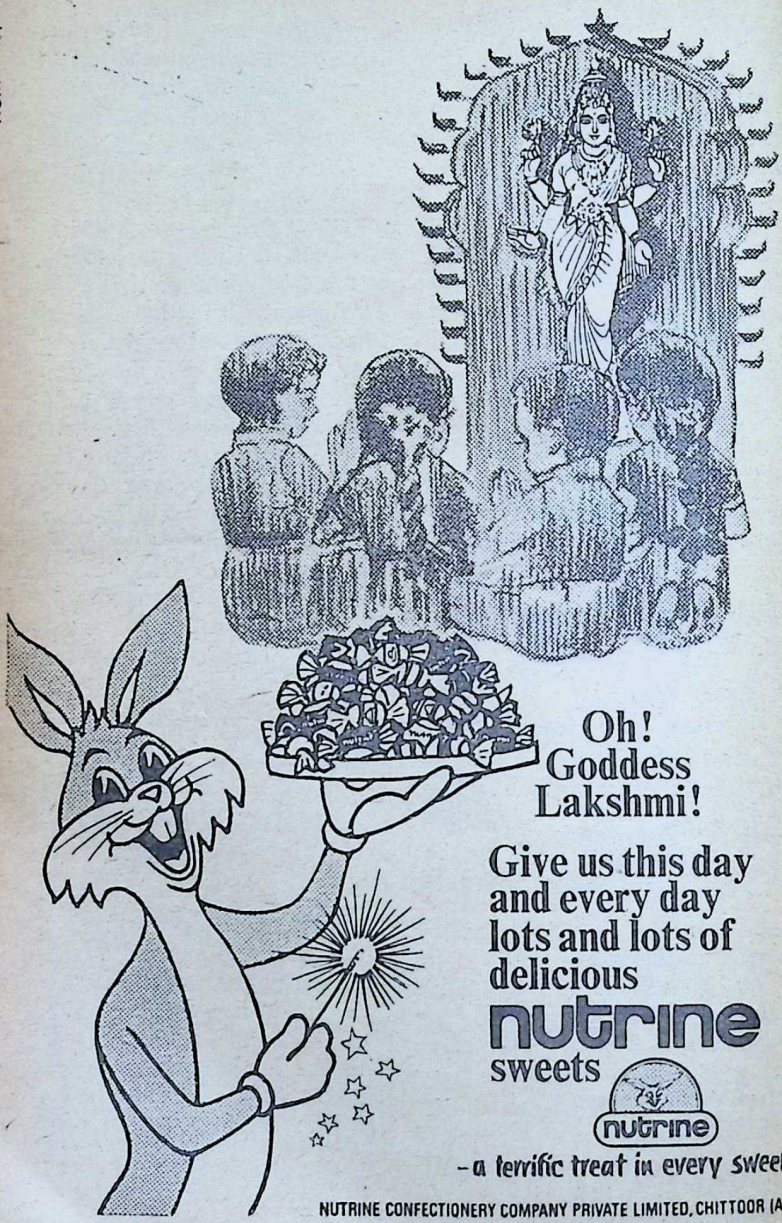

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तत्	*Tat*	— That
सवितुः	*Savituh*	— Creator's
देवस्य	*Devasya*	— The Lord's
वरेण्यं	*Varenyam*	— Most Excellent
भर्गो	*Bhargo*	— Light
धीमहि	*Dhimahi*	— we meditate
ओं	*Om*	— The Om
आपः	*Apah*	— Water
ज्योतिः	*Jyotih*	— Light
रसः	*Rasah*	— The earth and the Air
अमृतं	*Amritam*	— Eternal
ब्रह्म	*Brahma*	— The all pervading sky
भूर्भुवस्सुवरोम्	*Bhurbhuvas-suvarom*	— The mind, the intellect and the egoism are also that Om

The Seven worlds beginning with this universe भू: *Bhuh* are verily the Omkar. He, the Supreme Lord, inspires our intellects. We meditate on the light of the Creator of the Worlds, water, light, this world, air and the sky as well as the mind, the intellect and the egoism are also that Om.

संकल्पः *Sankalpah* **RESOLVE**

ममोपात्त समस्त–दुरित क्षय-द्वारा श्री परमेश्वर-प्रीत्यर्थं प्रातः सन्ध्याम् उपासिष्ये *Mamopatha-Samastha - Dhuritakshaya - dwara - Sri - Paramesuvara - preetyartham Pratah Sandhya mupasishye.*

माध्यान्हिकं करिष्ये ।। *Madhyanhikam Karsihye*

सायं सन्ध्या–मुपासिष्ये ।। *sayam Sandhya - mupassishye.*

The Sankalpa should be made after *Pranayama* and then alone any work should be begun. When the Mantra is recited, the left hand should be below the right hand and b th hands clasped and placed on the thigh.

ममोपात्त	*Mamopatha*	— All that has accrued in me
समस्त–दुरित	*Samasta-durita*	— All sins
क्षय–द्वारा	*Kshaya-dwara*	— By destroying
श्री–परमेश्वर–प्रीत्यर्थं	*Sri Parameswara Preetyartham*	— to be worthy of the Grace of the Supreme Lord
प्रातः	*Pratah*	— of the morning
सन्ध्याम्	*Sandhyam*	— the Sandhya Goddess
उपासिष्ये	*Upasishye*	— I begin to worship

I worship the Sandhya Goddess of the morning to be worthy of the Grace of the Supreme Lord by the destruction of all the sins that have accumulated in me in previous births.

(To be Continued)

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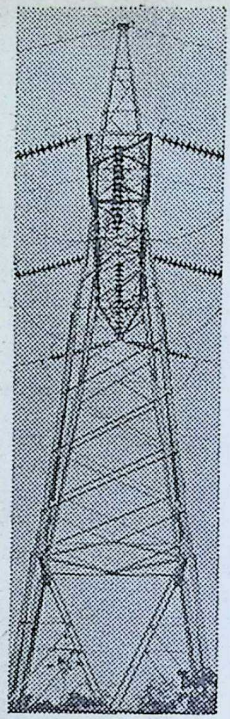
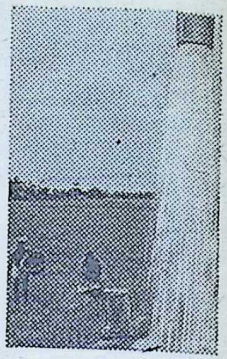
LET THIS LAND BE POWER FED! — said somebody





"Amen," said we.

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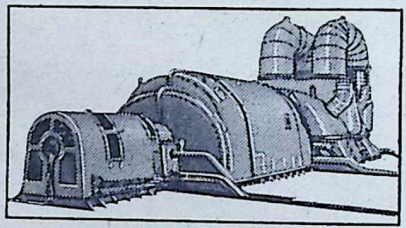

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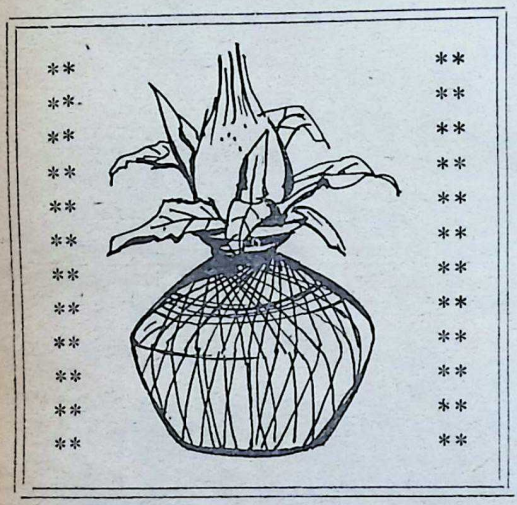
POORNA



The Poorna Kumbha is an auspicious symbol. The common understanding about it is that it represents God Varuna.

Varuna rules over water and Ocean. Water is the life-principle (Samskrit synonym for water is Jeevana), *and Varuna, as ruler of the ocean, is capable of endowing riches* (Ratnakara *is a synonym for ocean*). *Water is sanctifier* par excellence (Aitareya Brahamana: *Kavasha episode*).

Early man combined these triple ideas and gave them an integrated plastic form in the shape of the Poorna Kumbha—with its eye-filling art of symmetry and curve —which gained wide acceptance in all climes and times.

While in other countries it merely exists today as an art-form, in India it continues to be used both in its artistic and religious aspects.—Ed.

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DR. RAI GOVINDA CHANDRA

KUMBHA

THE representation of Poorna Kumbha at Sanchi, Bharhut, Mathura, Begram, Amaravati, Nagarjunakonda, Anuradhapura, Borobodur and several other places and on ancient Indian coins and seals in the form of a decorated pot placed on a pedestal from which the leaves, buds and the flowers of a lotus come out, poses the problem as to how this art-form originated.

Unfortunately the sculptures and architectural pieces of a period anterior to those of Bharhut and Sanchi are few and far between in India, Ceylon and Java. We get no representation of Poorna Kumbha on Mauryan terracotta panels nor do we get many representations of this form on the Indus Valley seals. There is only one seal at Chanhudaro where the Purna Kumbha motif is seen.

In the Indus valley civilization and later, in the Mauryan period, however, we get earthen pots bearing lotus designs on them. We can therefore presume that they might have been used as Poorna Kumbha by filling them with water and putting flowers and leaves in them.

Harbinger of Good Fortune

Today in India, the Poorna Kumbha is decorated with the design of Svastika et cetera and filled with water. The leaves of five trees, the Asvattha, the Vata, the Amra, the Panasa, the Bakula (Ficus Religious, Ficus Indicus, Mangifera Indica, Artocarpus Integrifolia and Mimusope Eleng), are put in its mouth and a bowl of rice with a coconut at the top is placed over it.

It is supposed to be a harbinger of good fortune and success in life. We get references of people placing Poorna Kumbha at the doors of their houses in the *Skanda Purana.*

We also have a reference of the worship of Poorna Kumbha in the *Matsya Purana.*

God Varuna

Much akin to this is the Poorna Kumbha used today for worshipping Varuna in our marriages and

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other functions. At Rameshwaram, even today a decorated Kumbha, full of water, is placed during the temple-ritual to represent Varuna.

The association of Varuna, the god of the seas with the Poorna Kumbha seems to be based on the conception that the seas brought wealth or people trading by the seas amassed riches.

We get a reference to Poorna Kalasa in the *Rigveda* where the pot is full of water and appears to be connected with Indra, the god of rain, who brought in his train agricultural prosperity.

'Apurna asva kalasah svaha sekteva kosam sisice pibadhavai Pradaksinidabhi somas Indram.'

'Overflowing is the vase of the Yajmana, glory to him. As a bounteous power have I filled the cup for you all to drink....'

In another hymn we have a reference to a Kalasa made of gold. The worship of the Kalasa finds mention in yet another hymn.—

Etani bhadra Kalasa Kryama
Kuru sravana dadato maghani

Another word for Kalasa we get in the *Rgveda,* is Kumbha which evidently denotes an earthen pot and used to be employed for carrying water.

..."Satam Kumbha asinctam Surayah"

The Lotus Motif

However we do not get any reference regarding the association of Kalasa or Kumbha with the lotus in this *Samhita.*

In the *Atharva Veda* we find people wishing to have the Kumbha full of honey and the Kalasa full of curds. A reference to the Poorna Kumbha in the *Atharva Veda* is where women-folk are asked to bring such pots to the *yajnasala* for the success of the sacrifice. At another place we get in the *Atharva Veda*:

Purnah Kumbhodhi Kala ahitastam vai pasyame
bahudha nu santah....."

"The Poorna Kumbha is the firm substratum of time. We behold it manifesting in various forms." Here we have, "the endless stream of time compared to the liquid of the vase which is the source of its fullness."

In *Vajasaneji Samhita* also we come across the word Kumbha but not Poorna Kumbha.

Thus we see that a pot full of water had some special significance and was usually considered as the bestower of good fortune.

In Other Religions

The word "Ghata Katah" is used in *Chullavagga* for the water pot and "Punna Ghata" often occurs in Pali. We get a reference to *'Punna Ghata patimandita ghars',* in *Dhammapada Atthakatha* which points to the belief current even in those days regarding the auspicious character of this symbol.

This word 'ghata' to denote a pot appears in Sanskrit literature at a

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late date; for, Panini explains 'Ghata' to mean "intensely occupied or busy." It is only in *Manusmrti* and the *Yajnavalka Smrti* that we find the word 'Ghata' used for water-pot. The word Kumbha is however older; in *Manimekhalai* also we get a reference to the pot full of water. "Do therefore decorate the city, the great Royal roads and the halls of faultless learning, put in the appropriate places full jars, seed vessels with budding sprouts and statues holding lamps."

Lotus and Lakshmi

The connection of the lotus with Lakshmi is too well known to need any elaboration but the lotus also represents "the tree of life" springing from the navel of Varuna, or coming out from the navel of Vishnu as mentioned in the *puranas* or out of the navel of Buddha as mentioned in the *Lalitavistara*. It is therefore, not surprising to find Varuna or Buddha being worshipped by a Poorna Kumbha with lotus flowers coming out of it.

From these references we conclude that the philosophy of the full-blooming, over-flowing contents of life comparable to the plants and foliage luxuriating from the mouth of a jar filled with life-giving fluid (*Jivana*) is present in our Vedic literature and has continued to exert its influence on the Indian mind ever afterwards.

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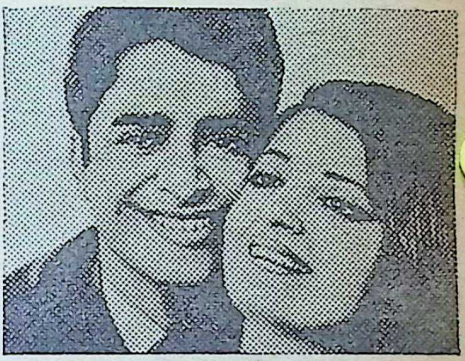

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An Indigenous Idea

Thus we can be sure that this idea was indigenous and ancient as we get the first representation of a Poorna Kumbha with lotus flowers on one of the seals of the Indus Valley as mentioned before.

How did the idea of *Poorna Kumbha,* which was adopted as popular art motif, originate?

Its shape from a simple earthen pot with leaves and flowers - a poor man's image of the goddess of fortune, Laksmi - developed as time passed, into an elaborately decorative symbol which was considered auspicious, and the bestower of luck and prosperity.

As such it was later employed to decorate the border of the panels, the door jambs, the crown of the pillars, the capitols of the temples, the 'Sikhara' of the 'Stupas' and the like.

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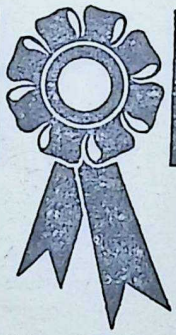

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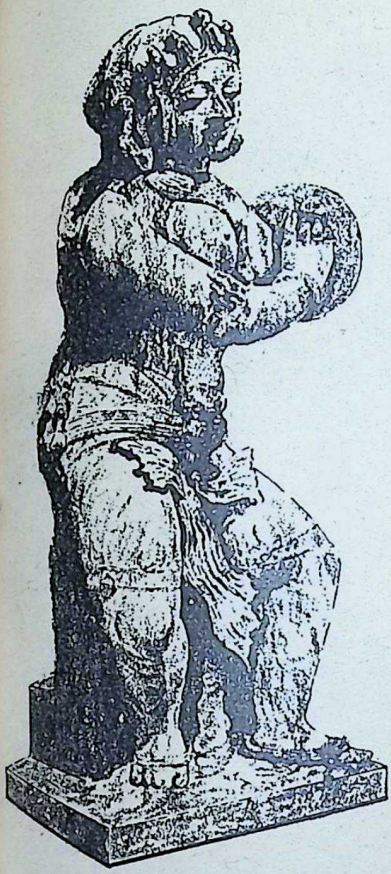

IT is rather difficult to mark the beginning of Indian plastic art exactly. The story of Indian sculpture, as far as we know, begins with the Mohen-Jo-Daro and Harappan cultures. But the skilful craftsmanship of the earliest extant images from Mohen-Jo-Daro and Harappa bear witness to a longstanding art tradition behind it. The stone image of a male dancer from Harappa, even though much mutilated, retains the rythm of movement in its body contour. So also the bronze image of the female dancer from Mohen-Jo-Daro, supple in movement, testifies to the highly developed art of modelling in India already as early as the 1500 B.C.

Besides these and other images, the art of that period is also preserved in its seals. The seals show that space is no problem with the artist. Even in the limited space of a small seal of less than four square inches, the artist can carve out the figure of wild animals very vividly, ennerved with vigour and strength. The trees and human figures also form

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a major part of the seals. These are probably the seals of the Kings and of the guilds of businessmen or bear some religious significance.

Indian sculptural history takes a long interval before it blooms up again in the Mauryan and the Sunga period. After a sudden destruction of the earlier culture, the art must have definitely evolved again, but the historians have not been able to find any clue to it. It may be guessed that the medium they used before the Mauryan period was easily destructible, like wood.

The most popular remnant of the Asokan period are the capital pillars towering the lion or the bull in his majestic stance. The famous chakra also has its appearance on these capitals. The distinguishing characteristic of the Mauryan Sculpture is its bulk and smoothness. These pillars are the result of the Iranian influence on Indian culture.

Due to the prevalence of Buddhism, the erection of the stupa became very common in this period. The stupa is a repository of the relics of the Buddha. In and after the 2nd c.B.C., these stupas were decorated by railings, gates and *toranas* which were profusely studded with sculptures. Such beautifully carved *toranas* and railings are still extant at the famous stupas of Sanchi and also at Amaravati (4, 13), Barhut etc. The sculptures on the *toranas* consisted mainly of the incidents from the life of the Buddha, any contemporary great event, the yaksha-Yakshins, the Salabhanjika; and the animal (20) and bird figures also decorate them. The yaksha-yakshinis almost invariably make their appearance on the pillars. They are huge and rather flat. The female figures with large eyes, broad hips and full breasts, give the impression of being sensuous. The small and stout yakshas are sometimes very beautifully used to support the *torana* architrave (5).

At the time of narration, the incidents on the people are placed one on top of the other, showing the continuation of the story.

The early caves of western India have the *sabhagrha* consisting of the stupa at the end of the hall, approachable through a row of pillars surmounted by some animal figures, the scene of the worship of the *Buddhapada* or the worship of the Bodhi tree. On either side of the gates of these caves we find the images of donors as in the caves of Karle, Kanheri etc.

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The second century B. C. once again witnesses the foreign influence on art in the north-west corner at Gandhara(2). The Hellenistic influence in Gandhara produces the first Buddha images carved after the Greek idiom. So far, in the Hinayana sect of Buddhism, Buddha was worshipped only through symbols, but now Mahayana sect allows the worship of the Buddha image. The Gandhara Buddha has sharp features, curly hair, broad shoulders, the *sanghati* and the tuft of enlightenment on the head. Besides the images of Buddha in several *mudras*, the incidents from the life of Buddha are also carved in the art of Gandhara.

As was the case with all the other foreign influences, this also did not last very long and was soon absorbed in the Indian idiom of plastic art. But at the same time. as the recent discoveries of Dr. U.P. Shah have shown, it left a lasting effect, especially on the sculptures of Western India, at least for a period of about six centuries.

On the other hand in the east, the Mathura school was evolving itself into maturity which ultimately reached its climax in the Gupta period, and produced some of the masterpieces of Indian sculpture which has acquired a unique position for itself in the art of the world. Some scholars of Indian art like the late Dr. V.S. Agrawal consider the Gupta age as the golden age of Indian art. The Gupta age has produced innumerable images of gods and goddesses of all the creeds, particularly the Buddha. Vishnu, the Mother Goddess and Siva.

The Gupta artist excels in power of expression. When handled by him, the stone is able to express on its surface the magnanimity of the inner calm of the En-

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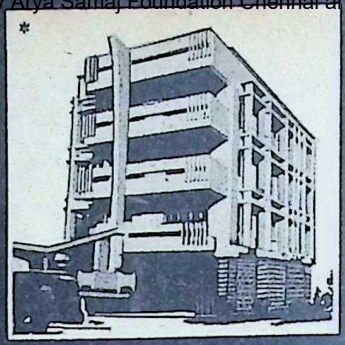

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tightened one. Graceful from the toe-tip to the head dress, the image is the reflection of the ultimate, because the artist is the master of his medium.

Once we study the Gupta sculptures, we are able to differentiate between what is real art and mere ornamentation. The images, including the female figures, wear very little ornaments, but it is the proportion of their limbs, roundness of modelling and expression on the face which make them beautiful.

The Gupta kings have built innumerable temples.

Even after the end of the Gupta rule, the school persists, to be transformed later on, into several different styles in several different kingdoms.

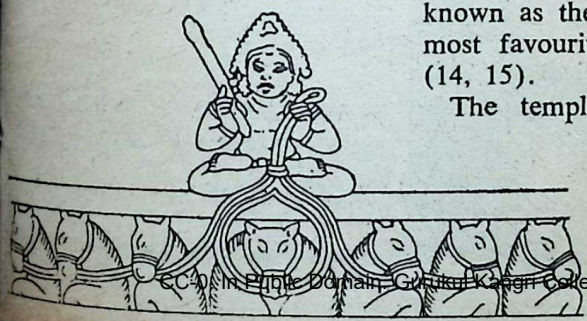
The Rashtrakutas in Deccan, following the Gupta style have left the heritage of some of the beautifully carved caves at Ellora and Elephanta which is Saivite (1). The colossal image of the Trimurti at Elephanta, showing three different faces of the deity, is an example of exquisite workmanship. The Andhakasura—Samharamurti of Siva though much mutilated catches the ferocious moment of destruction. The Ardhanarisvara excels both in the feminine grace and masculine vigour. Besides the images of different gods and goddesses of the Hindu pantheon (12) there are several examples of animals caught in the movement of different actions at Ellora.

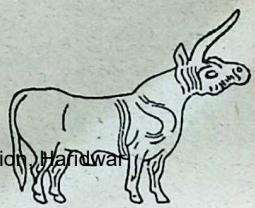
The Chalukyan temples at Badami and Aihole in the 7th c. A.D. are rather inferior in workmanship (17).

In the mediaeval period, the Pallava heritage of the five Pandava Rathas is no less charming than Ellora. The sculptures are throbbing with life (6, 10) and the subject forms the part of the culture of the masses.

The Chandellas built the entire range of Khajuraho temples in the North. They are unique due to the erotic sculptures decorating their outerwalls. All the gods of the Hindu pantheon and also the Jina (8) find thier place here (8, 9). We see many multi-handed, complex images in the shrines and niches. The composite animals known as the *Yalis* is one of the most favourite decorative motifs (14, 15).

The temples and sculptures of





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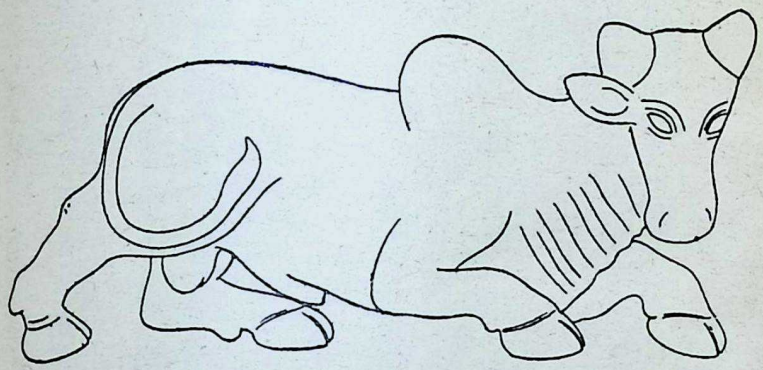
Bhuvaneshvara form a class of their own (9, 11, 21, 24).

The magnificent Konarak Sun temple in black stone, sings the glory of the Kalinga Ganga King. The huge Surya image on his horse greets the soft rays of sun in the early morning (7). The Surasundaris of Konarak (18, 20) require nothing to be said. They combine in themselves the feminine grace, beauty and dignity.

The Gurjara-pratiharas in the western parts of northern India are credited with many temples. The sculptures are flat and have square faces, but those in the 9th-10th centuries show superior workmanship.

Besides, the Cholas in the South have created incomparable bronze images which are preserved in different museums. Similarly, in Bengal the Palas also have produced beautiful images both in stone and bronze. The images of the Cholas are more Hindu whereas those of the Palas are both Hindu and Buddhist (19).

All the dynasties in the mediaeval and late mediaeval period have evolved their own styles of sculpture. They can be easily differentiated from each other by their features, modelling, ornamentation etc. Their sculptural heritage consists not only of the images of Gods and Goddesses but also of innumerable decorative motifs like the floral designs, the *Ghanta* on the pillars, the *makaras, yalis,* animals in different poses (3) on the plinth of the temples.



This much on the artistic part of it. But the study of Indian sculpture is no prerogative of art lovers only. True, it has reached those heights of aesthetic perfection which has earned it a place amongst world's great art, but besides being an object of beauty, Indian sculpture serves as a repository of historical data concerning various aspects of Indian culture. It speaks of the contemporary culture, corroborates the political history and reflects the thought processes that mould the

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religious life of the people.

The sculptures record the cultural life of the people, their dresses, ornaments, at times certain customs, their musical instruments, dances and also their weapons. The history of Indian dress and ornaments is almost exclusively drawn from the sculptures. The history of musical instruments, which would become very clumsy if derived only from the literary source is made easier by the sculptural evidences.

Indian art is inseparable from the politics. In spite of the existence of so many sculptures we do not know the name of a single sculptor. The reason is that the art is known by the name of the King who patronised it. The guild of artists evolves its own style under the banner of a particular kingdom and is accepted by all the artists. This is the reason why sculptures can be an indication to some political situations. For instance, the foreign influence on it at once suggests foreign rule or collaboration. Again the sculptural idiom of a particular dynasty extends as far as it's political influence does. It helps in the assessment of the political strength of that particular kingdom, at times of particular kings also.

Indian sculpture has mainly remained the handmaid of religion because for the Indian mind art is an endevour to reach the Infinite. It has no separate place of its own apart from religion. Hence

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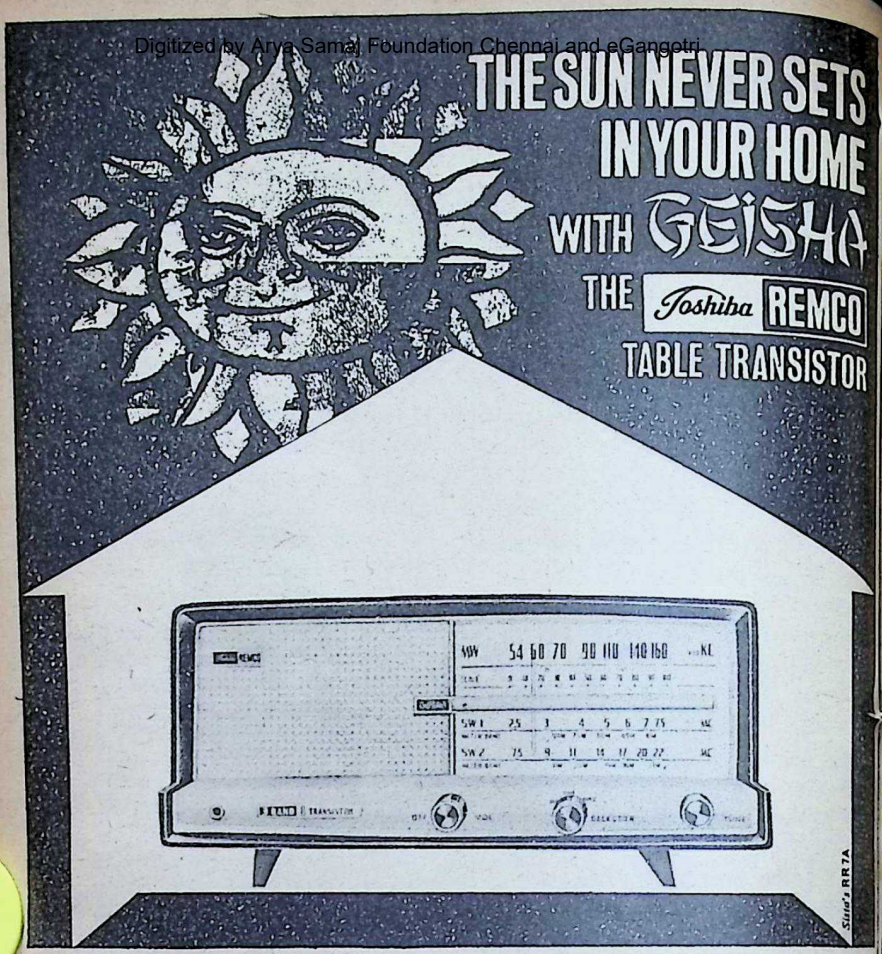

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the history of Indian religions is nowhere so well recorded as in its images. The art of Mohen-Jo-Daro shows that the culture has not gone beyond the worship of the fertility cult and animal worship. Later on the worship of the Yakshas is prevalent. Yaksha is the embodiment of physical might, and people worship him for the protection from the evils and from the stronger ones. Till the Mauryan period the religion does not consist of the worship of the divinities. Later philosophical interpretations of the natural phenomena introduce the image worship of the deities. The result is the growth of polytheism giving rise to various different gods and goddesses.

The sculptures also help to point out the prevalence of a particular cult in a particular time, merely by the abundance of that cult god in that period and region. Even the minor cults are also recorded in the similar way. The religion of the King is amply reflected in the images of his time.

Before we finish, one point must be noted that Indian sculpture has a language of its own. The gods and goddesses with multiple emblems in their hands, the *mudras* associated with them and the *vahanas* ascribed to them—all have a symbolic value. It is a separate branch of study by itself known as Indian iconology, which interprets the different facets of Indian sculpture. (*Numbers relate to the 16-page "Pageant from the Past."*) □ □ □

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A PAGEANT FROM THE PAST

1. Head of Shiva, Elephanta, 6th c. A.D.
2. Preaching Buddha, Gandhara, 2nd c. B.C.
3. Procession of elephants, Surya temple, Konarak. 13th c. A.D.
4. Fragment of a railing, Amaravati, 1st c. A.D.
5. From the gate pillar of a Sanchi Stupa, early 1st c. A.D.
6. Monkey family, Mahabalipuram, 7th c. A.D.
7. Surya, Konarak, 13th c. A.D.
8. A Jaina deity, Shantinatha temple, Khajuraho, 11th c. A.D.
9. A relief from the Mukteshvara temple, Bhubaneshvara, 8th c. A.D.
10. Reclining Deer, Mahabalipuram, 7th c. A.D.
11. Dancers and Musicians, Parashurameshvara temple, Bhubaneshvara, 8th c. A.D.
12. Parsvanatha, Ellora, 7th c. A.D.
13. Fragment of a railing, Amravati, 1st c. A.D.
14. Yali figure, Kandaria Mahadeva temple, Khajuraho, 11th c. A.D.
15. Lion bracket, Bhubaneshvara, 11th c. A.D.
16. Vishnu on Sesha, Terracotta relief, Bhitargaon 5th c. A.D.
17. The worship of Brahma, Aihole, 8th c. A.D.
18. Surasundari, Konarak, 13th c. A.D.
19. Simhanada Avalokiteshvara, Bundelkhand, early 12th c. A.D.
20. From a gate pillar of Sanchi Stupa, 1st c. A.D.
21. Surasundari, Konarak, 13th c. A.D.
22. Shiva killing a demon, Mukteshvara temple, Bhubaneshvara, 8th c. A.D.
23. Narasimha bronze, 12th c. A.D.
24. Ardhanarishvara, Mukteshvara temple, Bhubaneshvara, 8th c. A.D.

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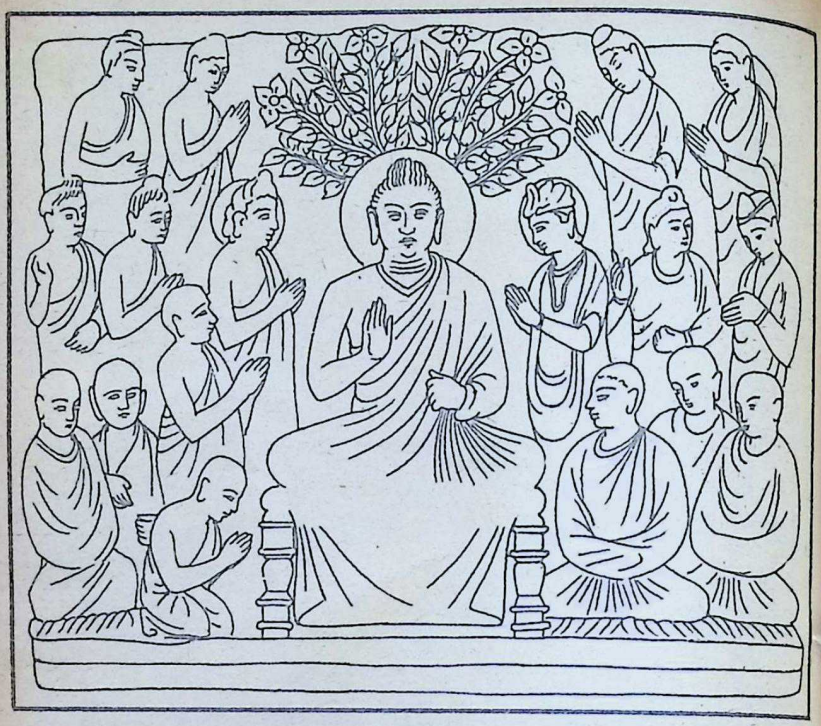

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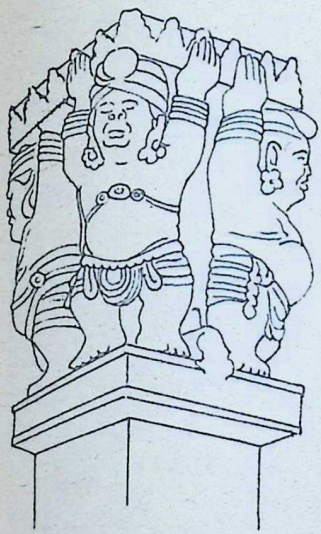

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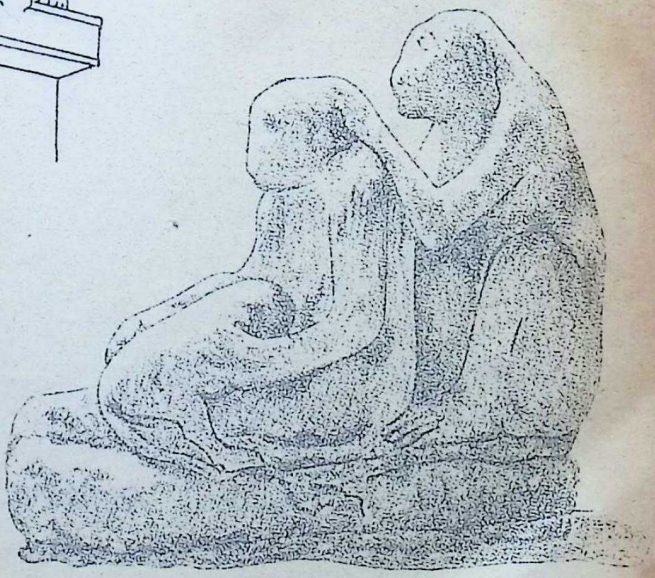

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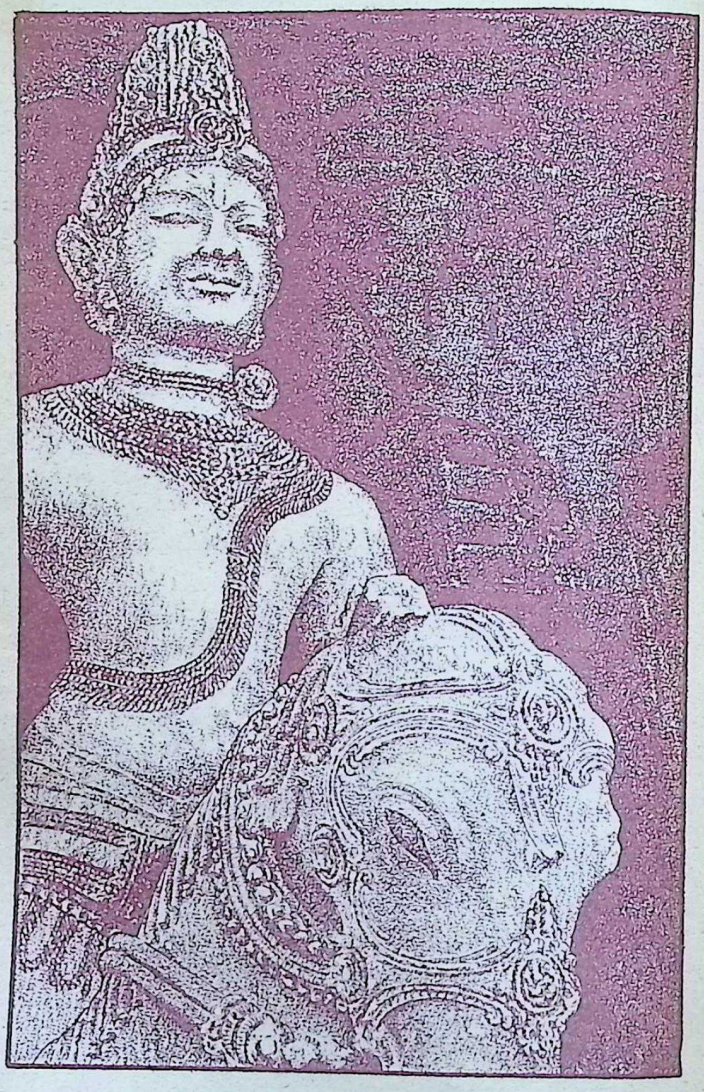

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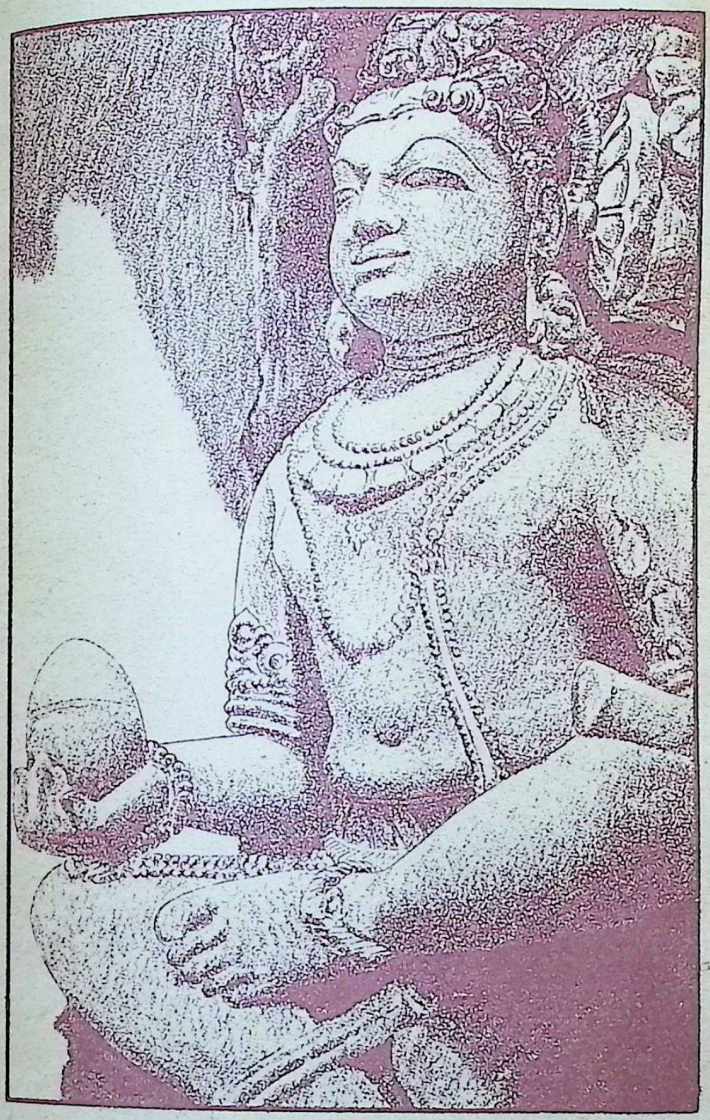

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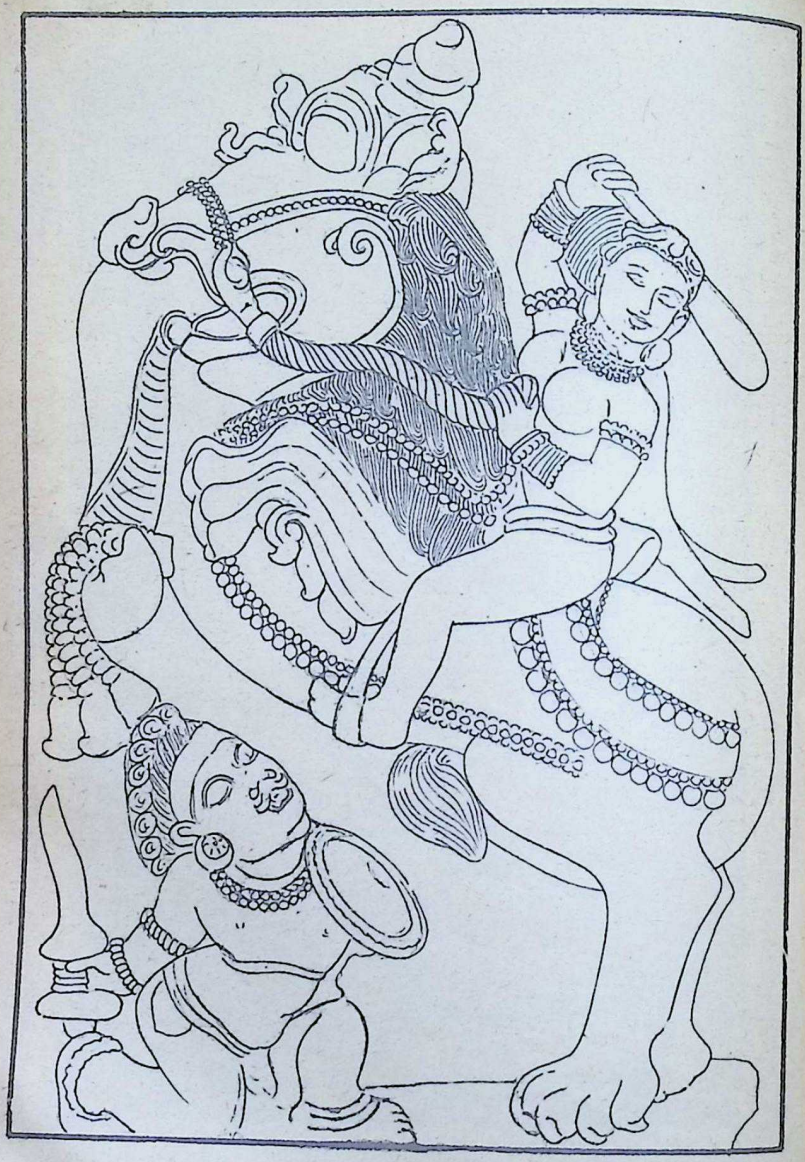

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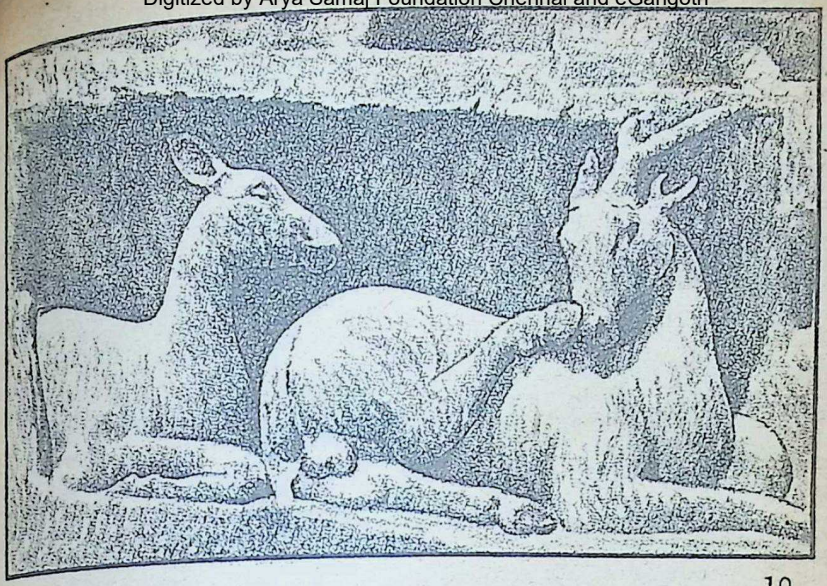

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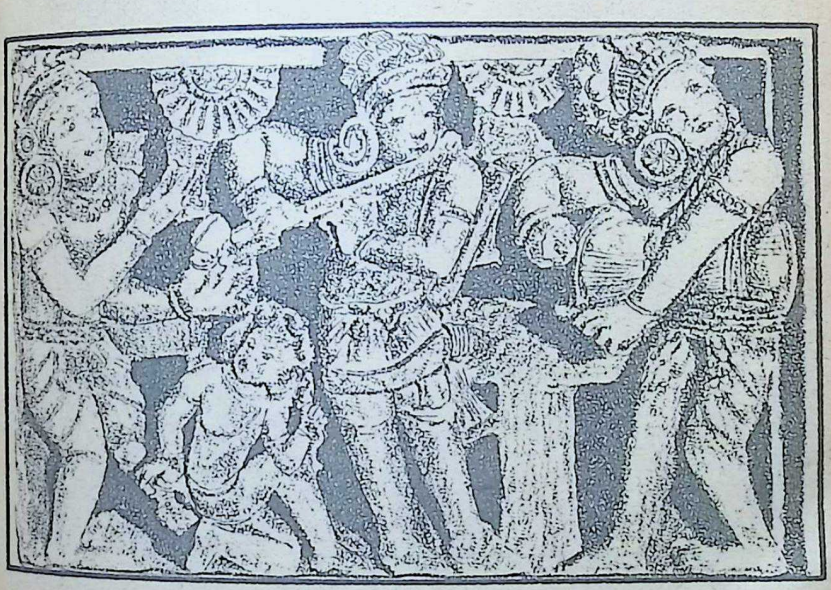

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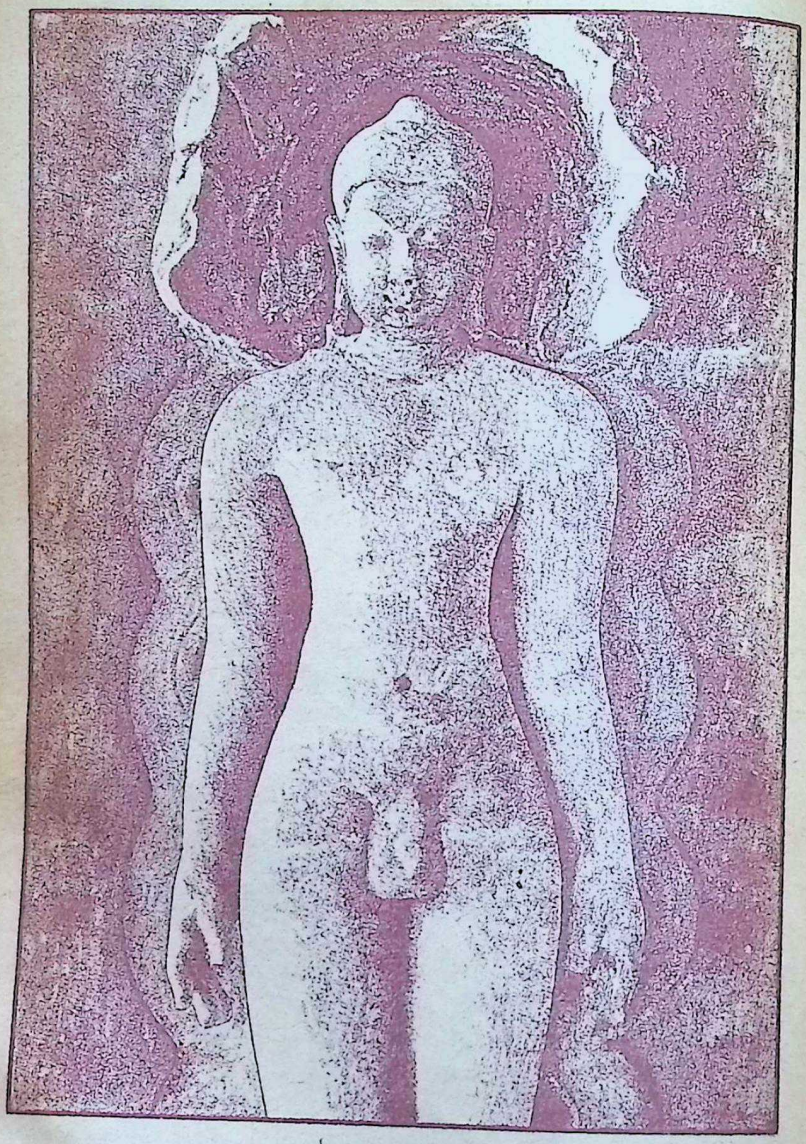

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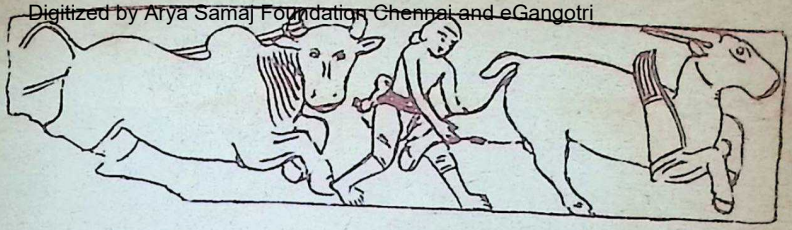

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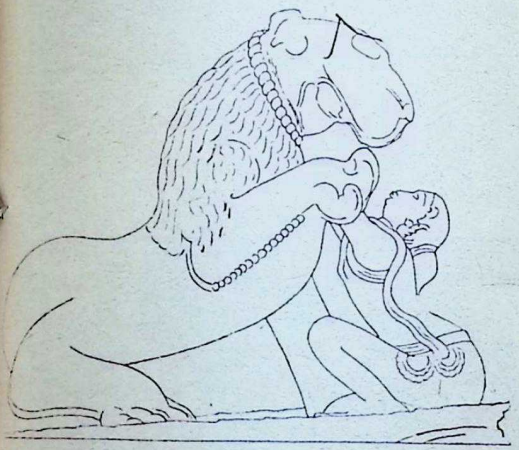

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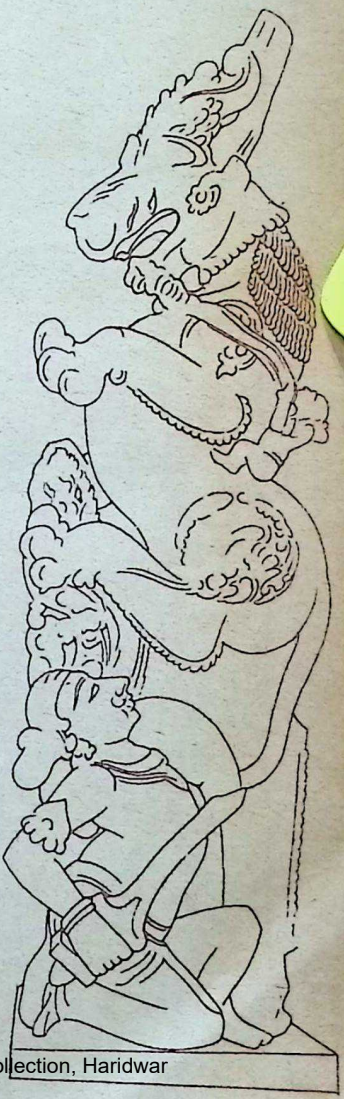

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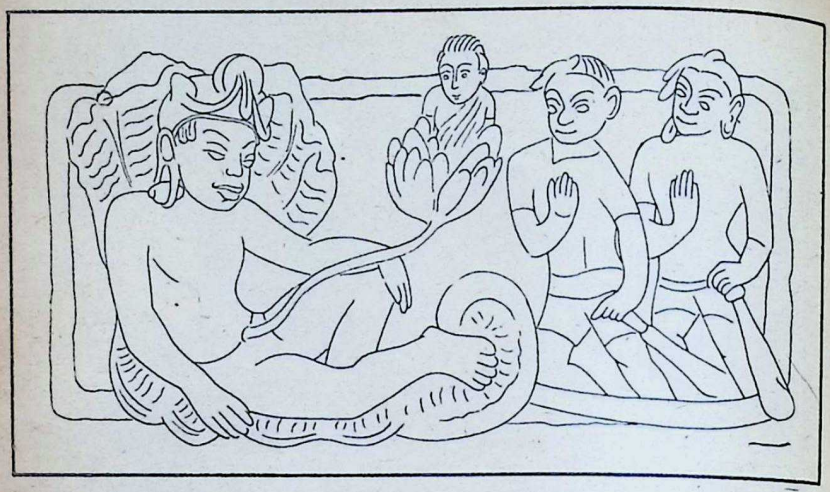

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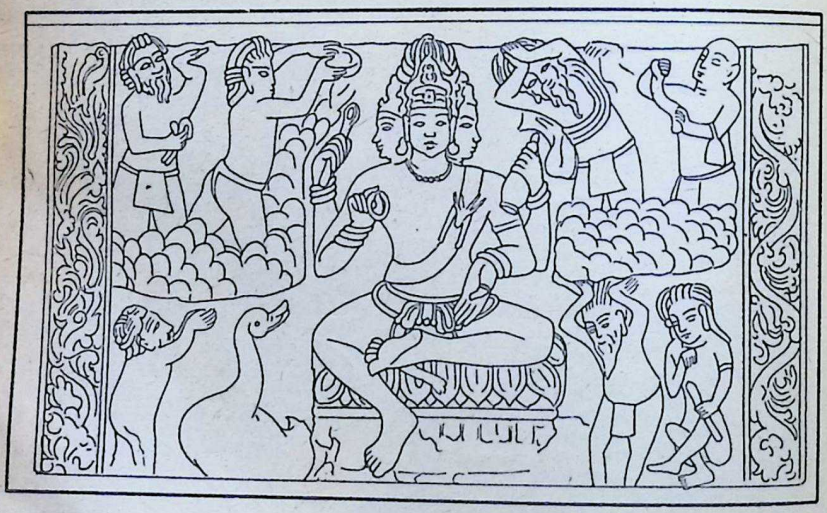

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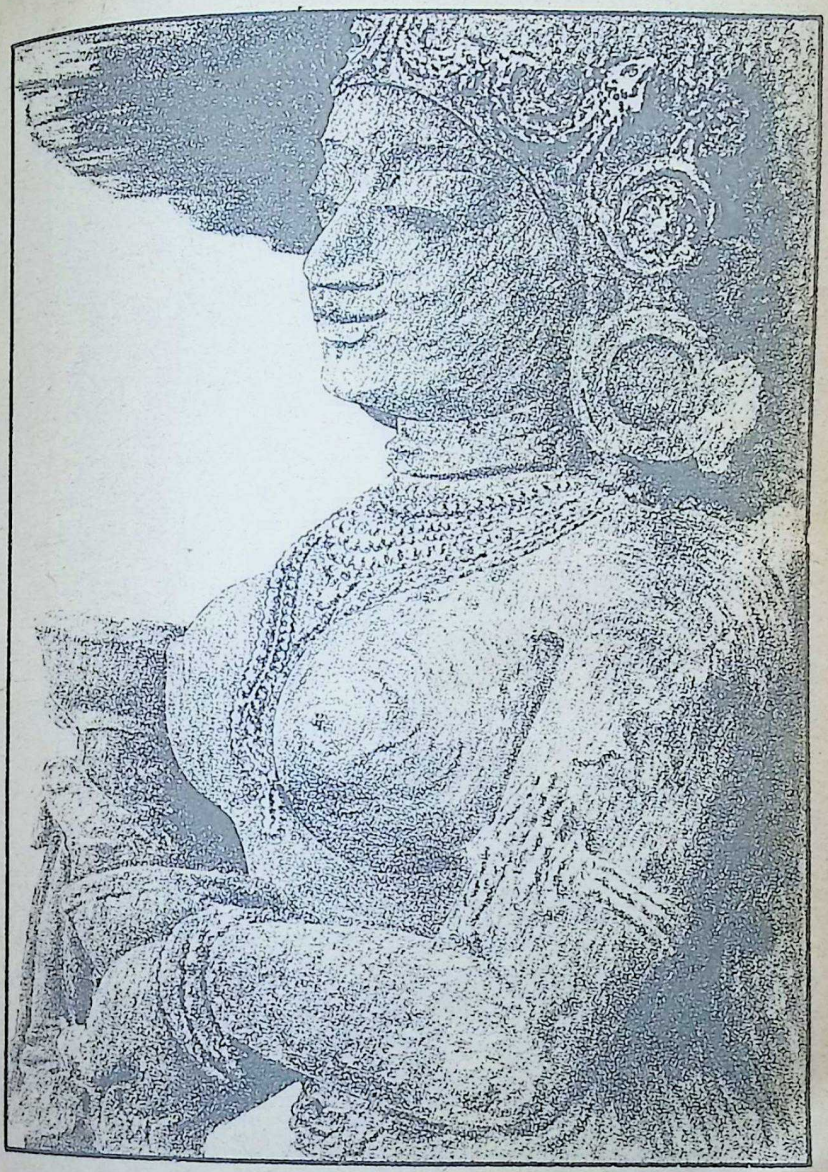

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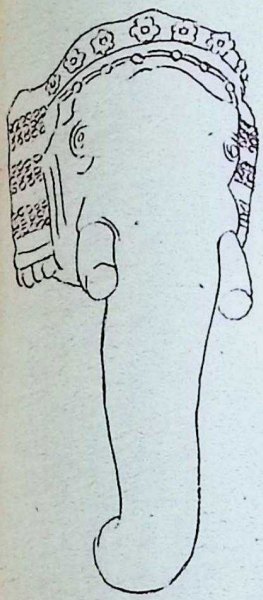

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It was Dr. Rustom Jal Vakil, a heart specialist of international fame, who introduced to the Western world the Indian herb, Rauwolfia. He recently received the Bhatnagar Award.—Ed.

RAUWOLFIA

THE WONDER PLANT OF INDIA

DR. RUSTOM JAL VAKIL

THE introduction of the ancient Indian plant, *Rauwolfia,* to the Western world in 1949 has revolutionized the entire field of medicine. Besides effectively bridging the age-old gap between Eastern experience and Western medicine, the acceptance of this preparation by Western workers in the treatment of high blood pressure has brought untold benefits to millions of hypertensives all over the world and brought forth into circulation a host of new and more effective drugs against hypertension. In fact, one can truthfully assert that this ancient Indian plant has blazed an entirely new trail in the study and alleviation of high blood pressure states and mental disorders.

The great role of plants and plant-preparations, as remedial or therapeutic agents against physical and mental ill-health, has been recognised from time immemorial by all the great civilisations of the world.

In ancient Assyro-Babylonia, with a civilisation well-advanced by the fourth millennium B.C., about 250 plant-preparations were being extensively prescribed either singly or in combination for a host of unrelated ailments. In ancient Egypt, large numbers of plants, minerals and animal substances were used for treatment,

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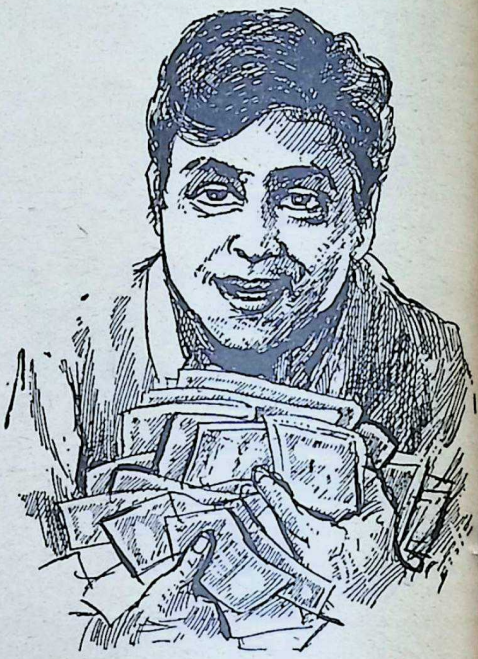

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eral hundred being mentioned the *Ebers Papyrus* alone. Of se, the most important are the ium-containing berry of the ppy plant (for pain), barley, stor-oil beans, lotus, cucumber, fron, sunflower, cinnamon, figs d gourd. In ancient China, umerable plants with medical perties were employed routine- 1,100 of these being described Emperor Shen Hung (27 B.C.) ne in his famous Chinese herbal *n't'sari-King*. Among the an- nt Chinese remedies may be ntioned pomegranate for worms, barb for constipation, the ephe- ine-containing *ma-huang* plant r asthma, besides musk, aconite, ium, cannabis, bamboo, cloves, lic and coriander.

In ancient India, countless plant- parations were freely employed r a number of different ail- nts, the earliest reference to the dicinal use of plants being in the g *Veda* (assembled between 00 and 1,600 B.C.). Many yers or hymns have been dedi- ted to plants and plant-remedies the *Atharva Veda* and particu- ly to the "holy-plant" or the rd of all plants," the Soma tree. hile Susruta mentions about 760 dicinal plants in his *Samhita*, araka describes the use of out 500. The extraordinary deve- ment of medicine in ancient dia prompted Captain Saint to er to the country as a "veri- ble encyclopaedia of the vege- ble world." The foxglove plant, from which the most potent of heart-remedies, *digitalis*, is derived today, was known and used for centuries as a housewife's recipe for dropsy, before William Withering employed it scientifically in 1785. While coca-leaves containing cocaine had been used for centuries by the Peruvian Incas, their value in medicine was recognised for the first time in Europe only in 1884 after the clinical value of the drug in blocking pain had been discovered by Karl Koller. The ephedrine-containing *ma-huang* plant—used by the Chinese under the label of "yellow astringent" for over 5,000 years—was ignored in the West until 1923, when the therapeutic properties of the active alkaloid ephedrine were tested scientifically in cases of bronchial asthma.

The story of the *Rauwolfia* plant is a most fascinating one. Despite ancient belief in the healing properties of the snake-root, or *sarpagandha* plant in India, it has taken the medical profession almost thirty centuries to accept it as a remedial agent of importance. Since its introduction to the West in 1949, the plant has "rocketed" to fame, gaining world-wide popularity and acclaim as a useful therapeutic weapon against high blood pressure and mental disorders.

Mention of the *Rauwolfia* plant has been made in ancient Hindu manuscripts (2,000 and 1,000 B.C.), as well as in the monumental works of Charaka, where it is

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described, under its Sanskrit name of *Sarpagandha,* as a useful antidote against snake-bite and insect stings. The root of the *Rauwolfia serpentina* plant has been used in India and the Malaya peninsula from very early times for a multiplicity of unrelated ailments, including fevers, diarrhoeas, dysenteries, insomnia, uterine inertia, snake-bite, intestinal worms, indigestion, abdominal distension and insanity. The plant has also been known in India as *pagla-ka-Dawa.*

Of the many ancient legends associated with *Rauwolfia* is the belief that the mongoose usually feeds upon the leaves of the plant before engaging in combat with a cobra. The generic name of *Rauwolfia* was coined towards the end of the 17th century by the French botanist, Plumier, in honour of a well-known 16th century German physician, botanist, traveller and author, Leonard Rauwolf of Augsburg.

There are no two opinions anywhere about the pharmacological usefulness of *Rauwolfia.* It has been computed on reliable authority that well over a hundred million tablets of the plant-root have been sold in India alone during the past two decades, that several million dollars have been invested by major pharmaceutical firms of the U.S.A. in the manufacture of *Rauwolfia* preparations, that over 90 per cent of doctors in India are prescribing the drug daily in hypertensive cases, that there is hardly a patient of high blood pressure in India who has not been subjected, at some time or other, to the action of this drug, and that several tons of *serpentina* roots have been exported from India to over seventeen countries of the world, within the past few years. Although freely used in India since 1933, *Rauwolfia* failed to make any impression on the Western world until the publication in 1949 of the first clinical report outside India on the use of the plant in cases of high blood-pressure by the author (Vakil, 1949). Further impetus to its use was afforded by the isolation of an active alkaloid from the plant by a group of Swiss workers in 1952.

Of all the known drugs for hypertension, *Rauwolfia* exhibits the widest range of applicability, being useful in virtually every case of high blood pressure. All forms of hypertension, whether primary or secondary, irrespective of age and sex, and whether associated or not with complications of the heart or kidneys, are amenable to treatment. Although ideal for mild forms of hypertension in younger age-groups, *Rauwolfia* has also been found useful for severe cases particularly when used in conjuction with more powerful drugs such as hydralazine, pentolinium, haxamethonium and veratrum.

Within the past few years, innumerable cases of anxiety, tension, psychosis, mental derangement, mania and insanity have been

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reated with *Rauwolfia* in the United States and other countries. The results have been most encouraging, and even cases intractable to psychiatric treatment have yielded at times to the pharmacological action of *Rauwolfia*.

The therapeutic value of *Rauwolfia* has been recently exploited to advantage in numerous other diseases, including intractable skin disorders, such as psoriasis, sweating and itching, gynaecological ailments, such as the menopausal syndrome, old-age afflictions, toxic goitre, and disorders of the heart, such as *angina pectoris* and rapid or irregular heart action.

Although the great majority of ancient medicaments are superfluous and outside the pale of modern scientific medicine, it must be realized that in the vast array of traditional remedies there do lurk *secret truths* or *treasures of therapeutic knowledge* worthwhile investigating. This fact has been amply borne out in the case of the foxglove plant or *digitalis*, the *mahuang* plant or ephedrine and much more recently in the case of the *Rauwolfia* plant. I have no doubt that scientific enquiry along similar lines of some of the innumerable plant-preparations and formulae of the ancients may disclose other equally useful therapeutic weapons and this may bring about a veritable revolution in modern therapeutics. □ □ □

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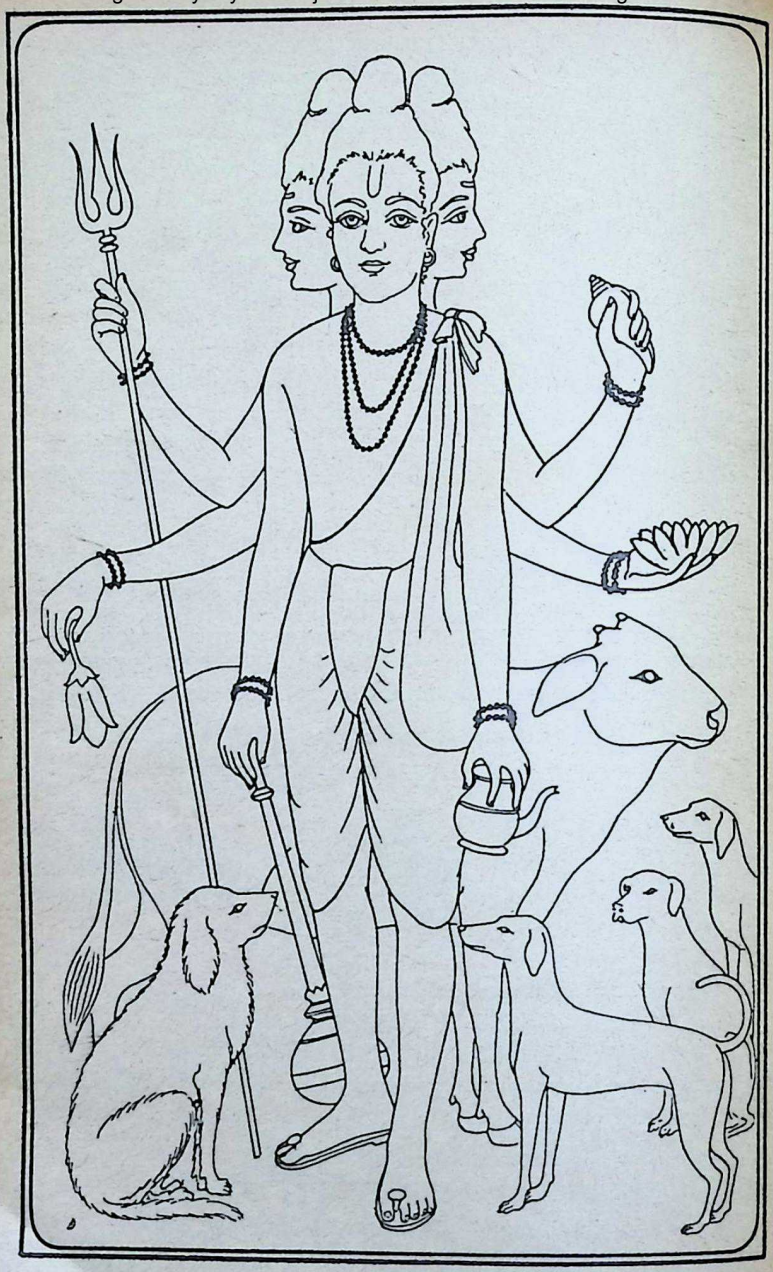

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DATTATREYA

the God who learnt from 24 Gurus

DATTATREYA was the eldest son of Anasooya. He was very humble, quiet and wise, as compared to other children. For a child, his behaviour was notably restrained. He always kept his eyes and ears open, it seemed, for he learned many things from Nature. It was a common sight to see Dattatreya in the company of dogs, cats, stags and monkeys. By observing animal life he studied many valuable lessons so necessary for a seeker after spiritual wisdom. Verily he was a child of Nature.

One day Dattatreya was walking beside a palace in a pleasant mood. The king saw him from inside and was impressed by his dignified bearing, coupled with a supernatural brightness about his face. Himself on the spiritual path, the king could at once know that here was a disciple of some great teacher. Immediately he sent for Dattatreya and expressed his query regarding the great teacher at whose feet the king thought the boy had studied. The king further said that he would deem it a great pleasure to be introduced to the wise teacher.

Dattatreya was indeed glad to meet in the king a fellow-seeker. Much as he would have liked to please the king, he could not help revealing the truth that he had had more than one teacher, and that none of his teachers was a human being. "I learned from animals, birds and insects," said Dattatreya. "I have found in all twenty-four teachers since my childhood, and still I am searching for more."

On hearing that the boy had twenty-four teachers and that all of them were either animals or birds, the king thought that the boy was playing a joke upon him. Dattatreya assured the king that he really meant what he said and came forth with the names of all his twenty-four teachers. The list he presented to the king was as follows: 1. Land. 2. Water. 3. Fire. 4. Air. 5. Sky. 6. Moon. 7. Sun. 8. Pigeon. 9. Python. 10. Sea. 11. Fire-fly. 12. Butterfly. 13. Bee. 14. Elephant. 15. Stag. 16. Fish. 17. Prostitute. 18. Kuru bird. 19. Child. 20 Maiden. 21. Snake. 22. Artisan 23. Spider. 24. Bhringi bird. Dattatreya proceeded to explain to the

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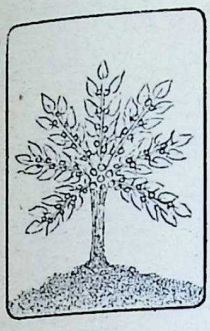
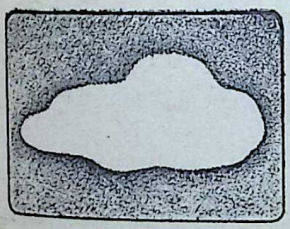
ng the peculiar circumstances in hich each teacher had been osen.

e Tolerant—like the Land



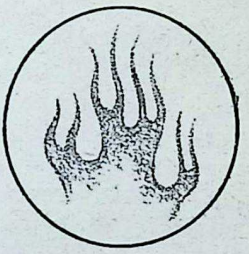
His first teacher was the great Mother Earth. If anybody either abused or praised him, Dattatreya never became excited or pleased This nature he learnt from the and. He had been observing that hough people used to dig, burn, reak and do many more such acts ith the land, the latter never became angry or excited. In spite of all these things the land continued o produce fruits, roots, water and iamonds. Because it taught him ow to be benevolent and forbearing, Dattatreya made Land his irst teacher.

Be Clear and Cool—like Water



From land Dattatreya moved to Water in so far as lessons for living were concerned. He always liked to be clear and cool. He had seen that these qualities made the body and mind fresh, calm and composed—a state in which the mind could rise up in prayer. It was Water which had taught him these, and so he made it his second teacher.

Keep Nothing for the Morrow—like the Fire



His next teacher was Fire. One day Dattatreya saw some children sitting around a wayside fire and throwing twigs and faggots into it. The fire burned everything, keeping nothing for the morrow. The fire was engaged in the present activity and was the least concerned about the future. From this Dattatreya learnt how not to be bothered about the future. Whatever one could get by way of food on any day, he should be satisfied. A day's requirements formed the measure of his needs and the future never worried him. He owed this lesson to the Fire.

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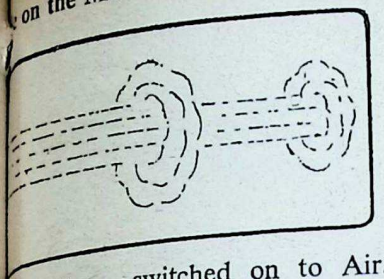
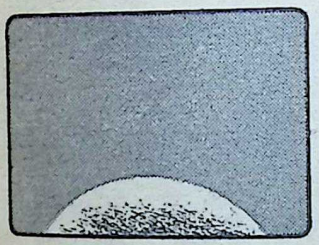
on the Move—like the Air



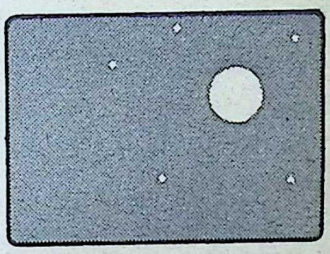
He then switched on to Air. What could air teach him? He found that air never stayed in any one place, and it always kept moving. Similarly, Dattatreya too always liked to be on the move, never staying at any one place for a length of time, so that no bonds of attachment could be formed. Attachment resulted in a seeker dropping an anchor and ceasing to proceed further on the spiritual path. Thus it was a great obstacle to progress. He owed this lesson of always being on the move to the Air.

Be detached—like the Sky



As he moved from place to place under the blue, broad sky, the great lesson which the latter held for seekers should have become clear to Dattatreya. The sky was with the earth, but at the same time it was never a part of the earth. Similarly, the Spirit was very necessary for the functioning of the Body-Mind complex. But the Spirit was all the while a little apart from the latter. Like the sky in relation to the earth, the Spirit was with the body, but never of the body. This attitude—of being disinterested and not being involved with the immediate—the sky taught him.

Remain in one Condition—like the Moon



While he was on the subject of sky, could Moon be left behind? How could the cool and composed nature of the moon, escape the notice of Dattatreya? The moon was always in one condition; it never became big or small, though the shadow of the earth often showed it up in varying sizes. Similarly, the events of life cast their own shadows, but the Spirit remained the same,—always full, always calm and unperturbed. He learnt this valuable lesson from the Moon.

Give out to others—like the Sun

One could never learn anything from the moon without being made

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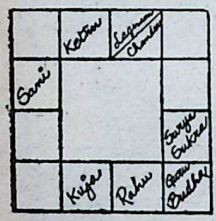

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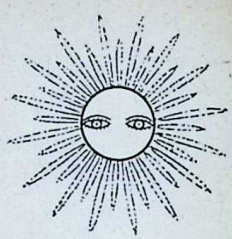
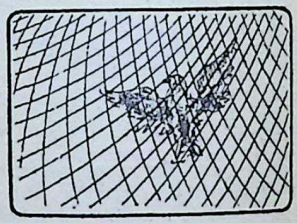


aware of one's indebtedness to the Sun. How could one afford not to learn from the Sun? From the seas the sun drew water and transformed it into clouds, which in due course poured as rain on the parched earth. Who could forget the life-giving light which came from the sun? Never keeping anything to oneself, and giving everything to others, was the noble message of the sun. Dattatreya made it his life's objective to spread in the society all knowledge he gathered and to keep no secrets for himself. His sole concern was that others should benefit from him. This was indeed a noble lesson from the Sun.

Do not be attached—like the Pigeons



Realising early in life that one should never cease to learn, Dattatreya carried on his search for

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more and more teachers. He was always observing, and he never missed any incident from which he could draw some lessons. While walking one day under the bright sun on a jungle path, he saw a pigeon caught in a net, which was spread there by some hunter. However much it tried, the bird could not get free of the net. As witnesses to the scene were some birds on a bough nearby, obviously the relatives of the one caught in the net. The winged witnesses cried themselves hoarse giving all encouragement to their unfortunate relative to struggle hard and get free of the net. When it became clear that there was no escape for the one in the net, the mother bird on the bough became sad and herself jumped into the net.

She was soon followed by the father bird and the other relatives. Those who had been encouraging the first victim to try and get free of the net had themselves chosen to become prisoners and partners in distress. Soon the hunter appeared on the scene and caught them all.

The scene was so gripping that it made Dattratreya think deeply on the pulls and pushes of life. Why did the mother bird jump into the net even after seeing her son struggling in it? Why did the other birds follow her? Was it not attachment to a relative in distress which made the birds behave as they did? Was it not attachment which made them blind to reason? And what did attachment give

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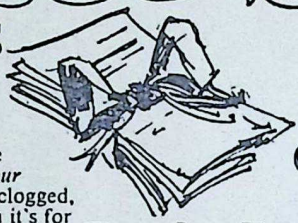

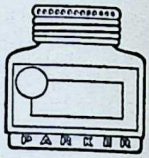

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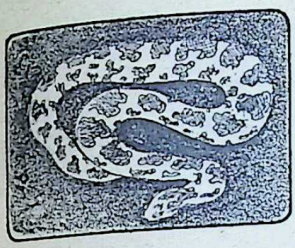
them but imprisonment in the net of a hunter? The lesson was clear to Dattatreya. From the pigeons he learnt that attachment was the source of all misery. Thus it was that he listed the pigeon amongst his teachers.

Do not be bothered about Food—like the Python

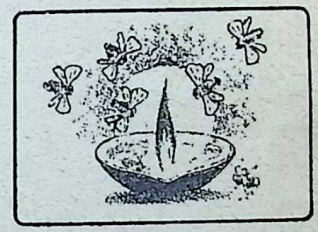


Dattatreya saw one day a python lying idly in a forest. You and I would be struck with terror at the sight of a python and would be making for safety in no time. With Dattatreya matters were different. He kept observing the python for days together and found that it never went out in search of food, but lay down at the same place. If some animal came within its coil, the python devoured it; if not, it existed only on air. Dattatreya found here a good lesson to be learnt. From that day he stopped bothering himself about food; he made it a habit to be satisfied with whatever food he got on any day. On the day he got no food he was satisfied to live on air just as the python. For this lesson the python was given a place in the list of his teachers.

Avoid changes—like the Sea

The lesson he learned from the python should have been still fresh in his mind when Dattatreya stood one day on the seashore, viewing the blue spectacle spread before him. At a little distance from where he stood, a great river was flowing into the sea. Did the sea ever change because so many rivers joined it, Dattatreya asked the question. The answer was obvious. From the sea he wanted to imbibe the quality of keeping oneself in one condition, come what may. In this way the Sea became one of his teachers.

Do not be enticed by attraction of beauty—like the fire-fly



What caused changes in one's mind? This should have exercised Dattatreya's mind repeatedly after he had imbibed the lesson from the sea, and as he moved from place to place. He should have

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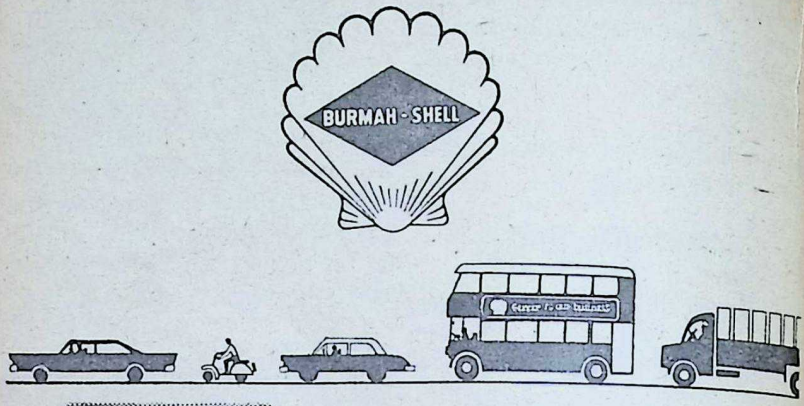

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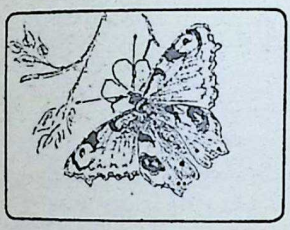
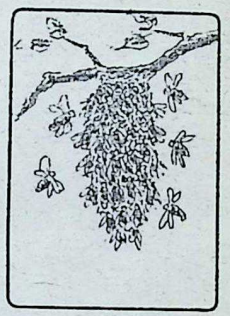
been closely watching each day's happenings for an answer. It was after some time that he succeeded and this time the teacher was the fire-fly. One day while he was reading in the light of a lamp, some fire-flies flew up to the flame and got burnt. Even after seeing this, more and more fire-flies continued coming to the flame only to get burnt. What attracted the flies to the flame? Here then was the answer to his query. Attraction of a thing of beauty caused changes and disturbances in the mind, even to the extent of making it unaware of the consequences. The lesson was now clear: Beware of the attraction of beauty. This was indeed a valuable lesson, and so the fire-fly was given a prominent place in the list of his teachers.

Gather a little from each place—like the Butter-fly



The instance of fire-flies should have made Dattatreya aware of another variety of flies famed for its movements among flowers—the butter-fly. The butter-fly always hops from flower to flower, never staying on any one flower for a length of time. It collects just a little honey from a flower—just as much as it could during its brief stay—and hops on to another flower. The wandering seeker that he was, Dattatreya noted in this an important lesson. Like the butter-flies, he too wanted to collect a little food from a house—just what he got to satisfy his hunger at one time—and not to remain at the same place for a second or a third meal. This way he became a burden to none, and besides he was able to preserve his sense of independence. He owed this lesson to the butter-fly which he elevated to the rank of his teachers.

Do not go for collection—like Bees



From butter-flies to bees is a natural development in that both are associated with flowers. An incident one day brought home to Dattatreya the realisation that there was something valuable to be learnt from the bees. The incident was limited to his seeing a man going up a tree and collecting from the topmost branch a bee-hive well-stocked with honey. What the bees had been collecting for many days, they had lost in no time. The poor bees swarmed round the man for some time, some should have

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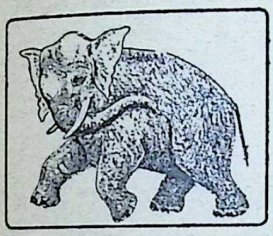
stung him too, but nevertheless they were the losers. Having laboured for so many days in the collection of honey, they were poorer in the end. What was the worth of any activity if it turns one miserable at the end? From this Dattatreya drew a lesson that collection was the root cause of all misery. One remains peaceful so long as one has about enough for the time being. Once he begins to collect, he invites upon himself misery and sorrow. Don't you think this is an important lesson? So no wonder the bees too became Dattatreya's teachers.

Do not ignore the pitfalls of sex-attraction—like the Elephant



It always happens that even after a valuable lesson has been learnt from an incident, certain other details not necessarily relevant at the time also linger in the mind for some days. After he had drawn the lesson from the bees, Dattatreya should have wondered how the entire activities of the bee-hive centred round the queen-bee. For her all worked, and all were attracted by her. The thought process should have naturally brought in its train the subject of sex-attraction: the female of a species always attracting the male. It was while he was seized of this thought pattern, that he saw a group of hunters digging a huge pit, and after giving it a false covering and placing an artificial female elephant just on the top, the hunters were hiding at some distance. Soon there came on that way a mighty male elephant. It was so much fascinated by the female elephant that in a trice it was at the bottom of the huge pit together with what it imagined to be the female. Now the hunters were ready to take over. In its sex attraction the male elephant did not spare even a moment to verify whether the female elephant before it was real or not. From that day Dattatreya was clear in his mind that sex attraction was a great obstacle for a seeker. For this lesson he made the elephant his teacher.

Do not be swept off by any attraction—like the Stag

Sex attraction was not the only thing one had to guard against. There were other attractions too, which paralysed the senses momentarily, and pushed one down the slope. This knowledge came to Dattatreya through an incident in

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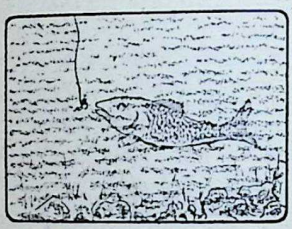
thick forest. A musician was seen —so it seemed to Dattatreya at first—wasting his talent amidst the thick growth in the forest. There was nobody to hear his music, let alone appreciate it. But the musician did appear to be in his right senses, and thus it was obvious that there ought to be some purpose behind his performance. After a short while Dattatreya saw a stag emerge from out of the thick growth, and move straight to the source of the music, hypnotized as it was by the performance. The musician now ceased his performance and got hold of the stag and dragged it home. The lesson this incident conveyed was clear: Let no attraction have such hold on you as to make you lose your balance of mind.

Do not be entrapped by tasty food —like the Fish



What is an attraction but a desire to satisfy the demand of a sense organ? Call it attraction, or temptation or what you will, it boils down to one thing: some particular sense organ is making a powerful demand for greater gratification. When one yields to temptation, he invites on himself misery and grief for the simple reason that desire by its very nature could never be positive. Dattatreya's thoughts were on these lines when he saw one more incident similar to the one relating to the stag. In the present instance he saw some men on the river bank casting into the water baits for catching fish. Naturally, the baits had been concealed in tasty food-particles. The attraction of the tasty food was irresistible to the fish and that precisely spelt their undoing. Instead of the fish feeding on the food particles, the men on the river bank were planning to feed on the fish. What lesson could be drawn from this incident? Dattatreya found in this an unforgettable lesson for day-to-day practice: Be satisfied with what you get for food, and never yield to the temptation of tasty food. Dattatreya made it his life's habit never to be bothered in the least about his food requirements. He was satisfied with whatever he got, and there ended the matter of food.

Benefit from dejection—like the Prostitute

Is dejection not the other side of attraction? We have seen so far many incidents centering round attraction and we have seen Dattatreya cautioning us against all forms of attraction. In the present incident we find him exhorting us to profit from dejection. It was all about a prostitute. She was standing at a door waiting for her lover who could be her client for the night. When nobody turned up for a while, the prostitute retreat-

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d into the inner room perhaps for attending to some household chores. After some time she again came out to the door and waited there as before. Still nobody turned up and again she went inside the house. This was repeated throughout the night and at last there was day-break. Her night-long vigil had been in vain; despite her figure and her charms, her lover had not knocked at her door.

At day-break a great feeling of dejection came over her. She was dejected with everything, she was dejected with herself. The whole night had slipped by, and she had been waiting and waiting. She did not know for whom she was waiting. The sound of approaching footsteps, the knock on the door ....these things were not witnessed throughout the night. What a colossal waste of precious life—the realisation dawned on her in a sudden flash. Had she turned her mind Godward, what a world of difference would there have been! Her eyes were opened now. Then and there she decided to change her ways and devote all her time in the worship of God. In due course she became a realised soul. Here was a prostitute who, in fact, profited from dejection. Dattatreya found the lesson he learned from her to be of great value, and thus the prostitute, too, became one of his twenty-four teachers.

Shun worldly goods—like the Kuru bird

What should be the attitude of a devoted soul to worldly possessions? How much of worldly goods could he have? These questions were answered for Dattatreya by the Kuru bird. A piece of meat a Kuru bird was carrying in its beak set dozens of birds after it. The other birds were fast closing in on the Kuru bird and at one stage it appeared that the latter might be killed in the scramble for the meat piece. When it found the odds very heavy, the Kuru bird suddenly opened its beak and dropped down the meat piece. Immediately all the other birds left it alone and rushed to the place where the meat piece had fallen. From this incident Dattatreya concluded that a seeker should never have any collections of worldly goods. Collection turned one uneasy, fearful and persecuted, leaving him with hardly any time for quiet contemplation. Even the most ordinary gifts of Nature like soothing sleep would be denied to him. In his case, life's fitful fever would continue unabated and the only rest such a person might have would be in the grave.

Be satisfied with what you get while hungry—like the Child

Collection or no collection, the bodily needs are to be met by all, even by a seeker. Take the case of hunger for instance. All are required to have food, from a sinner to a saint. The difference, however, is in the approach and attitude of the latter. To accept whatever food he gets when he feels hungry will be all that would concern a seeker. He would not bother him-

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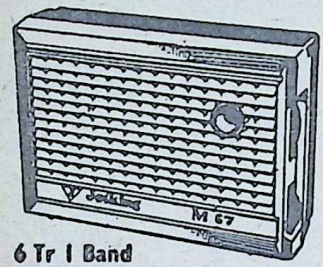

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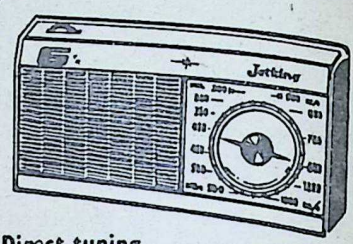

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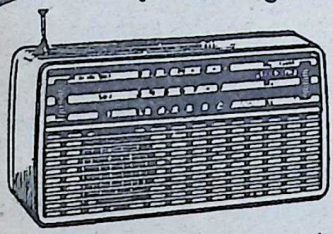

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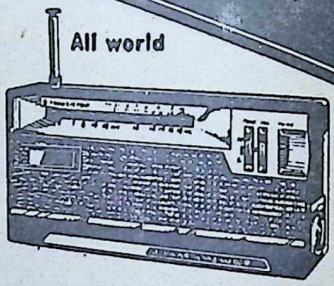

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self regarding food at other times. Questions like 'Where will I find my next meal?' or 'Who will give me food tomorrow?' should never worry a seeker. Dattatreya learned this lesson from a child. The child goes on merrily playing; when it feels hungry it cries and gets fed. Again it starts playing; in its own way, it is too busy to worry about the next meal. Here was an example worth emulating. To reach God, it is said, one has to be child-like. One should start being child-like especially regarding the food requirements. How much of peace and serenity would one experience when no time is wasted on worrying! This is indeed a good lesson and for this Dattatreya made the child his teacher.

Be alone—like the Maiden's Bangles

After learning to be child-like in respect of food, a spiritual aspirant should also cultivate a number of qualities for quick progress on the Path. One of the qualities is solitude. A seeker should love to be alone most of the time. Away from the crowd, away from the din and bustle of life, unseen and alone in a quiet place—this is the proper setting for one who wishes to unravel the great truths of the universe. Dattatreya learned his lesson in a household scene.

A maiden was busy one day with the household chore of separating the husk from the paddy. Her work required her to keep pounding a certain measure of paddy in a huge receptacle, with a heavy pole. She was in the inner room, and some guests were seated in the outer room of the house. Every time she pounded the paddy with the pole, the bangles in her hands caused a certain peculiar sound which naturally revealed to the guests the type of work she was engaged in. The maiden desired to be secretive, even as she wanted to continue with her work without making any sound. Her bangles were creating a problem for

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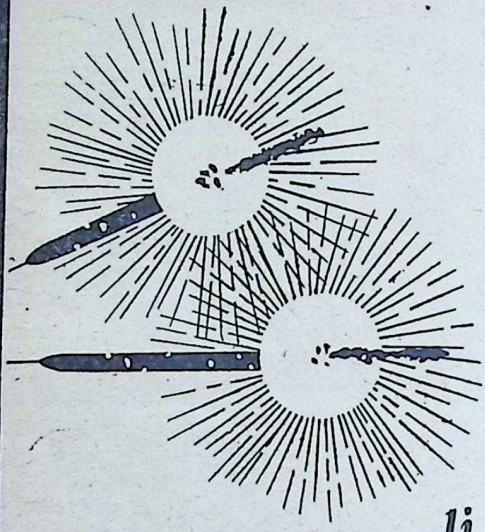

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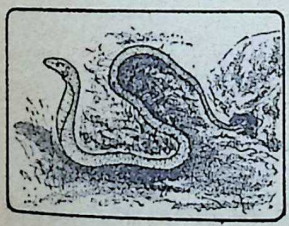
er. However slowly she carried n her work, the sound from the angles was still there. She then ot an idea. The bangles caused he sound because there were many f them in each hand, she thought. Perhaps the sound may not be there f she had less bangles. She took ut a bangle from each hand and esumed her work, but the sound as still present. She then took out nother bangle from each hand, nd yet another and another. Still he sound was there. At last there as left on each hand just one angle, and lo! there was no more he sound. Peacefully she continued her work.

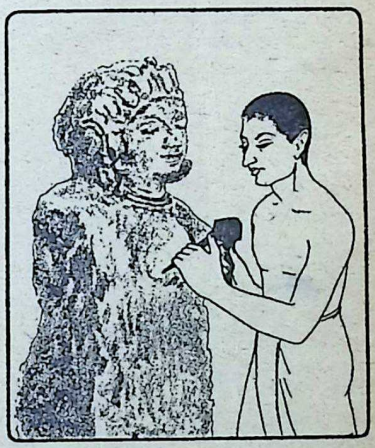
The conclusion from this was hat one should be alone to acquire any peace and progress. There is less distraction and therefore the concentration power is available in full measure. When you are alone with the great Maker, then alone is real communion possible between man and God. As a well-known saying has it, there is no crowd at the gates of Heaven. Dattatreya owed this lesson to the maiden. She thus became one of his teachers.

Own no house of your own—like the Snake



What Dattatreya learned from the maiden was however incomplete in that the aspirant was not told where to stay while alone. Should he have a house of his own? Or should he always be on the move? Dattatreya got the answer from a snake. As is well-known, a snake never prepares a hole for itself to live in. It stays in any hole for a night, and the next day it moves to some other hole. An aspirant too, should follow the example of the snake regarding his stay. Never staying in one place for long, and not having a house of one's own, are necessary to keep one above the perils of attachment to any one place. Dattatreya made the snake one of his teachers for this lesson.

Cultivate the power of concentration—like the Artisan



The lessons noted so far have removed the obstacles in the way of the efficient working of the mind. What now remains is the mind itself. What precisely is

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meant by concentration of mind, which leads one on to higher realms of spiritual experience? How efficient and absorbed could be a mind which is not distracted? One more incident during his wanderings made things clear to Dattatreya.

An artisan was busy with his work of preparing a bow and an arrow. He was so absorbed in his work that he forgot everything else. Presently an army of a King moved before his work-place, but he was thoroughly pre-occupied with his work as before. After a little while, one soldier came to the place and asked him whether an army had marched on that way just a little earlier. The artisan raised his face, looked straight at the soldier for a few moments as if gathering himself up from his work, and at last replied: "I don't know". Soon he was back to his work.

It so happened that the army marched back again on the same way in front of his work-place. After some time the very same soldier once again came to the artisan and asked the same question. Once again the artisan raised his face and after going through a few moments of silence as before, said: "I don't know."

Dattatreya found in the artisan an exemplary instance of concentration of mind. To be so completely identified with one's work as not to be aware of the marching of an army a few paces away—

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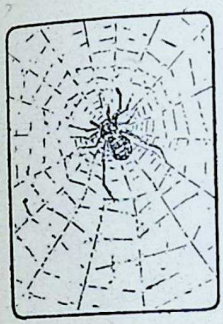
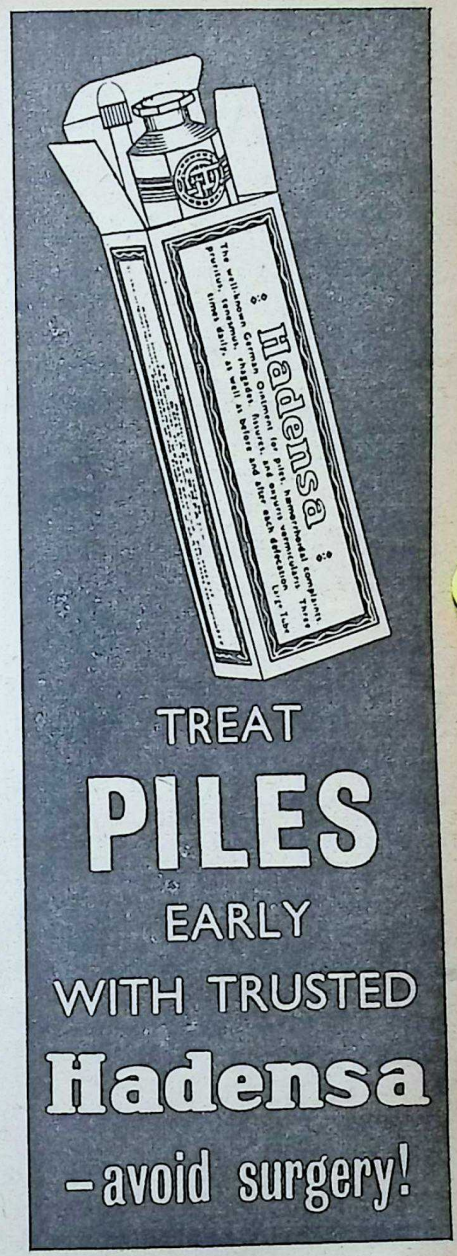
this is concentration at its best. This is the kind of concentration a seeker should develop. With such concentration at his command, there is nothing which he cannot achieve, whether it is success in this world or salvation in the next. The artisan was included in the list of Dattatreya's teachers because of this lesson.

Do not be over-ambitious—like a Spider



Wonderful it is to command a highly developed power of concentration! Like all valuable possessions, it invests one with a sense of power. But this power could be misused, and here precisely is the danger. One could become so ambitious and intoxicated with his own importance that he may over-reach himself, getting lost in his grandiose schemes and having chance of either escape or redemption. It was while observing a spider that this truth was revealed to Dattatreya.

The spider was busy weaving a web from out of his body. In



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time a large web was ready, and the spider was waiting in the centre for flies to be caught in the web. In the meantime, a hungry crow which perched on a nearby bough, finding nothing else for its food decided to make the spider its prey. When the crow swooped down, the spider could not save itself, being too involved in the vast web to make good its escape. Thus the web which it had prepared for preying upon other insects or flies, itself became its death trap.

Dattatreya saw in this a worthy lesson which should escape the notice of none. Let not one's ambitions or aspirations be so broad-based and far-fetched as to turn him a prisoner in his own palace. The power of concentration should be used wisely in order to make one free of bondage: used carelessly it would make him a slave of his schemes, like the spider in the incident.

Share with others—like Bhringi bird

So far, from his twentythree teachers Dattatreya had gathered almost all the qualities needed for an aspirant on the Spiritual Path. To one practising all the twenty-three virtues seen so far, success must come as though by right. But Dattatreya was still not satisfied with what wisdom he had gathered, for, to be complacent was truly against his nature. Here was a born seeker, trudging the length and breadth of the land,

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seeking here, noting there, listening somewhere else, and all the while drawing lessons after lessons after carefully analysing the situations he had come across: a great man indeed who had the humility to learn from such lowly creatures like insects, bees and birds. This great man who lived to learn, found now something to benefit from a bird called Bhringi. What could the Bhringi bird teach one, who has already learnt so much? This question naturally arises. Here precisely is the greatness of Dattatreya who never considered himself too great to learn. Like living, learning too should be a continuous process. If the Bhringi could be availed of for the purpose, he was all for elevating it also to the status of his teachers.

The Bhringi would catch a germ and carry it to its nest. Then it would place the germ down in the nest and produce from its beak some kind of musical sounds for the benefit of the former. The germ would feel very pleased by the musical sound made by the Bhringi. The musical performance would continue for a while and after that the germ would crawl out of the nest, and the Bhringi would fly out in search of some other germ. The only concern of this bird was to provide the poor germs with some happiness through listening to its musical notes. Dattatreya saw here an example worthy of emulation for a teacher. Whatever wisdom one has gathered, he should freely share it with others, spreading in his own humble way a little cheer, and a little sunshine. It becomes a teacher even to go out of his way and spread his message of harmony and happiness. The Bhringi was thus made a teacher in Dattatreya's list which now had twenty-four of them in all.

When Dattatreya thus completed the explanation of his twenty-four teachers, the King was naturally highly impressed with this 12-year old boy who had gathered such great knowledge so early in his life. The King bowed at the feet of the young Dattatreya and pleaded to be accepted as his disciple .Here was the first disciple of Dattatreya who at the age of twelve had studied so much that he was naturally considered a worthy teacher of mankind—a born teacher, a beacon of light for the rest, groping in the darkness of their ignorance.

Dattatreya was great because he was humble enough to learn from everywhere and everything. Considering the fact that he has made his teaching so lucid and easy for understanding, coaching them with instances known to all, we get inclined to believe that Dattatreya was an incarnation, a God in human form who lived only to make others live as life should be lived. □ □ □

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Duty of Political Parties in Parliamentary Democracy

S. PATHAK

This exposition of some of the principles of Parliamentary Democracy comes from Sri G. S. Pathak, Vice-President of India. By virtue of his distinguished career as a leading advocate, Union Minister of Law, Governor of Mysore and now as the Vice-President of India and the Chairman of Rajya Sabha, he is eminently qualified to give a masterly analysis. The excerpts are taken from Bhavan's forthcoming publication, Parliamentary Democracy.—*Ed.*

PARLIAMENT represents the entire nation and the whole nation is interested in the development of Parliament into a strong and healthy institution.

To make it more effective, however, final suggestions for its improvement must come from within Parliament itself, as it is Parliament which has ultimately to decide what steps, either by way of change or rules or by establishment of conventions and norms, have to be taken.

The main responsibility to see that the decorum and dignity of the Houses is maintained lies on political parties. They have to evolve norms by consensus, the observance of which is essential to ensure proper functioning of the Houses.

In this matter, some concrete steps may be considered. Professor Bernard Crick observed that Parliamentary reform is one of those things, as Mark Twain remarked about the weather, which everybody talks about but nobody does anything about. Let this not be said about this matter.

The functioning of the Parliamentary system in India has received praise at the hands of a number of political scientists and jurists who are disinterested and could study its work-

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g from a scientific point of view.

I am informed that in England lec-ures are arranged in Parliament itself o explain the system of working of arliament at Westminster. This sys-em of education may be examined ith a view to seeing what steps can e taken to introduce a similar system ere.

The efforts of the Institute of Con-itutional and Parliamentary Studies o propagate "the spirit of Parliament" nd inculcate in the minds of the ounger generation, particularly the rinciples of parlimentary life, are ighly commendable and should be en-ouraged and more work should be one in this direction.

The lectures and seminars arranged y the Institute are attended by Presi-ing Officers, Members of Legislatures nd outsiders.

This method of educating the pub-c may be useful in correcting errant ttitudes and in creating familiarity ith the parliamentary system of orking and correct behaviour.

In the United Kingdom, scientists, ex-Members of Parliament and retired Clerks of the House of Commons have written copiously on the functioning of the British Parliament, pointing out the difficulties in its working and mak-ing suggestions for reforms.

A study of the working of our Par-liament on similar lines will, it is need-less to say, be extremely useful.

The Role of Opposition

It is not possible to correctly appre-ciate the functioning of Parliament without an idea of the part played by the Opposition.

It is often said that the duty of the Opposition is to oppose, but really its functions are of a more varied character.

Prof. Ronald Butt in his book, *The Power of Parliament,* has said that the Opposition itself participates in the process of governing, because it helps to condition the contemporary climate of opinion through which the Govern-ment of the day is itself influenced in the production of its policies.

He observes that apart from the real, if indirect, effect it has on the evolution of Government policy, the Opposition can also, by a carefully fought and reasoned campaign, get the details of legislation amended.

Prof. Jennings, in his book, *Parlia-ment,* observes that in the House of Commons which is the focus of the whole apparatus, Her Majesty's Go-vernment is assisted by Her Majesty's Opposition.

One permits the other to govern, because the second permits the first to oppose, and together they lead their parties in the operation of the con-stitutional machine.

Prof. Jennings notes that the Go-vernment tends to regard the Opposi-tion as the brake on a car going up-hill, whereas the Opposition thinks the car is going down-hill. Still, in the net result, the con-tribution of a responsible opposition can be very constructive.

The Opposition action can be des-cribed as one of enlightened self-in-terest. In appealing to public opinion it appeals to the Government to rest its policy on public opinion. □ □ □

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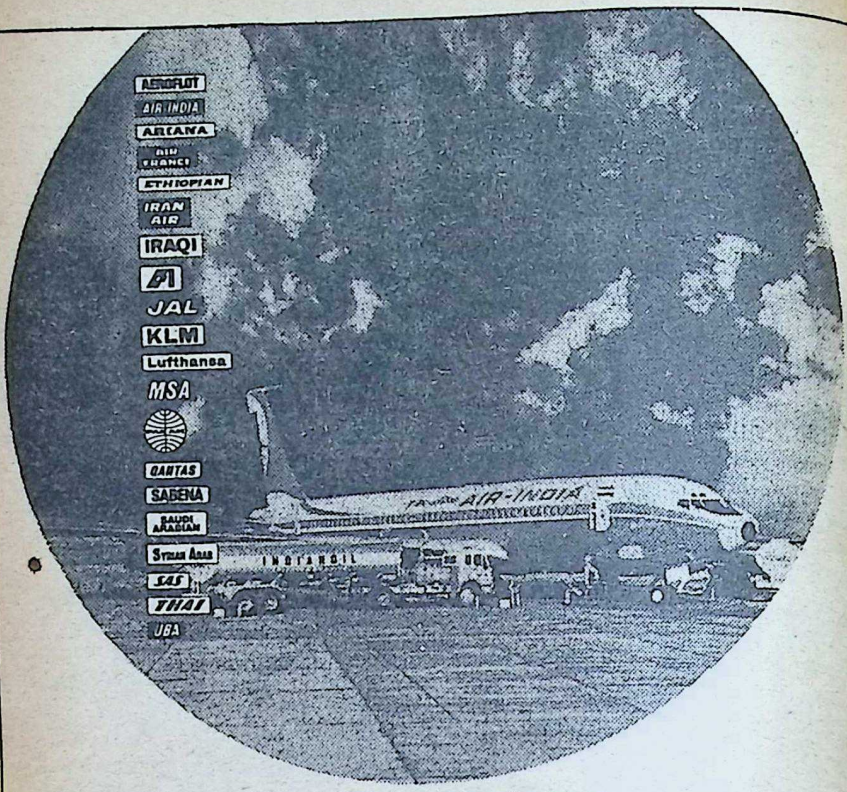

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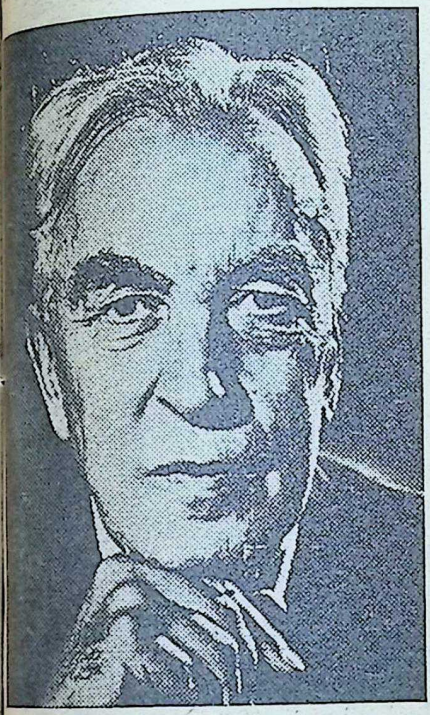
East & West

...Indian and Western ideals are not mutually exclusive. There is room and need for both..



ARNOLD J. TOYNBEE

Religion is the most important concern of every- human being who passes through this world. Religion knows no barriers of nationality. It may speak through a Hindu mouth or through a Christian one or through a Muslim one; but if message does truly come from the source of truth, it speaks to each one of us direct. This is the special insight of Hinduism, and the special gift that Indian religion has to give to the world.

Some of the religions that have arisen to the west of India are inclined to say, "We have the truth." Hinduism would not dispute this, but it would go on to say: "Yes, you have the truth; we have it too, but neither of us has the whole truth or the same piece of it. No human being ever can have the whole truth, because truth has an infinite number of sides to it. One human being will get one glimpse of the truth, another will get a different glimpse. The two glimpses are different, but both are illuminating. Also, two glimpses are more than twice as illuminating as one glimpse. Truth is one, but there are many approaches to it.

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These different views do not conflict; they supplement each other."

Many-sided

This recognition of the many-sidedness of religious insight and experience was part of Sri Ramakrishna's message. It was also part of his life, because his life and his message cannot be distinguished from each other. He gave his message by living as he did.

The goal of Sri Ramakrishna's life was union with God. Having been born in India as a Hindu, he approached this goal first along the Hindu road. Later, he approached it along the Muslim road and then along the Christian road as well. But all the time he was also a Hindu.

A Muslim or a Christian might say: "You can't do that. You can't take our road unless you give up all others, because ours is the only right one." A Hindu will say: "I can take all these roads and many more, because they are not mutually exclusive."

On this point, I myself believe that Hinduism has been further into the truth than the Western religions have. I also believe that this Indian understanding of the truth is of supreme significance and value for the human race today.

India's Contribution

Of course, it always has been, and always will be, right and good that we should appreciate and value other people's glimpses of truth as well as our own; but this is particularly important today, when the peoples of the world are facing each other at close quarters, armed with careful weapons.

In this situation, the exclusive-minded, intolerant temper is not more wrong than it has been in the past; it has always been as wrong as it could be, but today it is more dangerous than it has ever been. The Hindu attitude is the opposite of exclusive-mindedness; and this is India's contribution to world harmony.

Sri Ramakrishna's action was communion with God. It drew to him people of all ages, and a group of his younger disciples, headed by Swami Vivekananda, became the first members of the religious order.

If I am right, Sri Ramakrishna himself did not found his order in any formal way. You might say that it founded itself after his death through the continuing effect of his life on disciples who had lived with him during his later years.

One last word: Indian ideals and Western ideals are not mutually exclusive. There is room for them both, and need for them both. Put them together, and they will be able, between them, to do great things for humanity.

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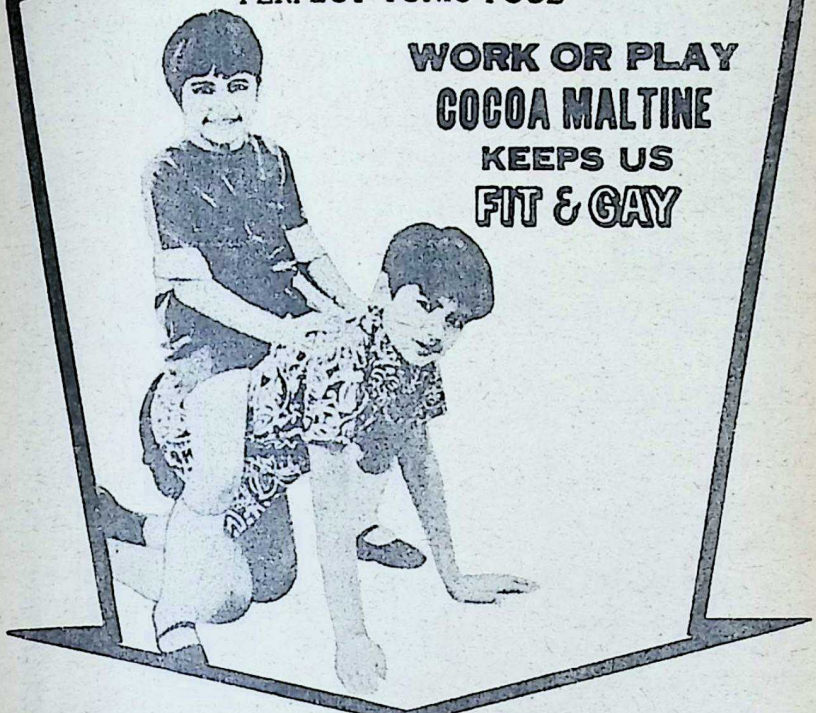

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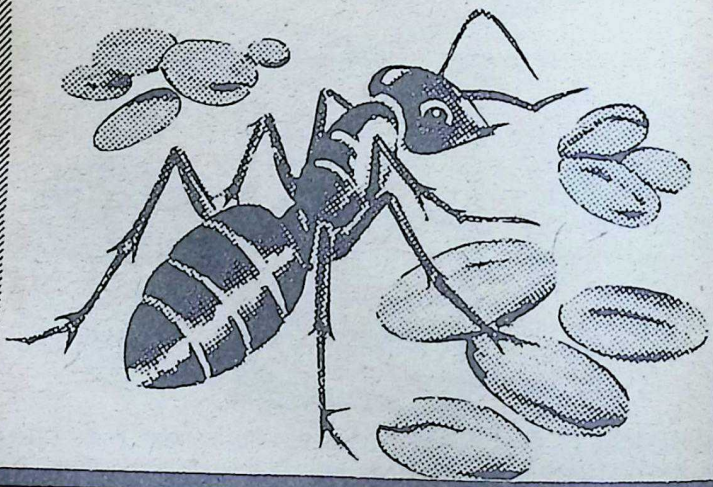

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WHO *is a wise man?*

ONE who has realized the self, does one's duty selflessly, forbears the sufferings, and is formidable in righteous action; having these qualities, one who remains steadfast regarding one's *Purushartha* (object of pursuit) is a wise man, a *Pandita*.

One who loves good deeds, keeps himself away from bad ones, one who has faith in God, he indeed is a man of wisdom.

One whose *Purushartha* is not tainted by anger, pleasure, arrogance, abashment, ego and over-estimation of oneself, he is known as a wise man.

One whose actions, consultations, and innermost thoughts are never known to anybody until the work is done, he is known as a wise man.

One whose work is not stopped by the impediments like the heat and the cold, fear and courage, poverty and wealth, he indeed is a man of wisdom.

One whose intelligence follows the path of *Dharma* and prosperity, and one who forsakes the worldly enjoyment and remains steadfast towards his supreme goal, he indeed is a wise man.

One who wishes and does only such good action according to one's might without underestimating anything, such a discriminating soul is a wise man.

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One who hears about a subject attentively and calmly, having a quick grasping power, knowingly performs his duty for the attainment of *Purushartha*; one who never interferes in other's affairs unless he is invited to do so, has indeed the main marks of a wise man.

One who craves not for unattainable worldly things, one who weeps not for lost things, one who is not afraid during the difficulties, he is a man of wisdom.

One who decides first and then acts, once began stops not in the middle, one who wastes not the precious time, and holds the mind under control, he is known as a wise man.

One who likes always noble deeds, does alleviating actions and finds not faults in people of good deeds, he is a wise man.

One who is not elevated by honour, nor depressed by ignominy, and one whose mind remains ever pure like the flowing waters of Ganges, him they call a wise man.

One who knows the wisdom of things in the world, one who knows the secret of practical action, one who is very wise among men in devices that lead to perfection, he is known as wise man.

One whose speech faulters not, one who speaks wonderfully well, one who is clever in right discussion, spiritually powerful and is capable of elucidating the esoteric meaning of the scriptures, he is a man of wisdom.

One whose knowledge follows the intellect and one whose intelligence follows the wisdom, who never transgresses the bounds of piety, he has the marks of a wise man.

One who is not egoistic even though is endowed with wealth, wisdom and prosperity, is a wise man.

THE MARKS OF A FOOL

Vidura spoke to Dhritarashtra :

One who is arrogant without learning, even though forlorn aims at huge things, desires to be wealthy without exertion, the wise call such a one a fool.

One who tries to do others' duty forsaking one's own, one who deceives one's own friend, he is a fool.

One who likes the company of disliking persons and forsakes the liking ones, and earns the hatred of powerful people, he is a fool.

One who goes after the friendship of an enemy and hates a real friend, inflicting injuries on him and is ever engaged in bad

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actions, he is great among the fools.

One who displays unnecessarily one's desires, and doubts everyone and takes a long time in things of immediate action, he indeed is a fool.

One who pours not the oblation to the departed souls and worships not the Gods, who cannot find a good friend in life, he is indeed a fool.

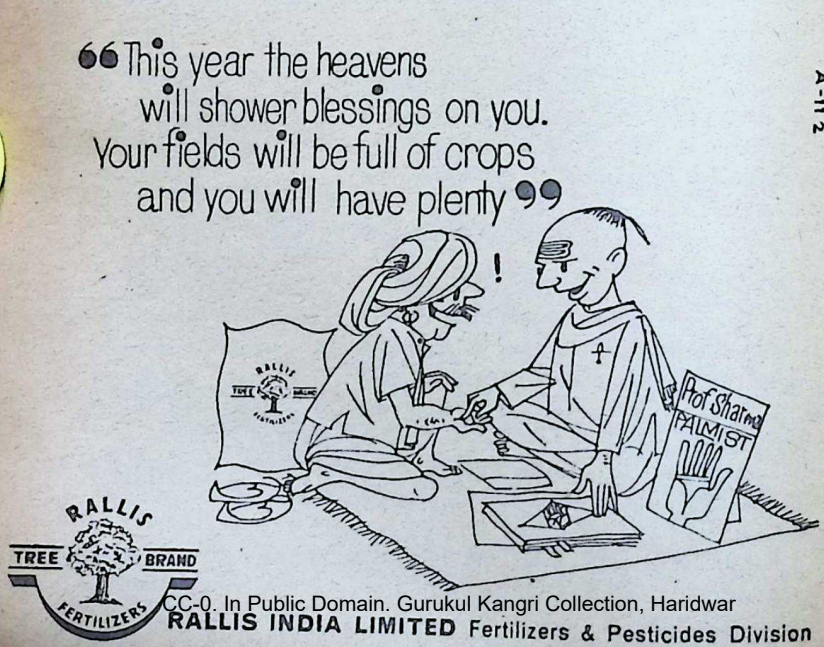
One who goes direcly to places uninvited, one who talks too much without being asked and pins his faith upon the faithless, he is a fool.

Being miscreant himself, always talking about the faults of others, and flying into rage having no capacity to do anything, such a one is a great fool.

Without realizing one's strength and without the ability to do actions, the one who wants to obtain things which are against *Dharma,* he is known as a fool.

One who preaches to the disqualified ones, has no aim in life and takes refuge in greedy ones, he indeed is a fool.

(Vidura's teachings to Dhritarashtra, from *Udyoga Parva, Mahabharatha.* Translated by Sadguru Keshavadas.)



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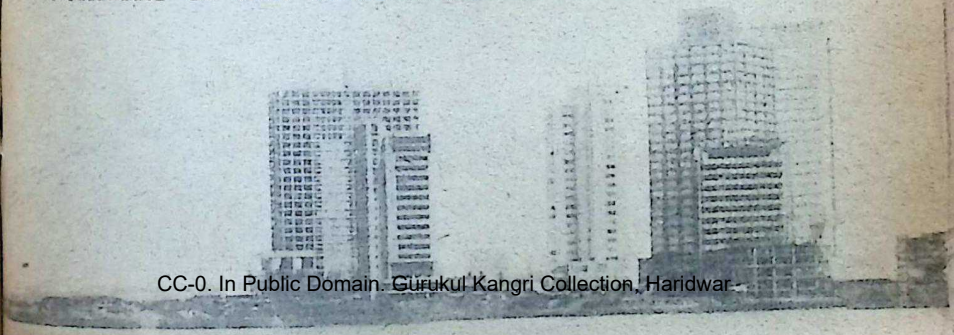
Changing Skyline of Bombay

Bombay, with its mushrooming skyscrapers, seems to be in a mad race to catch up with Manhattan, the skyscraper district of New York. *Bhavan's Journal* brings you striking pictures of a few soaring concrete giants which have sprung up on sites of some historic buildings, also noted for their architectural splendour, or on lands reclaimed from the sea.

Bombay's skyline is getting quickly changed. Even the few remaining clusters of trees are yielding place to jungles of concrete. The land-hunger and population pressure in this great metropolis are so acute that people evidently have no time to discuss the merits or demerits of this transformation.—Ed.



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Below: Prestigious office buildings are no longer confined to Bombay's Fort area. Some of the most up-to-date office blocks have sprung up at Worli, opposite the Sardar Patel Stadium, on the estate which formerly belonged to the Gwalior Royal family.

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Right: Two of the four proposed 28-storey apartment blocks (built on the pre-fabricated system) which have been completed on the site of the historic Petit Hall, off Napean Sea Road, near Rungta House, where Gandhiji sometimes held prayer meetings. The area with its palm trees resembles the American beach resort of Miami.

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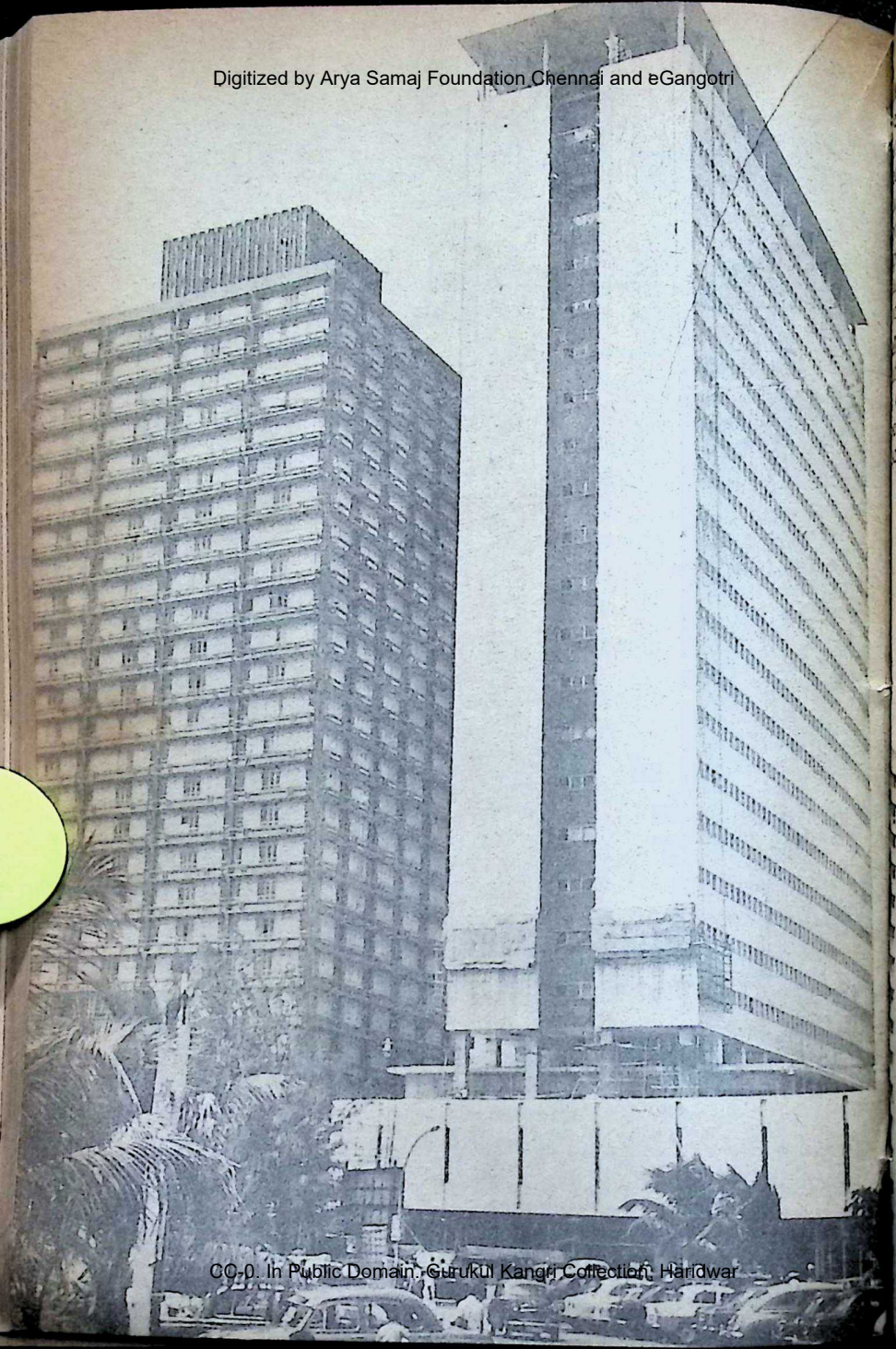

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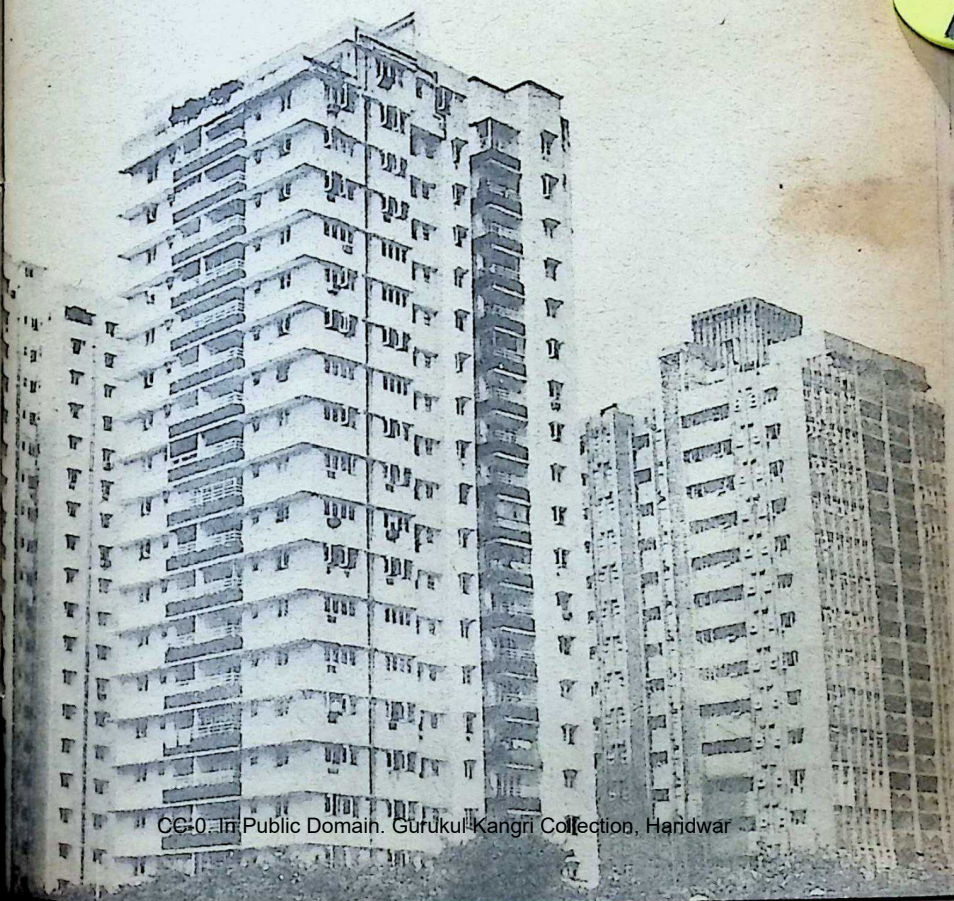
: Two of the gigantic structures at Nariman Point. short giant is the 26-floor "Express Towers" and to it is the 28-floor "Air India Headquarters." The is named after the late Sri K. F. Nariman, former or and President of the Bombay Pradesh Congress mittee and popularly known as Veer Nariman, who osed the fraud committed by Government engineers led by Mr. Harvey in executing the Reclamation ject in the 1930s.

ow: The mangrove swamp, off the southern end of fe Parade, which has become unrecognisable with cluster of soaring residential structures built on co-rative ownership basis. A 45-storey luxury hotel is under construction at this spot.



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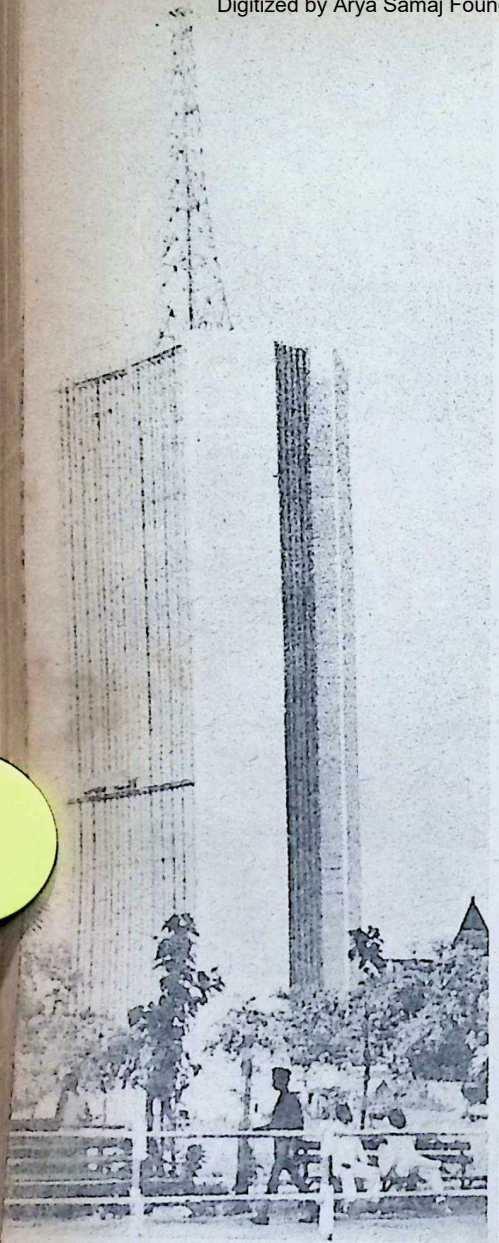

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1. The magnificent, marble-faced "Videsh Sanchar Bhavan," the new home of the Overseas Communication Service, which stands on the small piece of land round the statue of Queen Victoria (now in the Victoria Garden Museum.) Atop the edifice is the tower meant for satellite communication including TV.

2. "Akash Ganga," a structure of 20-storey plus, set amidst coconut trees in Bhulabhai Desai Road. It has been raised on the site of the Bhulabhai Desai Institute. Temporarily housed in it is the National Centre for Performing Arts.

Below: "Sterling Apartments," perhaps the largest private structure in Bombay, situated off Peddar Road and commanding a magnificent view of Cumballa Hill and the Arabian Sea.

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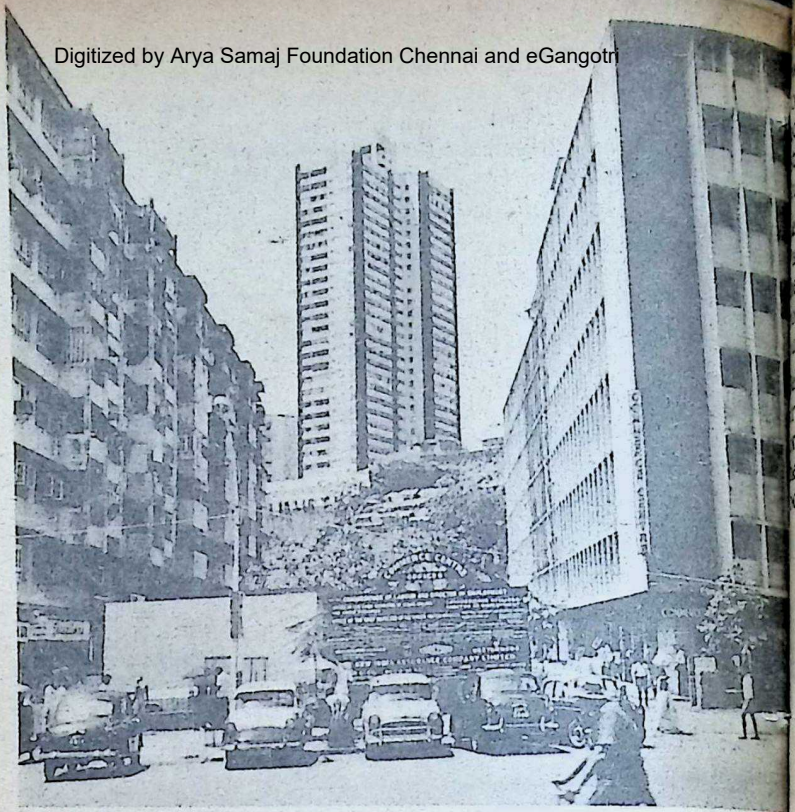

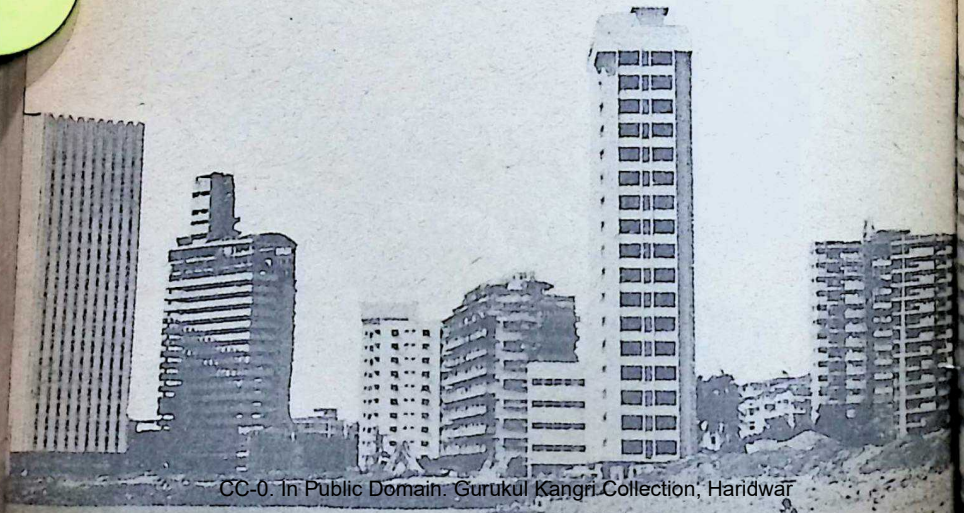

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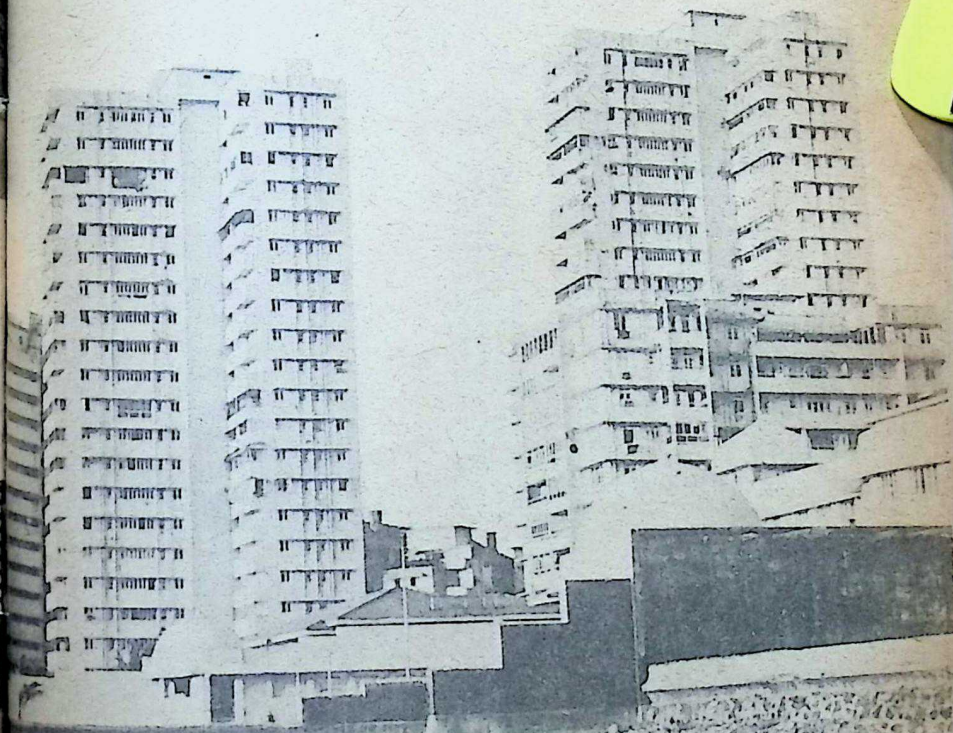
t top: The transformation of Bombay in the last years is best seen in this picture showing the 26-rey "Usha Kiran" apartment house on Cumballa Hill own between two of the huge office and commercial ablishments constructed on the former Central Film dio site, Tardeo.

ft bottom: The panoramic view from "Badhwar rk" in Colaba showing the mammoth new offices of State Bank of India (first building) and the 16-storey me for the Deputy Ministers of Maharashtra (tall ilding at right).

low: The domes and cupolas of a former princely ucture, off Breach Candy, now seem an old fashioned reground for the multi-storeyed private residences of e new concrete jungle rising on the sea side at the ot of Cumballa Hill.



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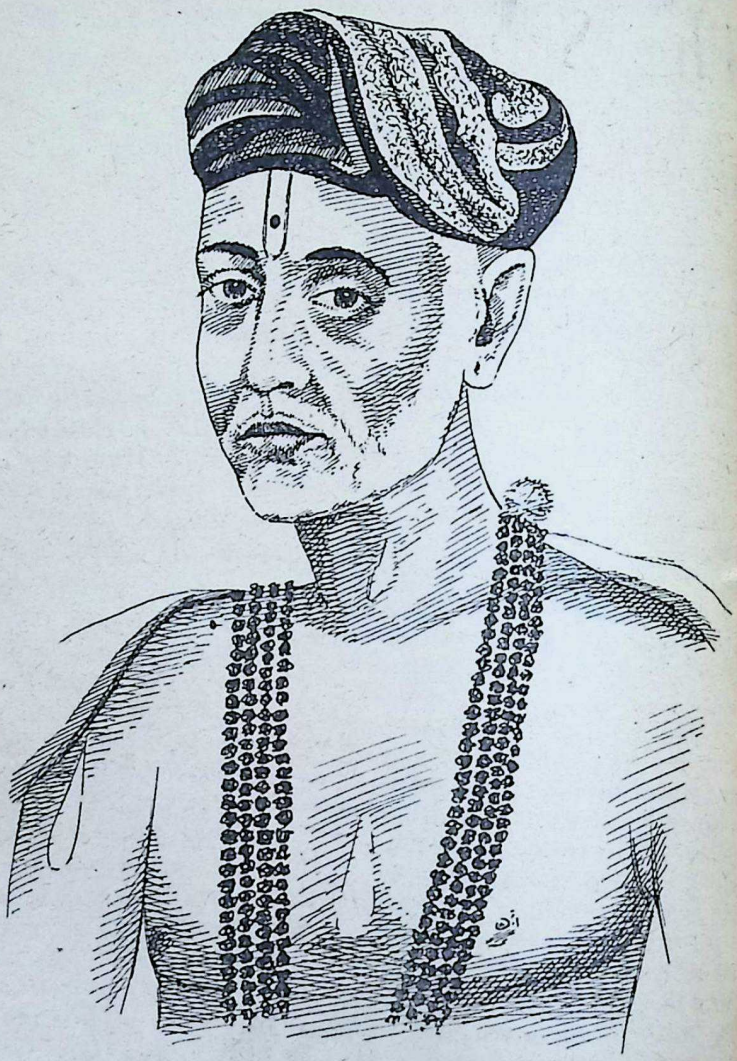

Saint Tyagaraja

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The Song that lit the lamp

K. SUBBARAYAN

"The King is coming..."
"The King is coming..."

Announcing this aloud, two turbaned men came. Dressed in bright uniforms, they entered the Music Hall of the King of Pudukottai, a State now part of Tamil Nadu.

It was a big and beautiful hall. In it were seated many singers. Some were palace musicians; the others had come from far and near.

Walking majestically, the King himself now entered the hall, ministers following him. At once, all in the hall stood up and bowed to the King. He was a good King. He loved his people very much. He loved music too.

After the King sat on his throne, all others too sat. Though full of men, there was complete silence in the hall. A great test was about to take place there—a strange test, an unusual test.

The King waved his right hand. It was a sign.

Immediately a royal servant brought a shining brass lamp and placed it in the centre of the hall. Another servant placed two cotton wicks in it. Then, very carefully, he poured oil into it. The lamp was now ready to be lit.

But it was not lit.

The two servants withdrew, walking backwards. That is the way to withdraw from the royal presence. They stopped on either side of the entrance and stood in stiff attention, like two big mechanical toys ready to come to life any moment.

Now the King spoke. Looking tenderly at a young man seated among the audience, he said softly: "We have heard much about your music. Here is an unlit lamp. Can you light it with your music?"

The young man was tall and slim. His face was bright and round like the cool, full moon. He raised his eyes towards his teacher, Sonthi Venkataramanayya, who

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s by his side. And the teacher dded his head, meaning "Yes." After bowing to his teacher and aying inwardly to all the gods, e young man began to sing; at st slowly, very slowly, like a ely bird opening out its wings. on he warmed up, as though a rd, happy and gay, flying up and in the sky.

"Is the Goddess of Music sing- from within him?" wondered e listeners. The *raga* of the usic was *Jyoti Swaroopini.*

As the music went on, each one pt on asking himself: "Will he it? Will he do it?" The eyes the hearers would now rest on e singer's face and the next oment on the wick of the lamp, e butterflies flitting from flower flower.

The King leaned forward and atched; his face eager, hopeful, miling.

The singer seemed to be made f music. His music was reaching gher and higher flights but ways graceful, sure and full of pirit.

The listeners sat mute, melody- runk. The rosary of Tulsi beads n the singer's long neck moved ack and forth like a swing, in une with the music.

The singer seemed to be plead- ng with the Goddess of Music ke an innocent, insistent child: "Mother, won't you light the lamp for me? Won't you? Won't you?" Tears came to his eyes. Pearl-like, they rolled down his rosy cheeks.

And lo! The wonder happened. The miracle! The lamp was lit, not with matches but with matchless music.

Speechless, every one watched. They could not believe their eyes. So they rubbed their eyes and looked again. "It is true, it is true," they whispered.

And the music went on. Now, the flame was dancing too, dancing like a sure-footed dancer, dancing merrily all the while and all the way, with the music.

The test was over. The King bowed to the singer. So did all others. The humble singer too bowed in return. He had no pride in him. "I am but a flute. God just played through it." So he seemed to think.

His name was Tyagaraja.

"A saint," "a god-man," people spoke of him when he grew up. Kings knelt at his feet and were eager to give him gold, jewels and honour. But he did not want any of them. All he wanted was God. And he saw God through his music. He was an emperor—Emperor of Music.

In his own life-time he became a wonder to all, a legend. □ □ □

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Dr. M. S. Swaminathan is the man from Monkompu, a small village search Institute, of which he is the Director, is the evolution of a long staple cotton.—Ed.

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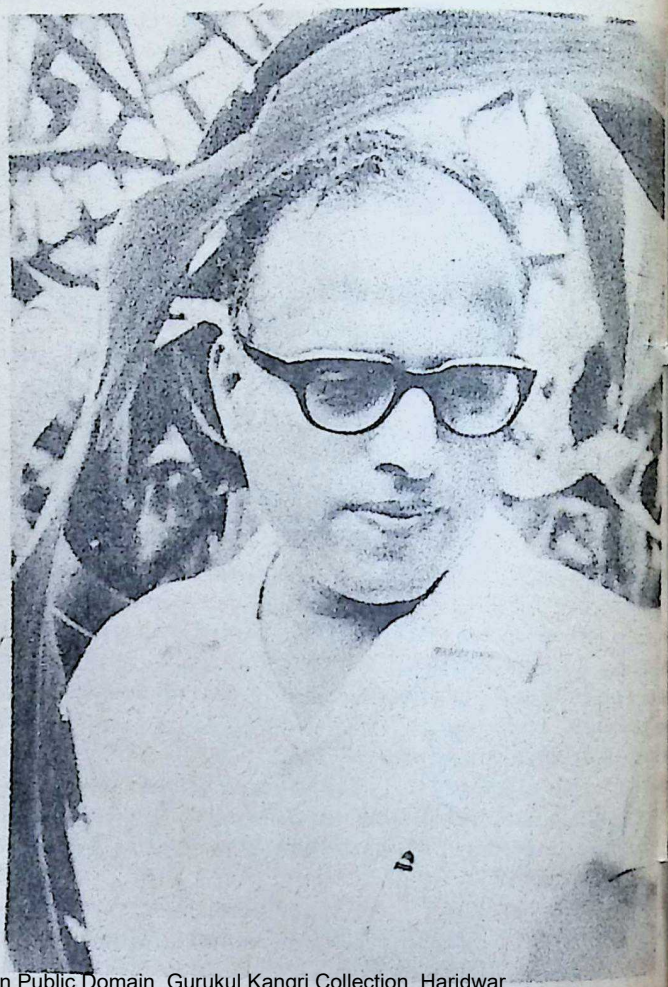
The man



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erala. The latest achievement of the Indian Agricultural Re-
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cotton variety, MCU-5, which would help reduce the import of

rom Monkompu

. MONKOMPU Sambasiva aminathan, Director of the an Agricultural Research Insti- New Delhi, has won the 1971 non Magsaysay Award for munity leadership.

he Magsaysay Awards Founda- said Dr. Swaminathan was ted to receive the award "for contributions as scientist, edu- r of both students and far- s, and administrator towards erating a new confidence in a's agricultural capabilities."

he 46-year-old cytogeneticist ed major advances in breeding d more productive and better lity plant types at the Pusa In- ute.

Included in his wide ranging dies have been India's most ential food crops—rice, maize, ghum millet, potatoes, and etable oils—plus improved ains of cotton," the Foundation d.

Dr. Swaminathan recently deve- ed a dwarf, non-lodging wheat iety Sharbati Sonora, with her grains containing 16.5 per t of protein and 3 per cent of ne.

Born on August 7, 1925, Dr. Swaminathan is a devoted scientist and public servant. The Indian Agricultural Institute is not an ivory tower. By his extensive and incessant contact with the farming community, he is able to identify the problems of Indian agriculture which call for research.

Tributes Galore

The Institute and its able Director have been recipients of many tributes from inside and outside the country, from ministers, men of science and the humble farmers.

Swaminathan says that of the many rewards and awards that have come to him for his work, he cherishes most the medal presented to him by the grateful farmers of Delhi in recognition of his signal service to them for improving their agricultural practices.

Dr. Swaminathan began his collegiate education at the Madras Agricultural College in Coimbatore and later studied at the Indian Agricultural Research Institute, of which he is now the Director.

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He was successful in the Indian ministrative Service Examina- but luckily for Indian agricul- e, he chose to continue his ntific quest and availed himself a UNESCO fellowship which ne his way almost simultaneous-

He studied at the Agricultural iversity, Waggeningen, the therlands, and later took his ctorate at the University of mbridge. He later joined the iversity of Wisconsin in United tes as Project Associate in netics.

Swaminathan is a scientist inter- ionally known for his outstand- contributions in the field of netics. The 'Swaminathan ool' of Radiation Genetics is dely known abroad for the neering work on the indirect ects of radiation and use of ato- c energy in crop improvement.

One of his important findings, hich showed that irradiation of od and culture media leads to e generation of radio-mimetic mpounds, has attracted the atten- n of radiation-food technologists l over the world.

ew Hopes

The demonstration by his group at the colour of the wheat grain n be speedily changed from red amber and that the quantity d quality of protein of wheat d rice can be improved very atly through mutations mani- lation, has opened up hopes for ing successfully the problems of protein hunger in our country.

Swaminathan conceived in 1962 the programme of breeding dwarf non-lodging varieties of wheat using the Norin genes for dwarfing and initiated the introduction of dwarf, non-lodging spring wheat material from Mexico.

He has been actively associated with the development of all aspects of wheat programme which has led to the opening of altogether new vistas, in wheat production. His accomplishments of a cross has ushered in a new era in wheat breeding.

The experimental manipulation of genes in purposeful direction has been his research interest in recent years and it has provided the key to the initiation of the high-yielding varieties programme.

Pioneering Work

In his eagerness to communicate the results of research to the community at large, he has taken a leading role in several extension programmes and for the development of the Jawahar Jounti Seed Village which is considered a major breakthrough in the transfer of information from the scientist to the farmer.

Recently, he has been active in arousing public consciousness about the danger of intellectual dwarfism which may overtake this country if the problem of protein malnutrition in the young is not faced and solved soon.

For his work in biological sciences he was awarded the

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Shanti Swarup Bhatnagar Memorial Award of 1961. On the occasion of the centenary of Mendel's discovery of the Laws of Heredity, he was awarded in 1961, the Mendel Memorial Medal of the Czuchoslovak Academy of Sciences for his contribution to the growth of genetics. He is also the recipient of the Birbal Sahani Medal of the Indian Botanical Society.

Manifold Interests

He was the first Indian Vice-President of the International Congress of Genetics held at The Hague in 1963. He was awarded Padma Shri by the President of India in 1967. He is the Secretary of the National Institute of Sciences of India and Fellow of the Indian Academy of Sciences. He is a keen sportsman and a discerning connoisseur of Carnatic and Western Music.

If Swaminathan is a votary of science, Smt. Swaminathan is a votary of education. She is a Master of Arts in Economics from Cambridge and has worked as a Planning Officer in the Planning Commission. Responding to the call of education, she resigned and took a degree in educational training. She is now running an educational institution known as the Nehru Experimental Centre, the main object of which is to mobilise the community's resources for the education of young children.

She has done impressive work to demonstrate the value of drama as a medium of instruction.

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During the International Genetics Symposium held in New Delhi in 1965, she produced a ballet, *Secret of Life*, demonstrating how life begins with first DNA molecules. An American textbook is to produce the text of the ballet.

With Swaminathan at the helm and on the strength of its achievements, the Institute can now look forward to an era of great endeavour to energise Indian agriculture through modern scientific techniques.

Faced with the problem of feeding our increasing millions, Indian agriculture has to meet the demands made on it. He is confident that given the necessary support Indian agricultural scientists can solve the problem and will not fail the country. □ □ □

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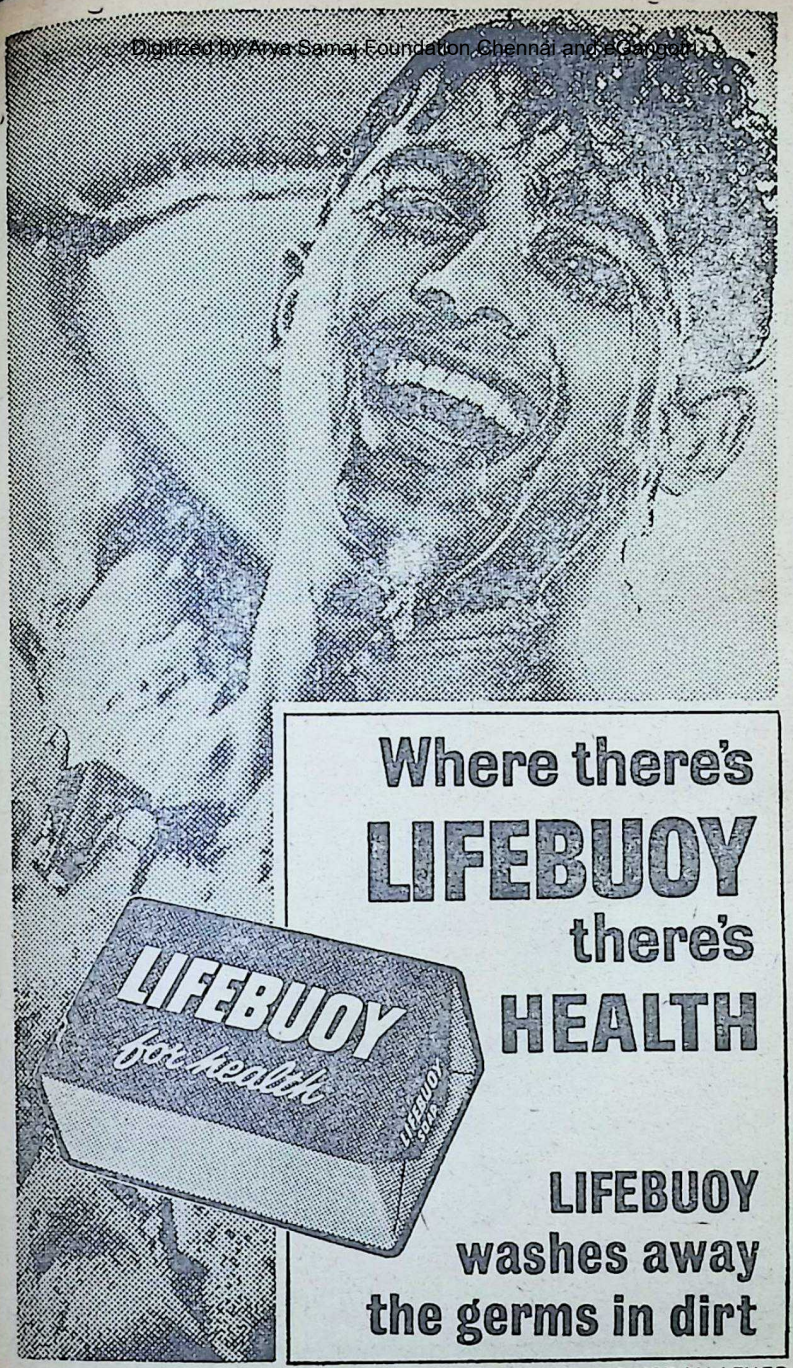

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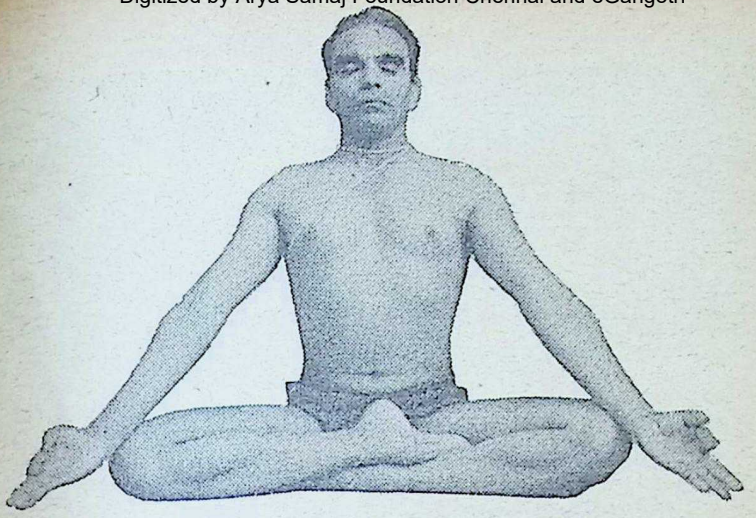

Siddhasana

IS YOGA FOR ONE AND ALL ?

B. K. S. IYENGAR

THE prime concern of each and every individual is health. But what is health? It may be broadly defined as that state of being wherein all the systems of the body function in unison without disturbing the growth of the body or impairing the development of the mind and intellect. Each and every fibre of the body and each and every process of thinking is kept pure, clean and clear so that the individual experiences within himself an unalloyed joy and happiness. In such a state, the intellect urges one to stretch beyond that state of joyousness and to live in that state of poise and harmony of man—his body, mind and soul, in short, the realisation of the Self. This being the need of everyone, can Yoga help to attain this health, this happiness?

There is a popular misconception that Yoga is only for those who have power of concentration. But all of us are not so endowed. A careful study of the literature on Yoga indicates that Yoga can be practised by any one, be he a *Kshipta* (wandering mind); *Mudha* (forgetful mind); *Vikshipta* (oscillating mind); *Ekagratha* (one-pointed mind), or *Niruddha* (restrained mind).

This is possible because Yoga is as vast as an ocean. The more one penetrates, the deeper grows one's understanding, as thereby one gains the insight into experiences beyond the pale of the human intellect

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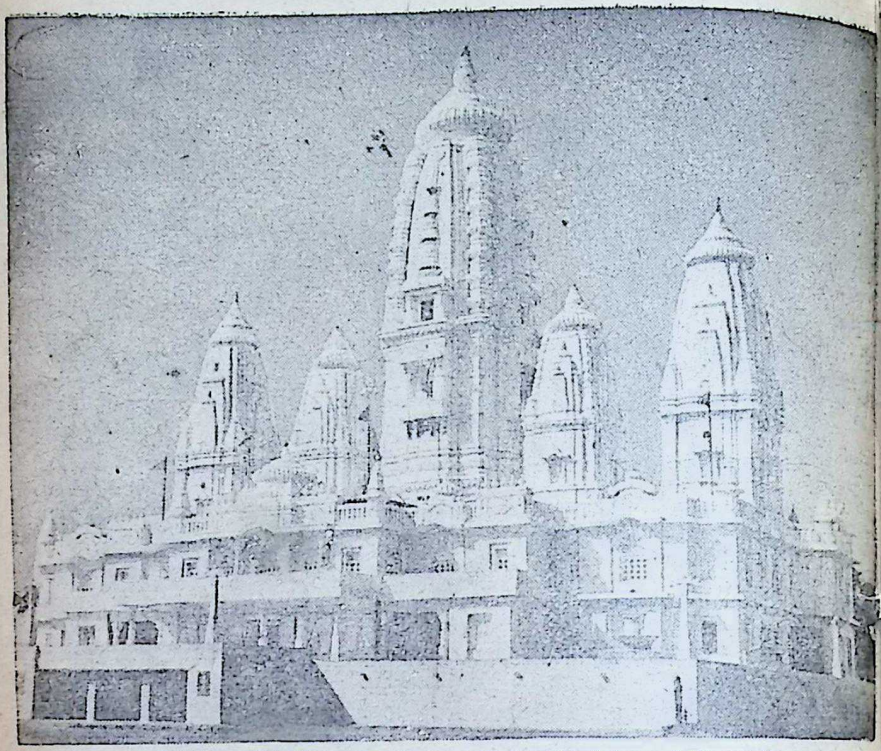

REMEMBER GOD IN EVERYTHING

There are some who worship GOD
and Forget this WORLD.
There are others who are so
worldly-wise
that they forget GOD.
In J.K. we remember GOD in the
midst of everything
And that is our Key to success.

We not only provide better environment for work that is worship but have generously contributed the projects of worship - like working such as Temples, Dharamshalas, social and religious organisations.

We have thus helped the citizens to live on ethics and enlightened sense of belonging.

J.K. ORGANISATION
IN THE SERVICE OF THE PEOPLE

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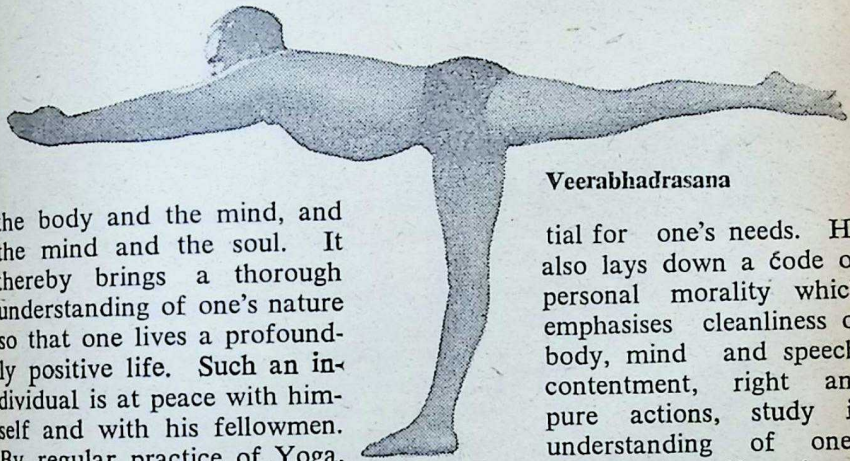
Yoga is a fine art, and like any other fine art it too seeks to express the artist's abilities to the fullest possible extent—but with one difference. Artists need instruments like a violin or a painting brush or ankle bells as aids to the expression of their arts. Yogi's sole instruments are his body and his mind.

Yoga is a science, for it has a highly evolved technique based on well-tried principles. It is a science which shows how to commune with the body, the mind and the soul. It thus establishes a highly intelligent communication, or rather a perfect communion between the body and the mind, and the mind and the soul. It thereby brings a thorough understanding of one's nature so that one lives a profoundly positive life. Such an individual is at peace with himself and with his fellowmen. By regular practice of Yoga, he attains the mastery over himself. Consequently, he is a master and not the victim under all circumstances.

Why? Because Yoga is based on physical, mental, intellectual, moral and spiritual discipline.

Sage Patanjali, highly sensitive, supremely intelligent and watchful, observed the nature of man and the norms of society of his date. Then, very systematically he enumerated his findings in the form of aphorisms known to us as *Patanjala Yoga Darshana.*

These aphorisms remind one of a parent teaching the child what to do and what not to do. Just as parents teach their children what to do and say what not to do and say, allow them to do what is good and prohibit them from doing what is bad, Patanjali also lays down codes of social morality such as non-violence, truthfulness, non-stealing, celibacy and non-possession of things which are not essential for one's needs. He also lays down a code of personal morality which emphasises cleanliness of body, mind and speech, contentment, right and pure actions, study in understanding of one's own nature and the self, and surrendering one's all to God. Patanjali considers these codes essential for men and women of thoughful and perceptive intelligence.



Veerabhadrasana

Then he further observes the need of the body to be healthy, strong and tough. Why? Just as parents encourage their children

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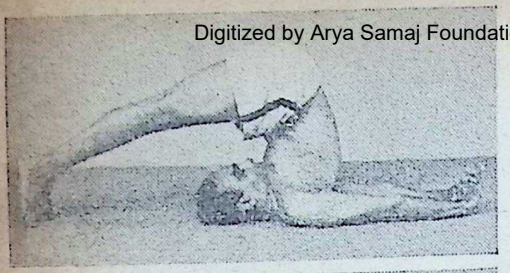
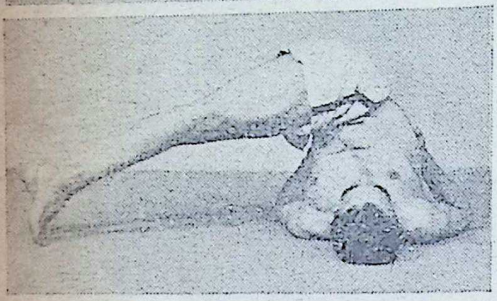
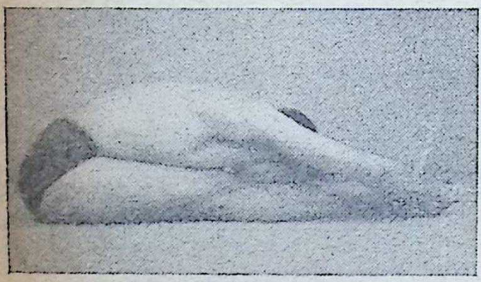
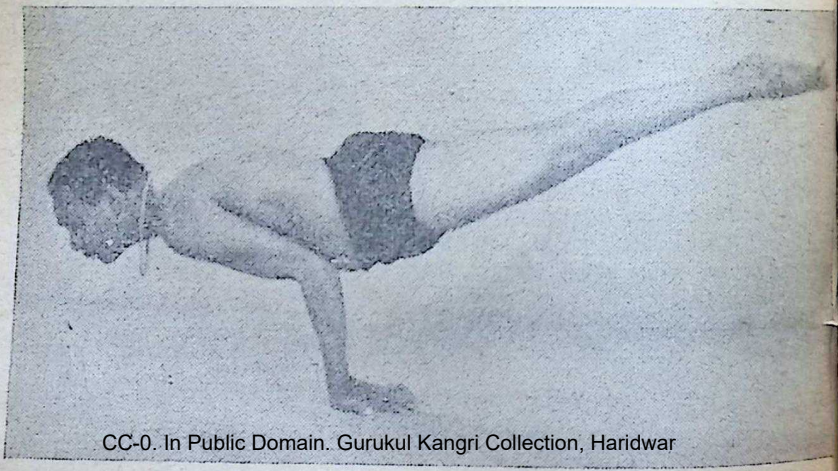


Right
Halasana
Parshva Halasana
Paschimottanasana
Below
Bakasana
Mayurasana







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to participate in sports, games and physical exercises to strengthen and toughen the young bodies, so also must every aspirant practise Yoga asanas and pranayama not only for health and happiness but also for a thorough development of the body, especially the nerves, to enable one to withstand the strain and stress and thereby remain a true friend of the soul.

Thereafter, just as a growing adolescent goes to school and later college not only to acquire learning and technical skill but also the social graces, particularly the art of cordial relationship with one's fellow men, so also, Patanjali maintains, must a Yogi acquire insight into the working of his own mind in order to develop self-control and discipline his senses. The *sadhaka* must learn to still his mind in order to have a firm, emotional and intellectual stability.

But, argues Patanjali, this is not enough. The *sadhaka* has to progress still further. Just as the ever vigilant society watches and condemns those who do not come up to the code of morality that the society expects from its members, no matter how highly educated they might be, so also must a true aspirant, after attaining emotional and intellectual stability, endeavour to identify himself with the Purusha, the soul, through the path of meditation. Only then is a *sadhaka* raised from the human level to the Divine. Then the *sadhaka* surrenders all his actions and "the fruits thereof" to the Supreme Force—the Lord. This frees the ego (Ahamkar) of the individual from its egoistic tendencies (personality cult) and merges it into the will of the Lord—it becomes impersonal thereby and the individual loses his false ego. This, in short, is true happiness and sound health not only for an ascetic but for a householder as well, who is full of the cares and burdens of life. This is enough proof that Yoga is for one and all.

The body is the temple of the Soul. And when a devotee enters a temple, he takes a bath, concentrates on his Ishta-Devata, his mind focused on his subject of worship. If a devotee wishes to make his body a fit abode for his Soul, he too must purify and keep his body clean. This is possible only if he takes to the third and fourth limb of Yoga—the *asanas* and the *pranayama.*

In this vast Universe, although one comes across various types of bodies, they are all made up of only five elements. Disease and discomfort are the major impediments in our search for truth or reality. One must therefore remove these obstacles which come in the way of sound health, both physical and mental. And this is possible through *asanas* and *pranayama.* For, health cannot be purchased in the market place nor by swallowing pills. It has to be earned by hard and sincere effort, day in and day out; then one is free from body-consciousness (not carelessness as wrongly interpreted, which

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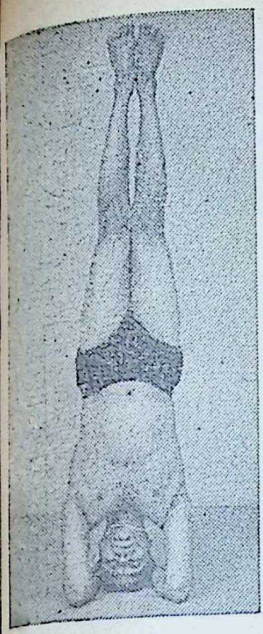
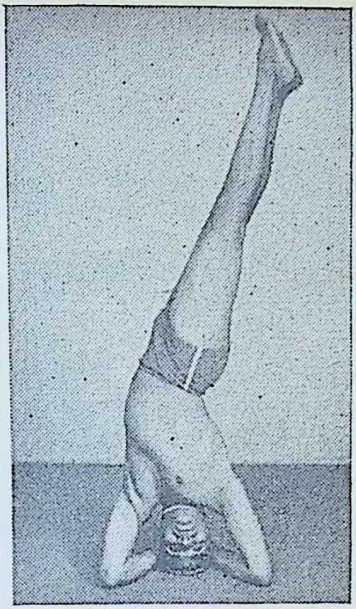
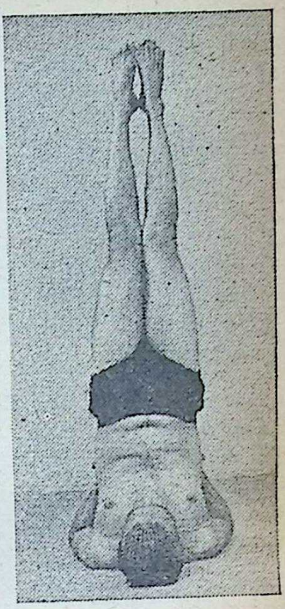


Shirshasana.



Parshva Shirshasana.



Sarvangasana.

is unethical in its very precept) and a new light dawns on him which enables him to pursue and go beyond the awareness of the body. That is the beginning of Spiritual sadhana.

Asanas are said to be countless. Being countless, doubts arise in the mind of the beginner. He is confused as to where he is to begin and how. Just as knowledge of the alphabet is required if one wants to read and write in a language, one needs to know the fundamentals of asanas. There are all kinds of asanas like *Trikonasana, Veerabhadrasana, Uttanasana, Shirshasana, Sarvangasana, Halasana, Paschimottanasana, Padmasana, Veerasana, Matsyendrasana, Urdhvadhanurasana,* and so on. But there is not a single text book on Yoga which definitely and categorically states which to do first and why and when or which asana to avoid and why and when. In these books the asanas have been dealt with in such a way that it needs an intelligent adaptation and adjusment to the requirements of the practitioner, depending upon his physical and constitutional fitness, strength and weakness of the whole body as well as different parts of the body, size of the body, defects, if any, and diseases which the individual might be suffering from. It is only then that this great and noble art can assist in eradicating the impurities of the body

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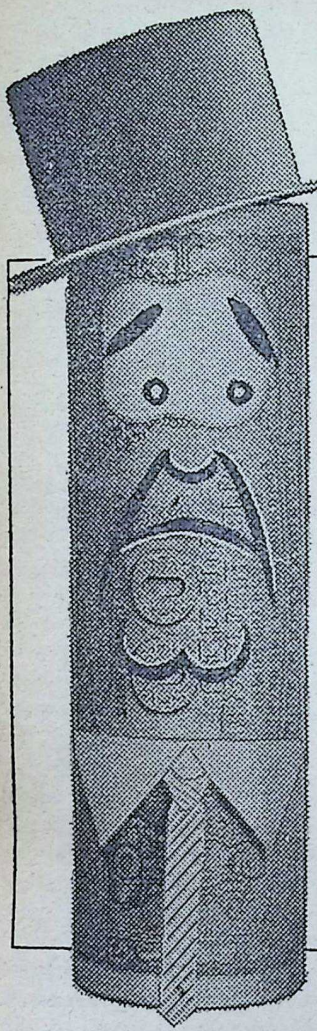

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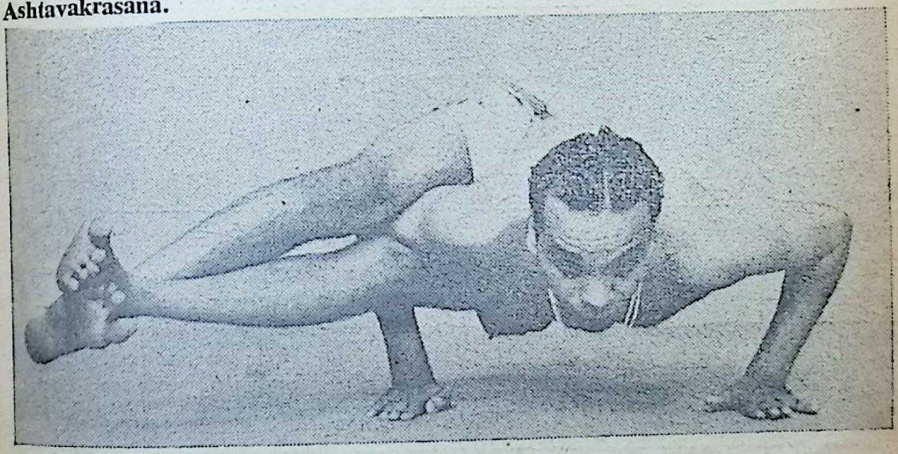
and make it a fit instrument for enjoyment of life without abusing it. It is only then that the body can be a fit vehicle to lead one towards enlightenment.

After 35 years of devoted and uninterrupted practice, I have worked out a synthesis of *asanas* and *pranayama* to synchronize with the anatomy of the human body, each *asana* and *pranayama* to aid and develop various parts of the body in such a way that a *sadhaka* can practise them without fear of any harm. These I have discussed in detail in my book Light on Yoga now made available by George Allen & Unwin Ltd., London, in a cheaper paperback edition, priced 50 shillings. This book has proved of value to individuals and institutions teaching Yoga. They have found the system discussed in the book of great assistance in achieving their objectives.

Thus, it has been demonstrated beyond doubt that asanas tone up the muscles, tissues, ligaments, joints and nerves. They also maintain in a healthy condition the respiratory system, digestive system, circulatory system, excretory system and the nervous system. Thus is the body made fit to be a temple of God.

The fourth limb of Yoga—*pranayama*—is a method which oxidises and regulates the flow of energy in the whole of man. Though some text books on Yoga have classified *pranayama* into *Surya Bhedana, Ujjayi, Shitkari, Shitali, Bhastrika, Bhramari, Murcha* and *Plavini,* Patanjali does not give any names but merely mentions four basic techniques of performing them. These are inhalation, inhalation-retention, exhalation, exhalation-retention and retention wihout a thought of inhalation or exhalation. The first two are practised deliberately but the last one is non-deliberate and non-intentional. This

Ashtavakrasana.



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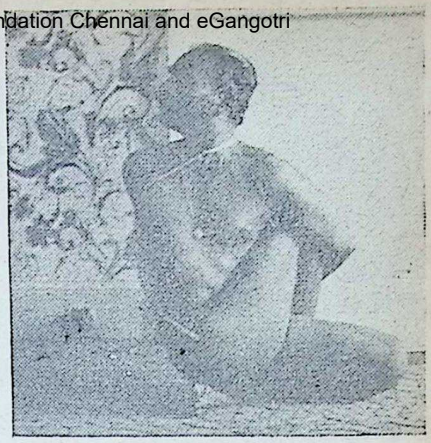
not possible for beginners. They ust be adepts in the first two be- ore attempting the last. These halations and exhalations should e slowly prolonged, subtle, sweet nd delightful while doing them.

What does *pranayam*a do to the nind? It quietens the mind and nakes it a fit instrument for me- litation because during *pranayama* he impurities which appear in the orm of "Gunas" are burnt up. Only then can true knowledge lawn upon the practitioner.

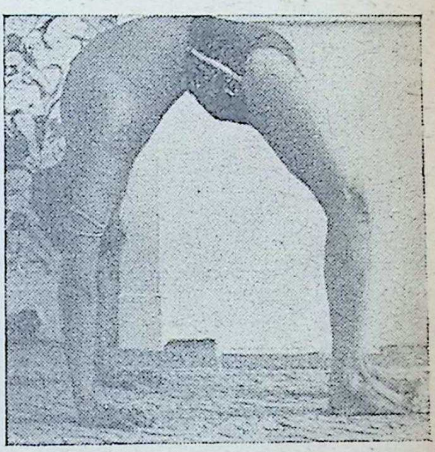
Hence, there is no purificatory ction higher than *pranayama*; urity is secured by *pranayama* hrough the destruction of impurity nd the Light of Knowledge shines. The Kingdom of the Body is a unny empire. Atma—the Soul, is he Emperor. Breath is the Prime Minister and the mind is the De- puty Prime Minister. Breath is ac- tive even in sleep, whereas the mind is not. Hence, the supremacy of breath over the mind. Besides, unlike the mind which takes vari- ous forms according to the incli- nations of the emotions and the swaying of the senses, *prana* (breath) does not change at all. For a yogi, *pranayama* is therefore very important.

If these two limbs of Yoga, *asa- nas* and *pranayama* are followed regularly with proper diet, health and happiness is assured to the *sadhaka* in abundance. Otherwise, the body becomes a dwelling place for the demons of pain, misery, sorrow, suffering, strife, hatred, jealousy and envy.



Ardha Matsyendrasana.

Urdhva Dhanurasana.



The former is the royal road for the path of *Moksha* (freedom from the sheaths of body and mind) leading towards the state of a *Jee- van Mukta* whereas the latter is the path towards the bondage of the soul or *Atma Bhandana.*

□ □ □

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The Charms of Goa

AFTER coming in contact with many of the glamorous people from Goa in practically every walk of life in Bombay, I had been earnestly desiring to visit the land of their forefathers. That is how I came to spend a few days of my vacation this year in Goa.

One of the ancient gateways of India, Goa has a long history. The name Goa appears to have been derived from "Gomant," the ancient people of the Southern Konkan. The recorded history of Goa dates back to the period of the great Maurian Emperors of India, in the third century B.C., and legend has it that Parasurama reclaimed from sea the territory now called Konkan, which includes Goa. Goa forms a compact block on the west coast of India. It is about 109 kilometers long and 60 kilometers broad at its widest point.

The region is bounded by the river Araunden on the north, by the Arabian sea on the west, by North Konkan on the south, and by the Western Ghats on the east. Daman, situated on the eastern side of the Gulf of Cambay, and Diu, a small island off the south coast of Saurashtra, form part of the present State of Goa. The population of Goa, Daman and Diu is just over six lakhs. As in Maharashtra, females outnumber males by about seven per cent. The level of literacy is around 30 per cent.

Freedom and after

After 450 years Portuguese rule, Goa once again became part of India on December 19, 1961. Preparations are now afoot to celebrate the tenth anniversary of the liberation of Goa in December next. Rashtrapati V. V. Giri is tentatively scheduled to inaugurate the celebrations.

It is interesting to note that it was two Malayalee sailors who helped Vasco da Gama to land in Calicut, Malabar, which ultimately led to over four centuries of Portuguese rule in Goa. And strange as it may seem, it was two Malayalees who were mainly responsible for the liberation of Goa from the Portuguese colonial yoke—General Candeth and Sri V. K. Krishna Menon, the then Defence Minister of India.

One cannot also escape the fact that the natural sceneries of Goa, with its rivers, beautiful beaches,

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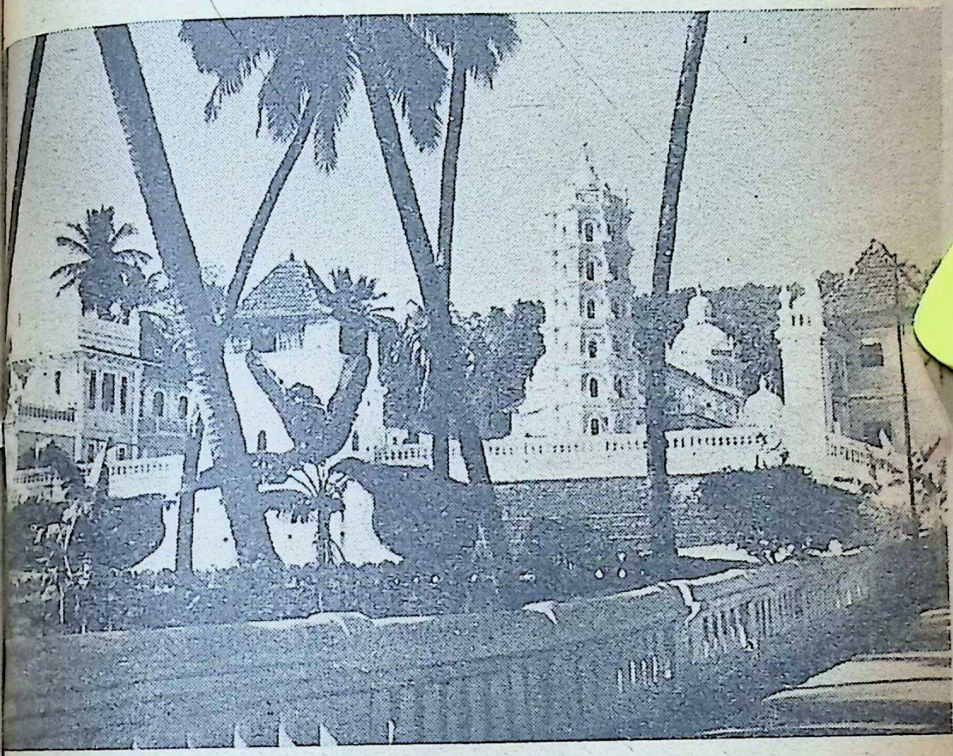
Sri Mangesh Temple at Ponda.



palm trees, cashew groves, landscape and natural harbour very much resemble Kerala, which is also believed to have been reclaimed from the sea by Parasurama.

The liberation of Goa marked the beginning of a new chapter in the history of the territory. After centuries of political subjugation and colonial rule, the people of Goa could once again shape their own future with dignity and self-respect in close association with the rest of their compatriots and share their hopes and aspirations.

Through planned efforts, the natural resources of Goa are be-

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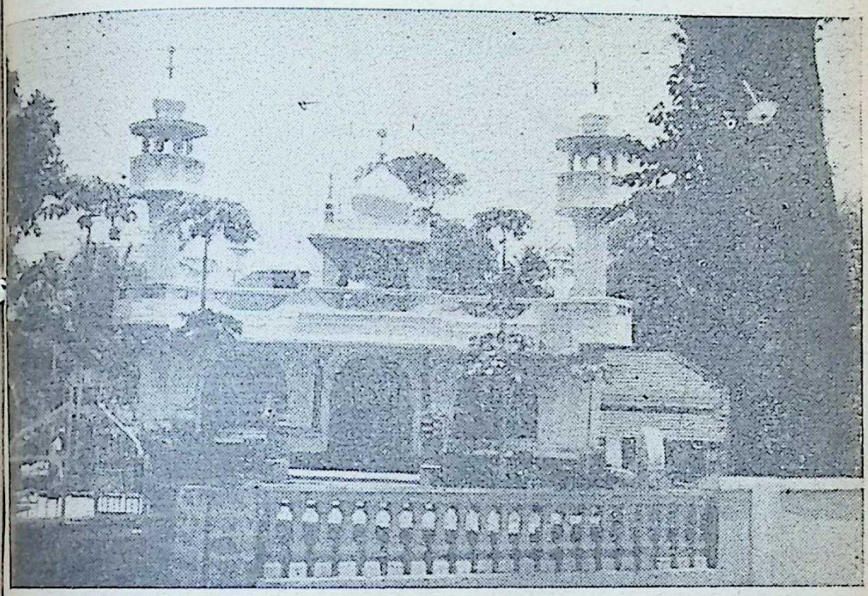
ing developed after the liberation. Although there has been a great deal of progress during the past decade, much remains to be done on the socio-economic front. A planning board has been appointed to draw up a plan which could be integrated with India's Five Year Plans. Efforts are being made to reorganise the administrative set up and introduce land tenancy reforms. Plans for the streamlining of agriculture, animal husbandry, fisheries, forests, mining and the like are under way.



Masjid at Sanguem.

Export Potential

Mining and export of Iron Ore are the major factors in Goa's economic prosperity. Ore exports are in the region of about 7.5 million tonnes a year, worth over 350 million rupees. (1969-70). This is expected to go up by at least two million tonnes in 1971-72. The Geological Survey of India has estimated a potential reserve of at least 500 million tonnes of iron ore in Goa. The main export market for iron ore is Japan. Recently a delegation of mining interests visited Japan, and the repercussions of the revaluation of the Japanese Yen are now awaited with interest.

The ore is brought to the Marmagoa harbour by means of barges through the extensive waterways and loaded into ships in mid-stream. The harbour is one of the

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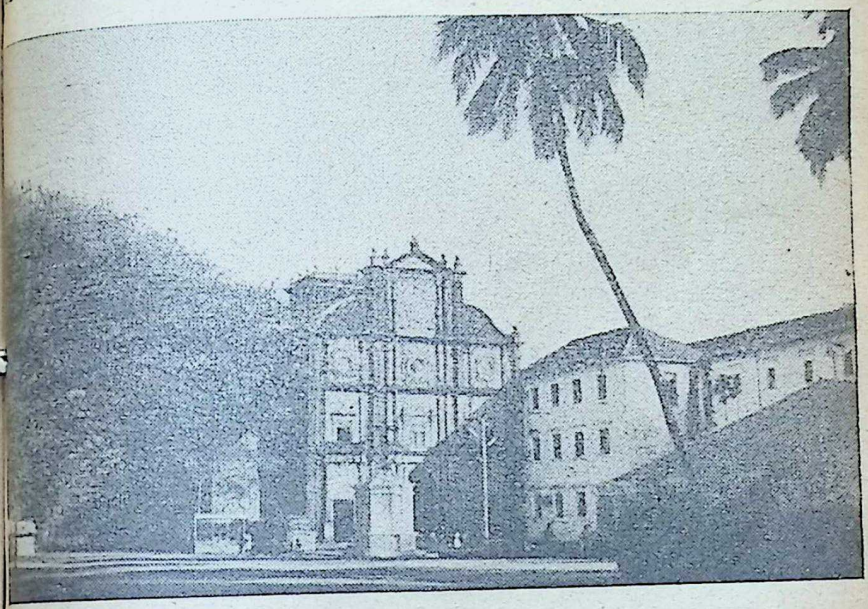
st natural harbours in the West oast. The expansion and deepen- g of the harbour is now in pro- ess. This would facilitate modern re-carriers to operate in this har- our. One of the mining firms is onstructing a floating dock as a eloading station in the Marmagoa arbour to facilitate the loading f ore into ocean-going steamers. The development of fisheries for home consumption as well as for exports is another project which has great potentialities.

Education

In the field of education, significant progress has been made after the liberation, Free and compulsory education has been introduc-



Basilica of Bom Jesus, Old Goa, where the remains of St. Francis Xavier are enshrined.

Efforts are also being made to accelerate the establishment of small scale industries, industrial estates and large-scale industries in the public and private sectors. Side by side, steps are being taken to intensify schemes for agricultural production. Agriculture is the mainstay of the population.

ed at the primary level and grant-in-aid has been made available for secondary education. There are arts and science colleges besides a polytechnique, an engineering college and a medical college.

Panaji is the capital of Goa, about 28 kilometers from Dabolin airport, with a population of

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ut 40,000. It stands on the most important beaches are Calangute, Colva, Gaspar, Dias, Baina, Baga, Dona Paula, Vagator and Siridao. The Calangute and Colva beaches have all amenities including a modern tourist hotel for holiday makers. The Mandovi Hotel in Panjim facing the famous Mandovi River attracts a lot of tourists.

res of river Mandovi. A mere ing village just four centuries , it is now a full-fledged city h all amenities, built around "Altino" wooded hillock.

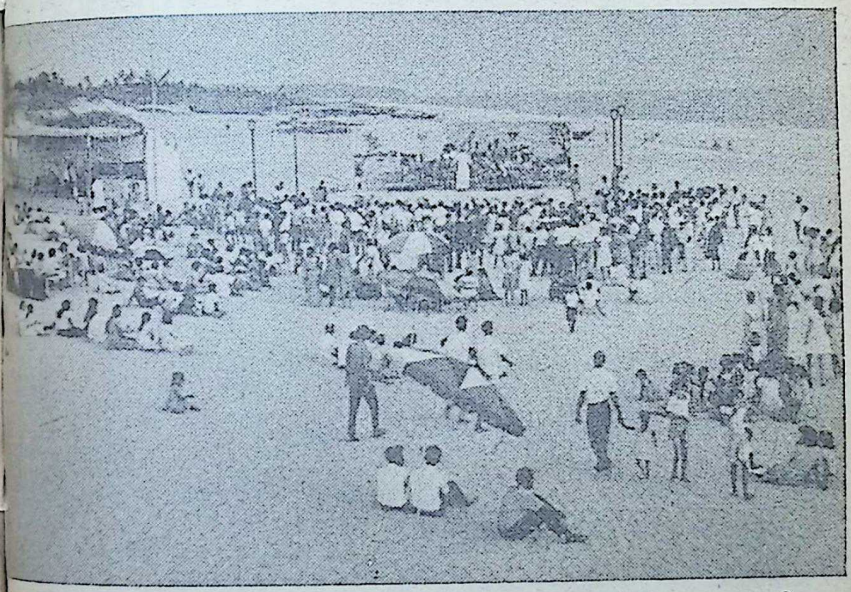
Goa is famous for its beaches, rches and temples. The beas of Goa are among the loveli- in the world and are reminis- t of the famous beaches of waii. The dazzling beauty of vast stretches of soft sands hed in golden sunshine and lap- d by foam-flecked waves rolling and from the green sea fring- by swaying verdant palm-trees profusion, would enliven the rts of visitors and refresh them h in mind and body.

n popularity and beauty, the

Hippies too

At the Calangute beach, one can see rows of thatched huts raised by Hippies, who live away from the hurly-burly of modern life, enjoying life in their own way. Some of them are highly educated and come from rich families in the Continent, U.K. and the U.S.A.

langute Beach.



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Goa has innumerable shrines tting the territory, though most f them are relics of the past. The cent history of Goa is writ large some of the churches and chals built during the past four nturies. The shrines, Hindu, uslim and Christian, have their wn distinguishing characteriss of the period of their construcon.

The honour of sowing the first eeds of Christianity in Goa beings to the Franciscans, who nded there in 1517. They were esponsible for spreading Chrisnity in various parts of India nd Ceylon. St. Francis Xavier ame to Goa in 1542. A member f the Society of Jesus, he was the ost zealous and successful Roman Catholic missionary in the East and his sphere of activities as not only Goa, but it extended ven up to Japan, till he died in 552. The Jesuit priests carried n the work and have been instrumental in converting thousands of eople to their faith. As a result f this, several churches were erected in various parts of Goa. The court of Lisbon showed a lively interest in the labours of the Catholic missionaries, and the Holy See honoured the Portuguese Sovereign with the title of Patron of the Catholic Missions of the East. Goa became the chief diocease in the East under the immediate care of the Franciscans, the Jesuits and other religious orders which had from time to time settled in Goa. However, in 1759, the Jesuits were expelled from Goa and the other Portuguese settlements and their missions divided among other communities.

The Catholic population of Goa is now divided into over 90 parishes, having many churches, the chief being the Cathedral or Metropolitan Church, one of the most ancient and celebrated religious buildings in Goa built by Albuquerque in honour of St. Catherine, his patron saint, on the very spot where he captured Old Goa. The Cathedral has been compared with the Cracow Cathedral. Its facade is a composite of Tuscan and Doric styles and it took 75 years to complete.

The other famous churches in Goa are the Lofty Church of our Lady of Immaculate Conception, in Panaji, the Basilica of Bom Jesus where the remains of St. Francis Xavier are enshrined, the Majestic Convent of St. Francis of Assisi, once the seat of Franciscan Order in the East, the Church of Bom Jesus, the only specimen of the Gothic style in Goa, the Monastery of Pillar, on the hillock of Goa Velha, the St. Monica Convent, the only nunnery still existing in Old Goa, and the St. Augustines Tower, now in ruins but standing loftily as a grandiose convent and a church built by the Augustinians.

The beautiful mosque, the Juma Masjid, in Sanguem, stands as a monument of the past glory of the

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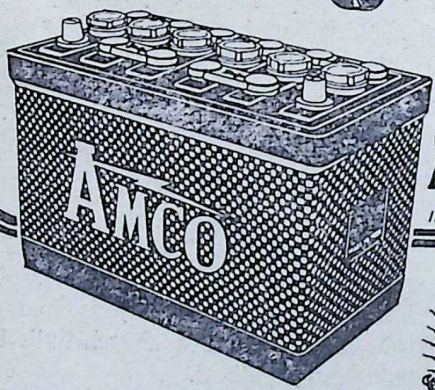

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ndovi Hotel in Panjim overlooking the famous Mandovi River.

uslims from whom Albuqerque nquered Old Goa.

It is said that Parasurama after claiming the territory from the a, gave it to 60 Gauda Saraswat rahmin families who had come om North Behar, bringing with em their deities in whose honour ey built magnificent temples. here are a number of temples in oa, big and small. The Sri Man-sh temple at Ponda is the most amous, devoted to Shiva's con-ort, Parvati. This elegant temple as 12 Agrashalas (residential uarters for pilgrims), a majestic ower and a lake which is illumi-ated by lighted cups during cer-in festivals.

The other popular temples are Sri Shanta Durga at Kawale in Ponda, Sri Mangesh at Bandora, Sri Kamakshi at Shiroda, Sri Mahalsa Devi at Mardol, Sri Sapta Koteshwar at Narve in Bicholim, with its pillar of lamps, Sri Shanta Durga of Dhargal in Pedne, Sri Mahalakshmi at Kolva and Sri Gopal Ganapati at Farmagudi, where the inhabitants of the area perform the flag hoisting ceremony on the hill every year on the last day of Ganesh festival. Farmagudi commemorates every year the victory of the Maratha ruler Chhatrapati Sambhaji against the Portuguese in 1683. In the Sri Gajantalakshmi Temple at Bondal, one can see the image of Goddess Lakshmi in her typical form flanked by two elephants. □ □ □

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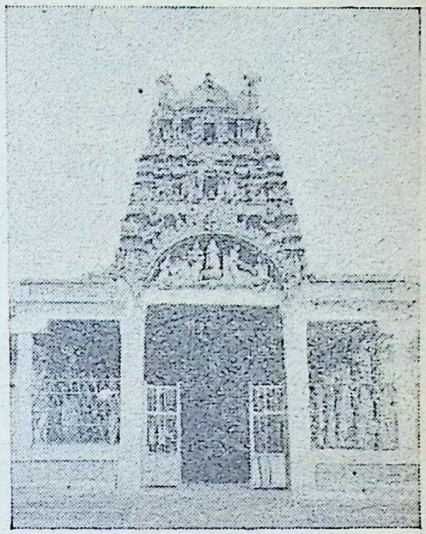

THE TEMPLE

She Walked on her head to see God!

T. S. CHITTIBABU

ARAIKAL is the birth-place of Karaikal Ammayar. Her name s Punithavathiar (lady of merit). e was born of parents who were out Saivities. No wonder that, n as a young girl, she worpped Lord Shiva and His devo-

As she grew up to be a maiden, father, a leading businessman, ted to get her married to a youth of their community. He selected a youth, Paramadattan of Nagapattinam. He celebrated the marriage and asked his son-in-law to reside with him and look after his business. Paramadattan managed the business well, and Punithavathiar and Paramadattan had a happy married life.

But all along she had a deep religious fervour within her. She

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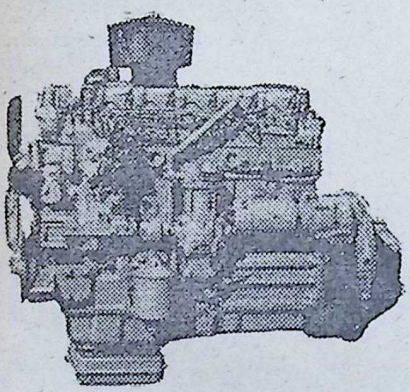

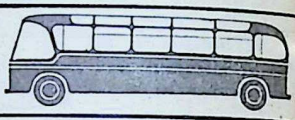

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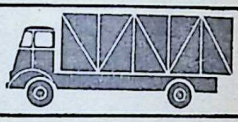

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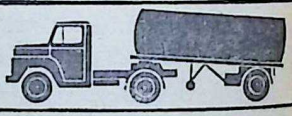

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took delight in ministering to Saivite Sadhus. One day a Sadhu came at noon and begged of her for food. She had only cooked rice but no side dishes. Suddenly she remembered that her husband had sent her two mango fruits, out of which she could spare one to the devotee. The devotee ate curd-rice and mango, and left her house after relieving his hunger.

After some time her husband arrived. She served him the meals and placed the only mango left with her. He found that the mango fruit was very tasty and asked for the other fruit also. She was in a fix, as she had served the other fruit to the Saivite devotee. She went to her prayer room and prayed to Lord Shiva to come to her rescue. The Lord, who never lets down his devotees, saw to it that she found a mango fruit in her hands. She took the fruit to her husband and gave it to him. He tasted the fruit and found that it was far better than the one he had already eaten. He asked her whether it was the fruit he sent. She was silent for a while and decided to tell her husband the truth.

She revealed how the second fruit was given to her by Lord Shiva. He would not believe her words and challenged her to get one more fruit if she was capable of getting it from Lord Shiva.

She was again in a fix. She did not want to test the omnipotence of Lord Shiva; at the same time, she wanted to establish her faith. She went again to her prayer room and worshipped the Lord and prayed that her wish be granted. Shiva once again came to her rescue, and she found a mango fruit in her hands. She took it to her husband, but as soon as he touched the fruit it disappeared.

Paramadattan could not believe his eyes. He came to the conclusion that his wife was a Goddess and it was no longer desirable to consider her as his wife. So he decided to leave her.

One day Paramadattan set sail in a ship to a foreign country. He had a thriving trade and amassed much wealth. He married for a second time. He had a girl by his second wife. He named his child after his first wife.

Punithavathiar, however, longed to see her husband. She set out with her relatives in search of her husband. In the meanwhile Paramadattan started with his second wife and daughter for Karaikal. On the way where Punithavathiar was halting, her relatives conveyed the news to her that her husband was coming to meet her. She was overwhelmed with joy at the prospect of meeting her husband.

In a few minutes Paramadattan came and prostrated before her first wife. Her relatives were surprised. Paramadattan told them that Punithavathiar was no longer his wife but was the Goddess of his family.

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Punithavathiar realized that she uld no longer be his wife. She ayed to Shiva to reduce her body bones as the flesh which attract- her husband was no longer cessary. Shiva responded to her ayer.

After acquiring a body of bones, unithavathiar proceeded to Mount ailas, the abode of Lord Shiva. rom the foot of the mountain e walked on her head so as not tread the sacred land of Shiva ith her feet! Parvati, the con- rt of Lord Shiva, was astonished the sight of a strange creature pproaching them. Shiva told her at the object of her curiosity was is devotee, Karaikal Ammayar.

Shiva asked Ammayar what she anted. Ammayar said that she ould like to be always in his pre- ence and would be very happy witness his eternal dance. hereupon Shiva told her that he ould be performing his dance at hiruvalangadu. Ammayar pro- eeded to Thiruvalangadu and wit- essed the unique dance of Lord ataraja (another name for Shiva) and sang several hymns in praise of the Lord.

In her eleventh series of hymns, she commences asking God when her troubles would be removed. In the very next stanza she says that Shiva, who is the embodiment of grace, would certainly have compassion on his devotees and redress their grievances. She con- tinues that, even if God were not to redress her grievances, her longing for Shiva would never subside. Thus, Karaikal Ammayar loved God without expecting any- thing in recompense. This inci- dentally is the highest form of love towards God (*bhakti*) that the de- votees should try to emulate.

In another hymn she says that the world abounds with the grace of God and that it is God who directs all actions in the world. If the ultimate aim of God's grace is to do away with births, the other things in the world would be of no avail, especially when she is bent upon getting at the thing that is real and not illusory.

Thus, Karaikal Ammayar has given a masterly exposition of the Saivite philosophy in her hymns. The fact that she was able to wit- ness the eternal dance of Shiva is symbolical of the Advaita philo- sophy that lives which attain sal- vation are always in the presence of God, enjoying their unique position. In such a stage, life and God appear as two entities but also as one entity.

This is how Karaikal Ammayar came to be immortalised. She has become one of the 63 *Nayanmars*. The life of Ammayar is depicted during the Mangani Festival at Karaikal every year in the Tamil month of Ani. Such of those who are able to witness the festival are supposed to get the bliss of Shiva which Ammayar got.

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GOD and the Religion of Humanism

DR. V. K. R. V. RAO

Spinoza has pronounced that man's love for man is a re-echo of our ancient conception of Lokasangraha *and* Lokaseva *and an expression of man's faith in God.*

Gradually belief in God was sought to be replaced by a new religion styled humanism. The author, Dr. V.K.R.V. Rao, a lively and stimulating mind, observes in this article that it is a matter of doubt whether man can truly love humanity without loving God.

After all, if Lokasangraha *means "the greatest good of the greatest number", it will not prove to be a practical ideal.*

Neither traditional religions nor the new religion of humanism have bound human beings into one homogeneous group. It is only faith in God that unites them.

It must not be forgotten that faith has come to fulfill and not to destroy reason. Both reason and faith, i.e., both scientific attitude and religious fervour are necessary for a fuller life.

A correct conception of God and disinterested bhakti *towards Him can alone result in genuine* Lokasangraha *and* Lokaseva. *There should be no conflict between God-love and welfare of humanity. Though critical about the role of traditional religions and the new religion of humanism in bringing humanity together, Dr. Rao's analysis is undertaken "with the delicacy of a surgeon who wants to save and not kill."*—Editor.

LOKA-SANGRAHA or the welfare of humanity and *loka-seva* or the service of man are ideals as old as the hills. Throughout human history, with all its record of greed and selfishness and the personal pursuit of power or wealth or satisfaction of sense-stimulated desires, there have always been men and women who have preached and practised the service of others in preference to service of their personal selves.

Fraternity, love, compassion,

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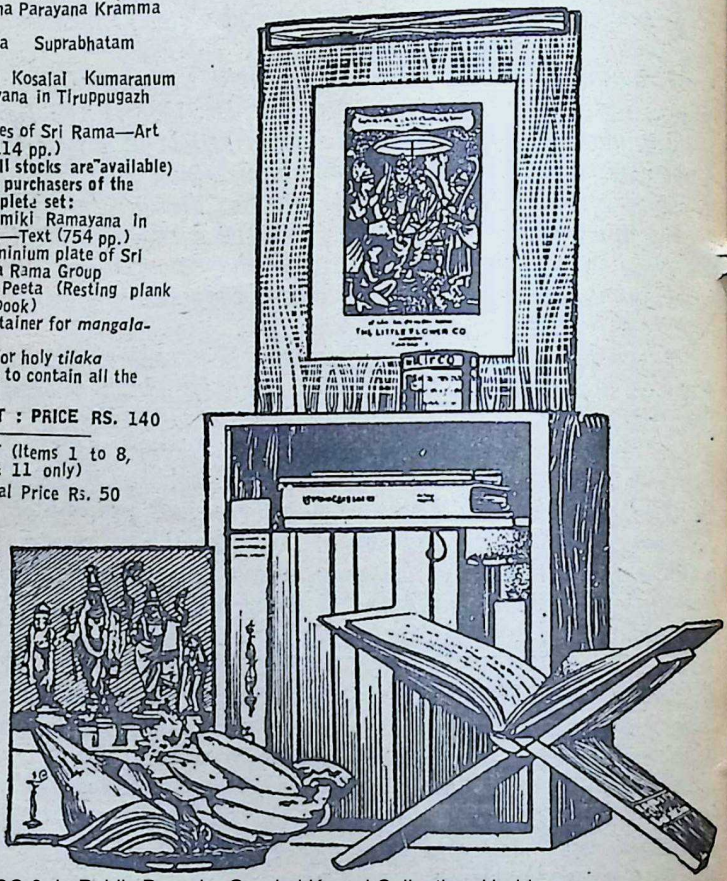

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haring, service, unselfishness—all these have had their place in the history of the human race and their practitioners have been the salt of the earth.

It is also a fact that these ideas have almost invariably emanated from Prophets and Seers who have proclaimed their faith in God and called upon men to surrender themselves to His will. The personal ego is sought to be conquered by a search for God and subordination to His will or absorption in His Being; and, as a by-product, greed and selfishness get replaced by love and compassion and resort to the many practical ways open to man for serving his fellow men.

God knows no distinction between man and man, and His protective umbrella covers the whole of humanity and not any one part thereof, let alone one's own personal self of kith and kin. This was the message of all Prophets and Seers or *Rishis* and *Munis*; and this was the preaching of all founders of religions. Perhaps the best expresson of this linking up of daily activity with worship of God and therefore of service of man is contained in Sri Krishna's message to Arjuna:

"Whatever you do, whatever you eat or offer in sacrifice or give away to others, whatever austerity you practise, do so as an offering unto Me."

All of one's activities, physical, mental or spiritual, thus become acts of dedication to God; and as God exists for the welfare of all humanity, all of one's personal actions should get purified by the test of service of man. This was the code prescribed at its highest and in its most complete form for the man who believed in God and wanted to worship him.

This link between God and man, the worship of God and the service of man, soon got lost into a mere *mantram* or sacred text; and man began to treat God as a mere giver of what he desired; and what he desired had nothing to do with the nature of God or of His function in the Universe. Religion thus ceased to transform men in their daily conduct, priesthood got established as an institution and deve-

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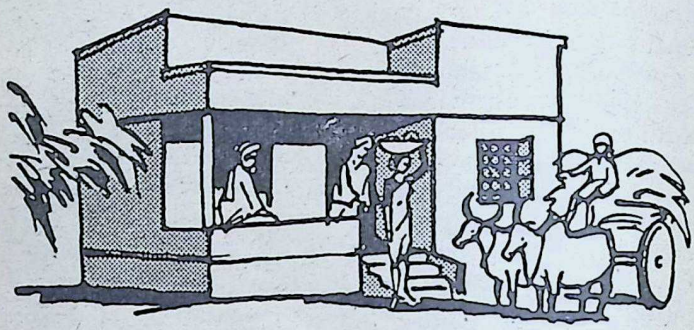

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ped vested interests, and holders f power and property used God, urva-Karma, and religious worhip as an opiate with which to lull he common people and secure heir acquiescence in an unjust sohial order. Religion thus became n obstacle to change, whether eaceful or otherwise, and, at the ame time, stopped being an inrument for the service of man nd the welfare of humanity.

During the last two centuries, he growth of science has brought rosion in the belief in God. While his caused an intellectual decline n the belief in God and religion, n emotional decline also set in beause of the association of religion ith the *status quo* and its world f misery, poverty, subjection and nequality for the common man. *Loka sangraha* seemed far away rom God who had evidently been aptured by the vested interests for he perpetuation of their power nd property.

No wonder therefore that many ntelligent and idealistic men turned away from God, denounced religion as an opiate, and went on to think, preach, and eventually bring about revolution. God became an anathema to the communist, while to the intellectual in the capitalist world he became a hazy and shadowy figure useful perhaps for the masses but having no reality or purpose for himself. The ideal of *Loka sangraha* was not abandoned, but belief in God was. And a kind of new religion of humanity or human welfare was sought to be erected in the place of God, and religion associated with His worship. The majority of intellectuals all over the world today have no use for the traditional religions or God who is the subject of their worship; and they find satisfaction for their idealistic urges in internationalism, world peace, world state, socialism and welfare of the common man, all compounded into some kind of a humanism or a religion of humanity and human welfare.

In our own country, God and traditional religion are ceasing to attract intellectuals, with religion at best being regarded by some of them as a way of obtaining fulfilment of personal desires or averting natural calamities, while others would abandon it altogether and

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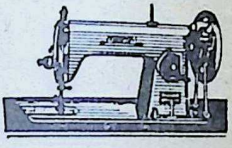

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go in for some political or economic or social ideology that was expected to result in human welfare. The link between God and man is getting broken, and service of man no longer rests on the worship of God.

It may be argued that this is but a natural evolution of man's spiritual personality. I am not so sure however that it is possible to build up a living faith in humanism without a basic faith in God as the equal protector of all humanity. While conceptually humanity is one, in actual fact, it is not a homogeneous identity. It is true that recent advances in science and technology have narrowed and in some cases even wiped out the barriers of communication and contact that have kept groups of human beings divided from one another. It is also a fact that the emergence of nation states in place of feudal and princely states has given some sort of homogenity to populations located within national frontiers. All the same, the sense of human identity as such always gets diluted, if not overcome, by considerations of nationality, race, religion, history, language, culture and region as also by class-consciousness based on social and economic differentiation. To the many dents thus caused in the concept of human homogenity, there has now been added the generation gap with its conflict between the young and the old, and in many countries, also between the rural and the urban. In the case of India, we have further divisions arising out of caste and sub-caste considerations. Humanity is thus seen divided among many groups with loyalties and identification confined to each individual group. Human beings as a whole do not have either shared common experience or a common social outlook or an identity of economic interests. No doubt; disaster or calamities in one part of the world do rouse compassion in other parts and a feeling of humanity finds expression in relief programmes. But these are only flashes in the pan. The abstract conception of humanity as one entity is so much falsified in one's daily experience that it is very difficult for the common man to be activated by loyalty to the human race as such.

In fact, such examples as we have seen in history of human beings stepping out of their narrow group bonds and sectional loyalties have only been furnished by the traditional religions which have made God a protector of all human beings and therefore made religious men willing to serve people other than those belonging to their own small groups. Even this however has been eroded, if not actually nullified, by the exclusiveness which each religion imposes on its own followers, making them into separate groups distinguished from other groups which profess other religions. Traditional religions have not succeeded in making a homogeneous unit of humanity. Nor has the abandonment

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of religion given strength to the ideal of humanism. Communism, which started its stupendous career with loudly-proclaimed world out-look and regard for humanity as such, has been found in practice to split itself up into different groups and sectional interests and has also failed to make a homogeneous entity out of humanity. The truth is that human beings, whether functioning as individuals or groups, have different and conflicting interests and find themselves unable to make one unit out of humanity. Humanism has intellectual acceptance but does not have the emotional strength which can only come from faith, as it is only faith that can transcend reality and build up belief in an abstraction that is apparently in conflict with perceived experience. The so-called religion of humanism divorced from God has therefore not succeeded in offering an ideological solution to the problem of human identity.

This then is the dilemma. Intellect and emotion have to be in tune and it is faith that can bring about their union. Belief in God or in a super-human Identity that stands for all human beings without distinction is the only force that is capable of inspiring the faith that can transcend human differences that are preventing the emergence of *loka seva* not only as an ideology but also as an ethical code capable of having practical effect on the daily life and conduct of human beings. To ensure this faith that can unify intellect and emotion in the service of man, two things are necessary. One is a correct conception of God and religion. The second is the building up of an emotional attachment to God transcending all other human attachments.

II

Traditional religions have given us a conception of God that does cut across racial, national, linguistic; regional; social, and economic differences. God is the Father and human beings are His children. But as pointed out earlier, differentiation is made as between the followers of a given traditional religion and those of other religions or no religion. Christians form a world fraternity, so do the Muslims and the Buddhists, but none of them constitute a fraternity that embraces in its completeness the followers of all religions, let alone those who do not follow any religion. Hindus give philosophical acceptance to the concept of equal treatment of all human beings in the eyes of God, but in actual fact are ridden by theological factions and caste differentiations, so much so that there is much less of fraternity within the Hindu-fold than there is for example among the Muslims or the Christians. At the same time, the Hindu philosophy of unity in diversity has made for more tolerance and understanding of other religions than is the case with either Islam or Christianity. Thus the Hindu is less of a bro-

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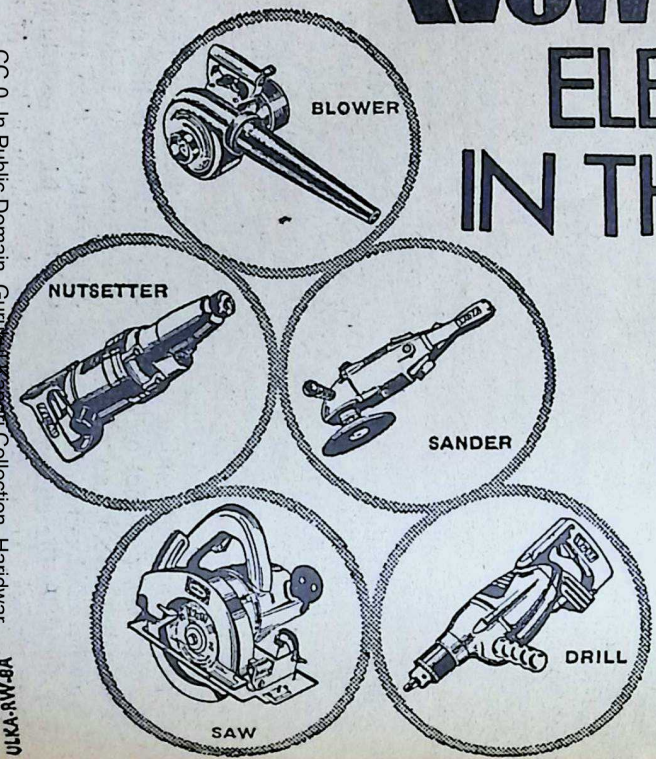

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ner to his fellow-Hindus than is the Muslim to his fellow Muslims or the Christian to his fellow-Christians; but the Hindu is more of a brother to the non-Hindu than is the Muslim to the non-Muslim or the Christian to the non-Christian. What we need is a combination of the Hindu tolerance to the non-Hindu and the Muslim-Christian fraternity to their co-religionists. Humanity has to be freed from the differentiation created by group institutions and traditions in the name of God and religon. What is needed therefore is the Vedantic conception of God and the creation of a living faith and attachment to His person that will overcome the natural barriers to the practical evolution of humanity as an entity.

The *Bhagavad Gita,* it seems to me, gives the answer to the dilemma. I had pointed out of the conflict beween intellect and emotion in the practice of humanism. God in the *Gita* is not confined either by one particular theology or one particular form of worship. He is the God of all human beings; and all forms of worship are equally acceptable to Him. All human beings are equal in His eyes and all of them can seek His grace. What is needed is right knowledge, right action, and dedicated faith. Knowledge of God as the Supreme Reality and universal Being, action inspired by love, dedicated to human welfare and without attachment to result, and *bhakti* or emotional surrender to God and getting near Him as the most desired goal— these constitute the *Gita* message that combines *loka sangraha* with *daivabhakti* and shows us the way out of the dilemma that has confronted humanity since its emergence on this planet. It is only such a conception of God and the cultivation of a living faith in His presence that can make a reality of the religion of humanism.

□ □ □

God is one

All might find it difficult to correctly recite the Gita verses which are in Sanskrit. But all can take part in the singing of Ramadhun. The mass singing of Ramadhun to the accompaniment of tal is prayer reduced to its simplest terms.

I laugh within myself when someone objects that Rama or the chanting of Ramanama is for the Hindus only, how can Mussalmans, therefore, take part in it? Is there one God for the Mussalmans and another for the Hindus, Parsis or Christians? No, there is only one Omnipotent and Omnipresent God. He is named variously and we remember Him by the name which is most familiar to us.

—Mahatma Gandhi

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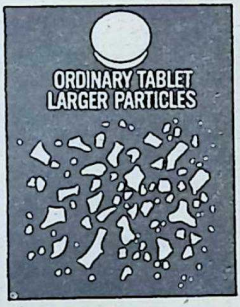

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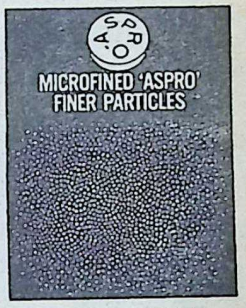

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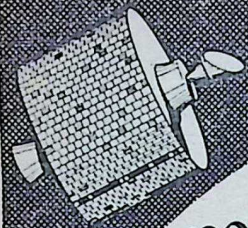

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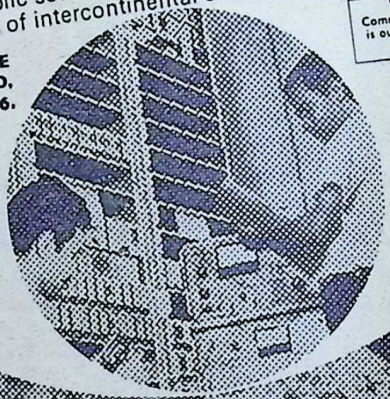

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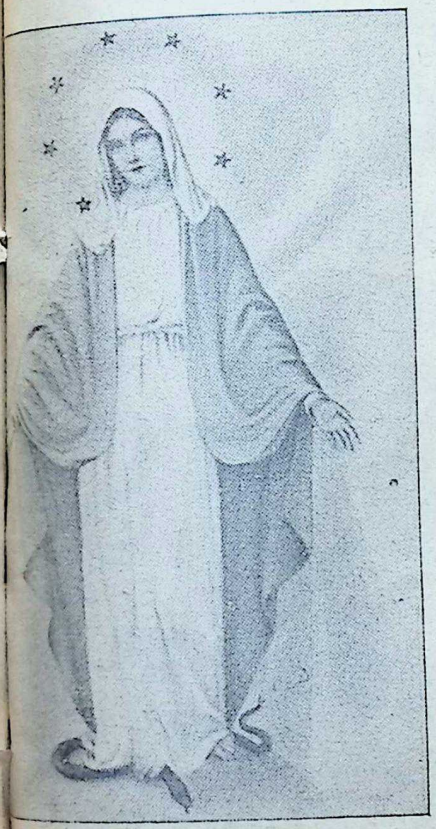
"Lourdes is perhaps the only sacred spot in the world where Faith is ably assisted by scientific inquiry and systematic research.."says Shi H. V. Kamath, a public man of great intellect and unimpeachable integrity after visiting this little town of pilgrimage built on Faith Sri Kamath pleads for such a scientific inquiry into reports of "cures" in our own land through the grace of innumerable saints India is blessed with.—Ed.

A Hindu at Lourdes

H. V. KAMATH



Virgin Mary

SHORTLY after sundown on October 6, 1970, I stood before the Grotto. Here, in a cleft in the huge, dark, awe-inspiring rock, a poor, unlettered French peasant girl had a beatific vision of Mary, mother of Jesus Christ, over a 100 years ago, in February, 1858 That simple-hearted rustic maiden, Bernadette Soubirous, imbued with unquestioning devotion and faith, was mocked, threatened and reviled by her elders and those in authority, but she remained true to her vision, and she triumphed.

Those who had scoffed at her presently came to pray—and to be healed of diverse maladies. At first, there were only a few pilgrims, but quickly the number rose to hundreds, and the swelling tide soon brought thousands to the shrine, to the hallowed spot where the little 14 year-old girl had held

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converse with Notre Dame de Lourdes—Our Lady of Lourdes. Bernadette had implicitly carried out her loving commands, and a spring had gushed forth where there had been none before. To those whose eyes could not see the blessed Mary as Bernadette did, the welling spring was indeed a miracle which dispelled all doubts. Today, the Baths and the many spouts of drinking water, to which annually over two million people from all parts of the world resort in humility and hope, bear witness to the power of the spirit, of Religious Faith even in this age of science, Technology and Materialism.

I felt, I saw

I stood in front of the Grotto. In the niche is a statue of Mary, and on the mighty rock rests the imposing edifice of the Basilica. The river Gave, an icy, mountain-fed torrent, was behind me. Some 200 people were there at the time, many on their knees, praying, some with lighted tapers and fresh flowers worshipping within the Grotto, and some others, walking slowly, silently from right to left past the feet of Mary, fervently touching with their hands and lips the sides of the rock in their course.

There were so many people around, yet there was an indefinable aura of peace and quiet which enveloped me. For a brief moment, I recalled how glibly, even derisively, many people talk about this beautiful spot in the French Pyrenees in the South-West of France. Gradually I felt its gentle spiritual spell creeping over me. I stood, I saw, I listened, and I was still. I uttered not a word. Peace and silence, pervasive and profound, overwhelmed me. Then suddenly, swayed by an irresistible impulse, I too went round, in a sort of *Pradakshina*, touching the sides of the rock with my fingers.

For a short while after those few minutes in the Grotto, a strange sense of the insipidity of the world around me, particularly of the futility of political and economic nostrums without the redeeming grace and power of the Spirit, took possession of me. It did not, however, last long. By the time I reached my hotel, I had almost regained normalcy; and, when I had finished my dinner, I felt the Grotto was a rather distant place. It was, however, less than a mile from the place where I was staying.

50,000 Pilgrims

Without knowing it, I had arrived in Lourdes during the Feast of the Holy Rosary, one of the big festive ceremonial occasions of the Roman Catholic calender. The little town of 15,000 inhabitants, built on Faith, and now nurtured on a thriving tourist and pilgrim traffic, was filled to overflowing. I was told that some 50,000 pilgrims had gathered

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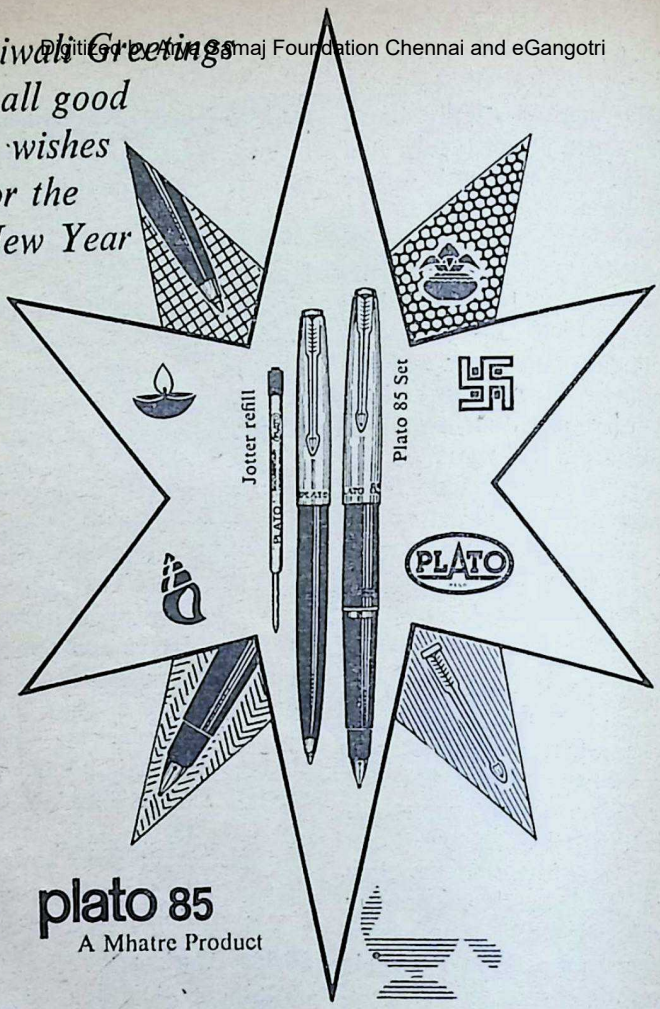

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mostly from France, Spain and Italy. But I noticed among the milling crowds a handful of East Asians and a couple of African Negroes as well. There were many non-Catholic Christians, but a friend remarked that I was perhaps the only non-Christian.

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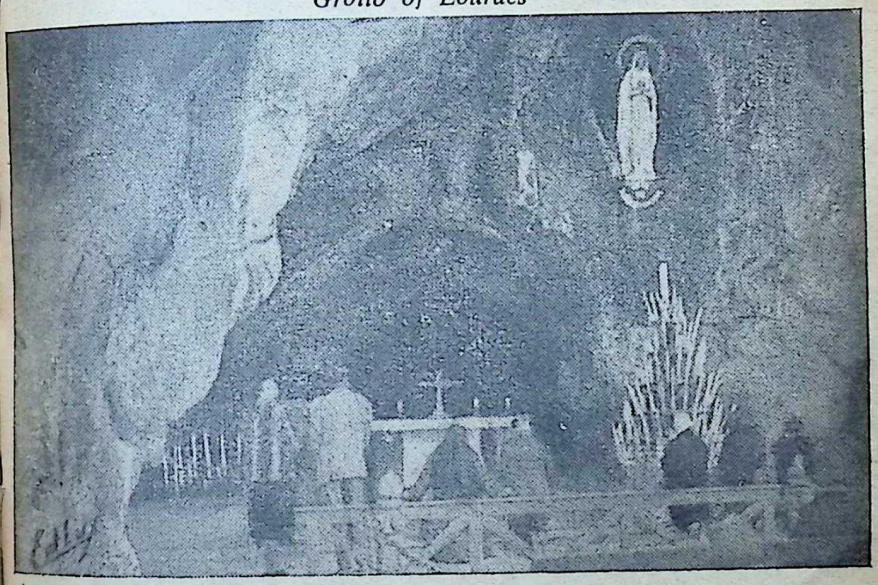
Miracle of Faith

Television, one of the latest marvels of Science, has invaded the town of Lourdes, though not the sanctuaries. Even so, all pilgrims and tourists to Lourdes, whether they withnessed this scientific miracle or not, had a common destination—the Grotto, where the Miracle of Faith has been wrought for over a century now. In the elevating atmosphere of Lourdes, I was not conscious of any dichotomy between the miracle of Science and the miracle of Faith. They were only diverse manifestations of the One Supreme *Sakti* (Conscious Energy), flowing from the Eternal, Infinite Divine Being. It has been truly said, "A little Science tends to estrange man from God; much Science leads man back to Him."

In the late afternoon, I drank the refreshingly cool water from one of the taps near the Grotto. As far as taste was concerned, it was not perceptibly different from that of the water I had imbibed outside, in the town, but it is reputed to possess distinctive properties. May be like the Gangajal (water of the river Ganga) of our own country.

A little later, I saw the magnificent procession of the Blessed Sacrament, with its climactic

Grotto of Lourdes



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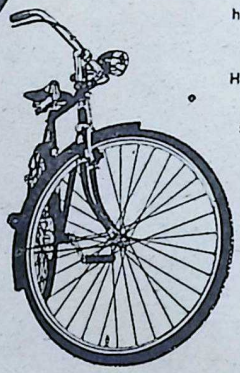

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scene of kneeling priests, nurses and orderlies, earnestly praying in different languages for the sick on wheeled chairs and stretchers, lined up in two rows behind them. The same prayer rises to high heaven from myriad throats:

"Lord, we adore Thee; Lord, we worship Thee; Lord, we love Thee. Lord if Thou wilt, Thou canst make me whole. Lord, Thy will be done! Lord we believe; increase our faith!"

In the evening, I went to see the dark, dingy, little house of Bernadette's father (the maison paternelle), where the devout Catholic family had lived, almost in destitution, at the time the little girl was vouchsafed the beatific vision while gathering firewood. The wretched hovel is still preserved in its original condition; and, as I returned to my hotel, I asked myself: "Why was Bernadette, of all persons, chosen, elected by the Divine?"

God Vision

To me, as a Hindu, there is nothing incomprehensible about it. "The Spirit bloweth, where it listeth." As the *Upanishad* says: "Neither by much intellect, nor by much reasoning and study, is the *Atman* attainable. It is attained only by him whom It chooses." That is to say, without Divine Grace, realisation of the Atman or Vision of the Divine is impossible. Deep, unswerving devotion—Sraddha, Bhakti—alone is the pathway to Grace, and this quality Bernadette seems to have had in abundant measure.

Comparisons are odious, at any rate often inept; but was it not to the poor, illiterate, Gadadhar, who later became Ramakrishna Paramahamsa, that Kali, the Divine Mother manifested Herself? I can cite from our *Puranas* and our millennial spiritual history several other instances of persons even low in the social scale who were the recipients of Divine Grace, to whom was granted the Vision of God. I should not be understood to mean that others of a different category have not been chosen, but I wish to emphasise that, almost without exception, Grace descended on those whose hearts filled with unflinching devotion, *Ananyabhakti*. It is thus that I understand the Vision that came to Bernadette in the Grotto of Massabielle. Was not Jeanne d'Arc who saw visions and heard voices, also a simple peasant girl of nineteen?

Ave Maria

At night, I bought a candle at one of the numerous shops near the sanctuaries and joined the torchlight procession. It was an impressive spectacle, orderly and disciplined, nearly half a mile long. The vast concourse of people wended their way slowly, despite a mild drizzle, towards the Basilica. The melodious hymn that was chanted for over an hour by

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thousands in unison that night still rings in my ears:

Ave, Ave-Ave, Maria
Ave, Ave-Ave, Mari-ia!

Having come all the way to Lourdes, I had no desire to leave without an immersion in one of the Baths. During the first two days of my stay, the crowd was so thick that only the sick were admitted to the Baths; but, no the third day, there was a considerable exodus and, with the help of a padre, I gained admission into one of the "bathrooms" about 3 O'clock in the afternoon.

There were half-a-dozen other men inside, all Europeans. They, too, had just entered. We were asked to undress. As we did so, we were led into the water. My turn came second. At the top of the steps leading into the built-in stone pool, as I took off my last garment, an attendant covered me with a towel, not particularly dry. I was asked: "What language please—French, English, Spanish...?"

I said: "English."

The query had reference to the language in which the prayer was to be made presently. The prayer, to the Blessed Mary and to Saint Bernadette was inscribed on boards placed against the wall at the other end of the pool.

Two attendants grasped me firmly, one by each arm, and led me down into the pool. As I stepped into the icy water, they began praying aloud in English and I,

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too, mentally repeated the words on the board before me:

Blessed be the Holy and Immaculate Conception of the Blessed Virgin Mary, Mother of God.
Our Lady of Lourdes, Pray for us.
Mother, have pity on us.
Our Lady of Lourdes, heal us For the conversion of sinners.
Health of the Sick, Pray for us.
Help of the Suffering, pray for us.
O Mary, conceived without sin, Pray for us, who have Recourse to thee.
Saint Bernadette, Pray for us.

When I had descended the last step and stood in the knee-deep water, the attendants gently pressed back my shoulders, till my chest, head and face dipped into the ice-cold water just for an instant. I was then lifted up and led back up the steps. No towel to rub down. I was asked to put on my clothes on my wet body. The Lourdes water must dry on the body itself. That is the time-honoured rule and custom. I did shiver a little but amazingly enough, there were no untoward consequences of any kind. I did not develop any cold or catarrh; I did not even sneeze. Later I learnt that even the very, very sick are bathed in similar fashion, and they are none the worse for it.

This brings me to the question of miracle cures of the sick and dying at Lourdes. Many cures are reported every year—of tuberculosis, bone disease, paralysis, cancer blindness, neurosis. Though the patients regard themselves as miraculously healed, very, very few cures are declared to be "miraculous" by the Church. It is interesting to note that, in the last 100 years, only about 50 cures have been so declared.

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works on these records before a cure is finally and officially pronounced. Even then, hundreds of cures are recorded by the doctors as merely "inexplicable," while a microscopic few are certified as "miraculous" by the Church.

Scientific Investigation

In our own country, cures have been reported from time to time at Shirdi or elsewhere, through prayer to Sai Baba or others. How I wish there were as thorough a scientific investigation of these cases as there is at Lourdes!

During the four days I was in Lourdes, I did not witness any "miraculous" or "inexplicable" cures. Nevertheless, I was curious to know about such matters, and I heard from a padre details of some authentic cures.

The famous Dr. Alexis Carrell, author of 'Man the Unknown' was a sceptic till he witnessed a woman in the last stages of pulmonary tuberculosis inexplicably cured at Lourdes.

Jesus said, "Daughter, go in peace, thy faith hath made thee whole," to her who had touched the hem of his garment in the hope of being healed. In our own time, Mahatama Gandhi, in the course of his Dandi March, told those who had fallen ill: "Drink hot water and have faith in God."

Who does not know the ancient injunction: *"Aushadham Jahnavitoyam, Vaidyo Narayano Harih"* ("The water of the Ganga is thy medicine, and God thy physician!")

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EXTRACT FROM THE JOURNAL OF THE ASSOCIATION OF MEDICAL WOMEN IN INDIA, FEBRUARY, 1965: PAGE 29, ARTICLE ON PITYRIASIS VERSI COLOUR OR TINEA VERSI COLOUR.

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Dr. Mrs. B. THOMAS,
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(2) It is a matter of common knowledge that man's **APPRECIATION/EXPECTATION** of life is being steadily extended.
(3) Many men have to look to their **AVOCATIONS/VACATIONS** to save them from the solitary confinement of their vocation.
(4) The thought of **BEAUTY/HUMANITY** is so powerful and moving that man cannot contain it silently within himself, but always tries to clothe it in words.
(5) **ETHICS/POLITICS** and war traditionally make weird bedfellows.
(6) Few people dare to challenge the **EXISTENCE/INDEPENDENCE** of women today.
(7) It is a strange fact that **FASHIONS/NATIONS** do not die.
(8) We're all victims of our prejudices, our fears and **FRUSTRATIONS/SUPERSTITIONS.**
(9) You cannot idealise anything except the **IDEAL/REAL.**
(10) All our best **IDEALS/INSTITUTIONS** break down on the lethargy and selfishness of men and the sheer inadequacy of human nature.
(11) **LANGUAGE/LITERATURE** embodies in a traditional form the mental achievements of our predecessors.
(12) Democracy makes upon those who believe in it far bigger **MORAL/PERSONAL** demands than dictatorship.
(13) The more a man is in active and helpful touch with a large number of his fellow creatures, the larger is the **PERSONALITY/POPULARITY** of the man.
(14) Nature **RAISES/RESPECTS** no monuments.

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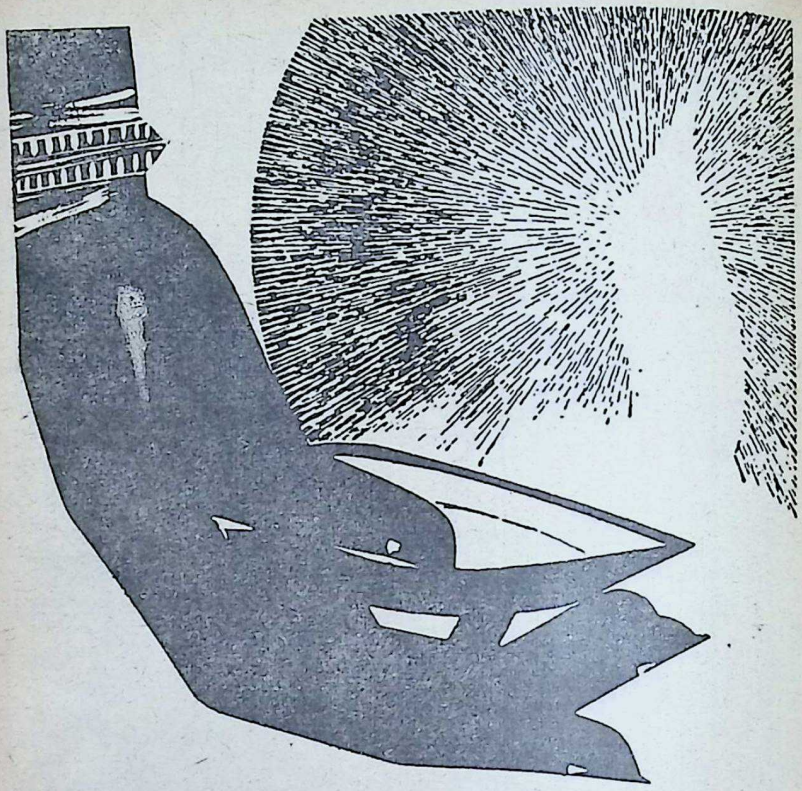

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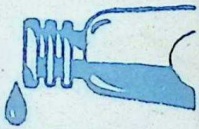

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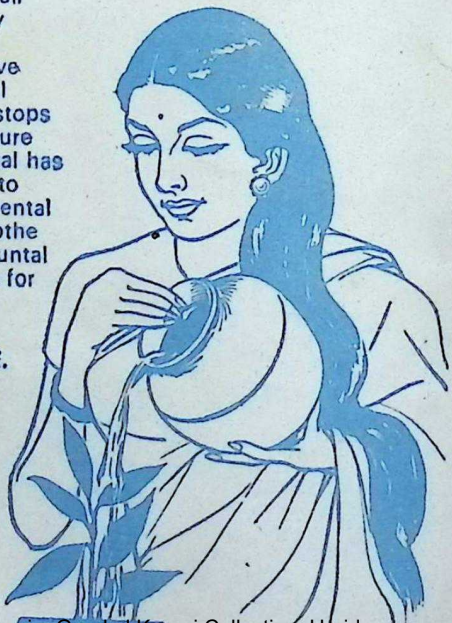

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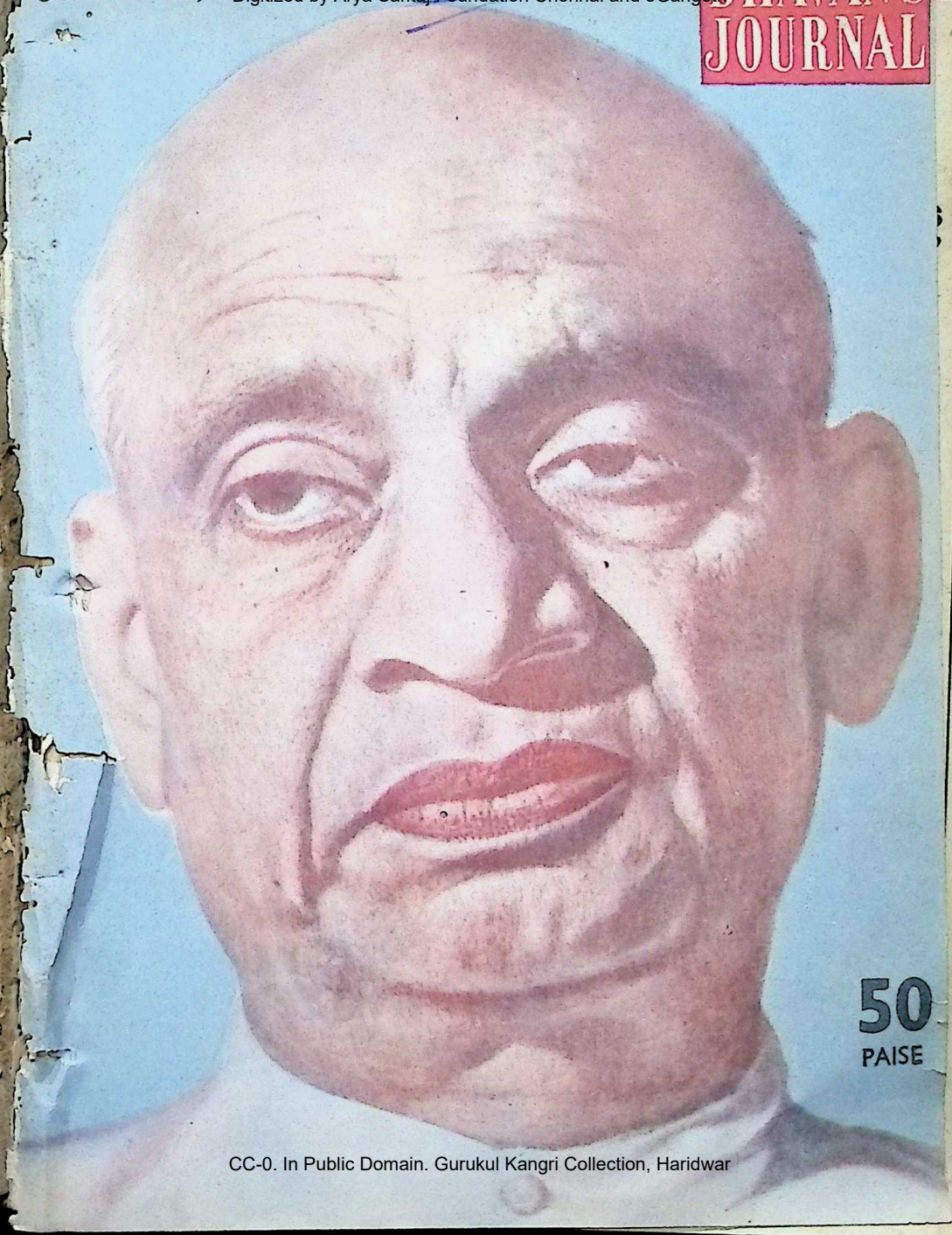
BHAVAN'S JOURNAL



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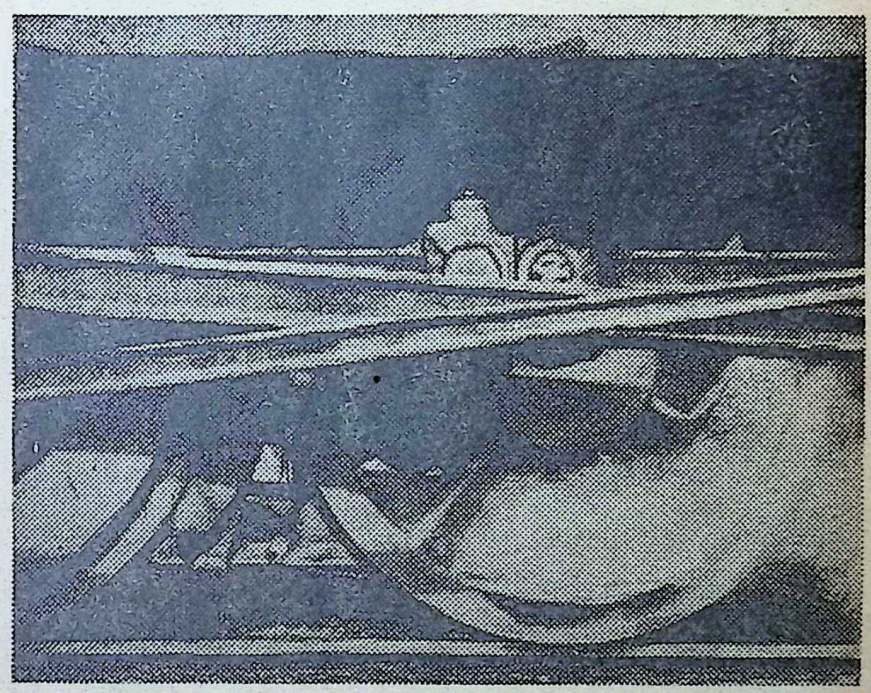

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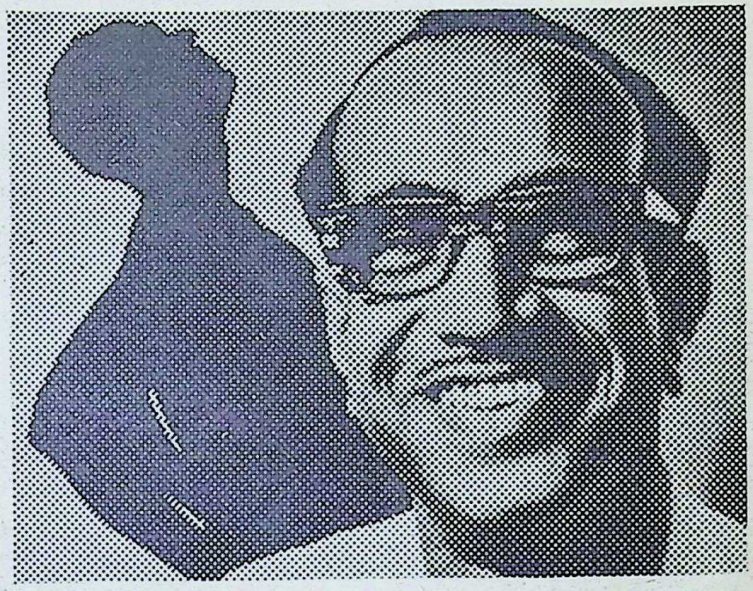

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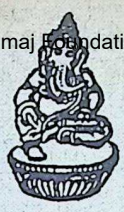

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FRONT COVER
SARDAR VALLABHBHAI PATEL

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Appeal

Kulapati Munshi Memorial Fund

The past, the present and the future were the triple strands of the life, thought and work of the dedicated champion of Indian Culture—the late Dr. K. M. Munshi.

A people who are neither petrified by outmoded and worn-out customs nor capering at the call of every passing fancy, but are rooted in the past and draw sustenance from the ennobling elements in the present, can alone build up a radiant future.

Revitalizing ancient values and reintegrating them to suit the changing needs of modern times only will give to a people the capacity to assimilate whatever is good in the new, without being swept off their feet by the tornadoes rushing from several sides.

It was to provide a modern bridge to span the past, the present and the future, erected on the strong foundations of our ageless culture, that a decade before India became free, Dr. K. M. Munshi founded, with commendable foresight, the Bharatiya Vidya Bhavan and nurtured it with boundless affection and tireless efforts.

Dr. Munshi passionately believed in national integration on the basis of ethical and spiritual values. He ardently felt that between the past, the present and the future, there is an invisible but unbreakable thread of continuity and it should not only be preserved but assiduously strengthened. The multifarious activities of the Bharatiya Vidya Bhavan and its numerous Kendras in different parts of the country and abroad are consecrated to this noble goal.

Culture is the humus on which character and courage, sanity and stability grow.

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The scope for spreading the message of Indian Culture both within the national frontiers and abroad is vast. There are millions of men and women hungering after food for the soul and the spiritual development, the lack of which is the root cause of many of the ills of our times.

The need is immediate. The task is colossal. The effort has to be continuous and deserves the whole-hearted support of all lovers of freedom and culture.

The best tribute that the nation can pay to Dr. Munshi is to consolidate and expand the activities of the Bharatiya Vidya Bhavan.

Towards this end, a "Munshi Memorial Fund" has been instituted with a target of Rs. 1 crore, to be raised in the following ways:

1. by enrolling 3000 additional Life Members for the Bhavan, the fee for which is Rs. 1000/-.
2. by enrolling 30,000 additional Associate Members, the fee for which is Rs. 20/- per year, plus Rs. 5/- for admission.
3. by 1000 full-page advertisements in the special Memorial Fund Souvenir at the rate of Rs. 2000/- per page.
4. by grants from local bodies, State Governments and the Central Government.
5. by donations from individuals, institutions, firms, Chambers of Commerce, Clubs and Trusts.

It is prayerfully proposed to complete this effort by 8th February, 1972, Dr. Munshi's first Death Anniversary.

The Bhavan is a Charitable Trust and is an approved Institution under section 80-G of the Indian Income-Tax Act. As such, all donations, in cash or kind, made to the Bhavan earn a rebate to the donors in their income-tax assessment.

We appeal for all-round support in abundant measure to continue the mission of the Bharatiya Vidya Bhavan, which was closest to the heart of Dr. Munshi, its inspired Founder.

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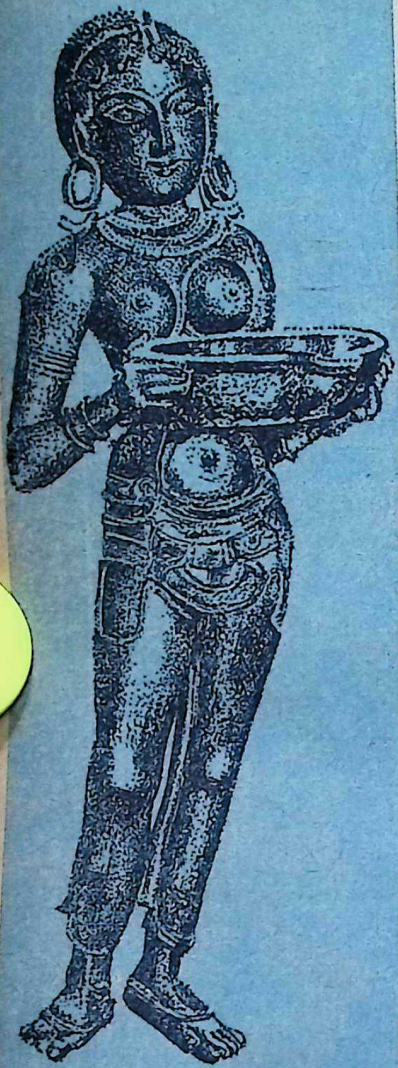

आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let Noble thoughts come to us from every side

—Rigveda 1-89-1.

PRAYER TO LORD VISHNU

ध्येयं सदा परिभवघ्नं अभीष्टदोहम्
तीर्थास्पदं शिवविरिञ्चिनुतं शरण्यम् ।
भृत्यार्तिहं प्रणतपातभवाब्धिपोतम्
वन्दे महापुरुष ते चरणारविन्दम् ।।

I salute the Lotus Feet of Lord Vishnu (Mahapurusha), Who should be ever meditated upon as one who draws the milk of all desires, who is the destroyer of defeat, the Holy and Ultimate Refuge even to Brahma and Siva, the Dispeller of the devotees' woes and Who is like a ferry which takes the low and the fallen across the ocean of *samsara.*

Srimad Bhagavata Purana

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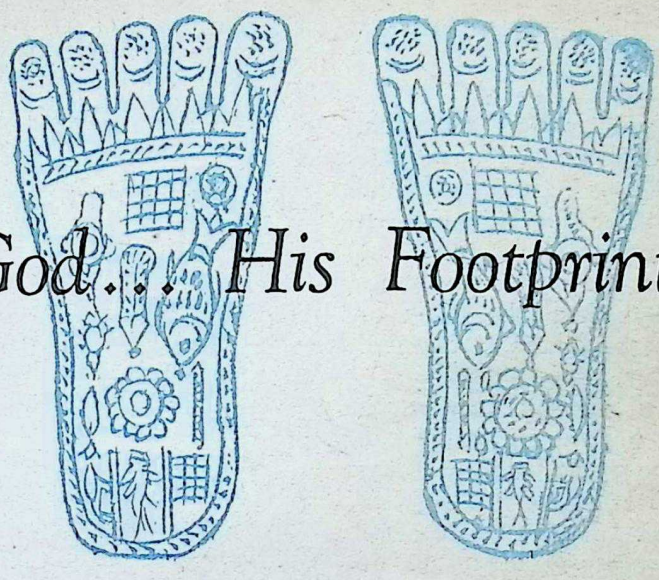

God... His Footprints

Science in its truest sense is the quest to unravel the mysteries of the unknown.

Dr. Einstein, the Nobel laureate and the father of the theory of Relativity says: "In the evolution of scientific thought, one fact has become impressively clear: there is no mystery of the physical world which does not point to a mystery beyond itself."

"And what, then," continued Einstein, "is this key mystery?" and quoted Barnett:

"Man is thus his own greatest mystery. He does not understand that vast veiled universe into which he has been cast for the reason that he does not understand himself."—Ed.

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GOD IN EVERYTHING

MAHATMA GANDHI

"God is smaller than an atom, and bigger than the Himalayas. He is contained even in a drop of the ocean, and yet not even the seven seas can compass Him.

"Reason is powerless to know Him. He is beyond the reach or grasp of reason. Faith is essential in this matter.

"My faith runs so very much faster than my reason that I can challenge the whole world and say: 'God is, was and ever shall be!'

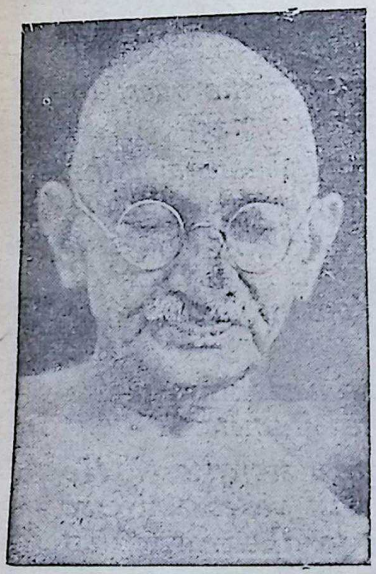
"But those who want to deny His existence are at liberty to do so. He is Merciful and Compassionate. He is not an earthly king needing an army to make us accept His sway.

"He allows us freedom, and yet His compassion commands obedience to His will.

"But if any one of us disdains to bow to His will, He says: 'So be it. My sun will shine no less for thee, my clouds will rain no less for thee. I need not force thee to accept my sway.'

"Of such a God, let the ignorant dispute the existence. I am one of the millions of wise men who believe in Him, and are never tired of bowing to Him and singing His glory."

* * *



He is the greatest democrat the world knows, for He leaves us 'unfettered' to make our own choice between evil and good. He is the greatest tyrant ever known, for He often dashes the cup from our lips and, under cover of free will, leaves us a margin so wholly inadequate as to provide only mirth for Himself at our expense. Therefore it is that Hinduism calls it all His sport—Lila; or calls it all an illusion—Maya. We are not, He alone **Is.** And if we will be, we must eternally sing His praise and do His will. Let us dance to the tune of His **bansi**—lute, and all would be well.

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FOOT PRINTS OF GOD

H. H. SANKARACHARYA OF KANCHI

WHEN we see a house, we infer that there must be someone who has built it. We learn that a certain engineer constructed it. When we see anything which has arisen conforming to an order, we infer that there is somebody who has fashioned it. If so, there must be one who created this world governed by innumerable marks of order.

If it is asked who made this shed under which we are sitting, we are able to give an answer. Who made this plantain tree? We are not able to point to any vissible person. Yet, there is one who brought it into being. That is why the plantain has grown layer after layer in perfect arrangement without a flaw. We do not know what instruments he used to bring it about in beautiful order. Even so, we are not able to point to Him who created that mountain, those stars above, the moon and such like. It may be said: "These arose a long long time ago. How can we now point to him who produced them?"

Well, take this rose. It developed much later than that plantain. The day before yesterday it was but a bud. Now it is a lovely flower. There are hundreds of petals in it. Each of them has minute lines and a fragrance. It blossomed forth before our eyes. But we do not see Him who made it blossom.

We believe that we are wise men who know everything. But even as an animal who goes round Madras would blink in wonder appalled at its ignorance of everything, so are we in respect of this universe. One who is wiser than man has kept him in this condition.

All the roses in the world blossom by the same law; all the mountains stand rooted in accord with the same nature; all the stars revolve by an identical plan. It is plain, therefore, that the same

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architect determined all these. As the entire universe is seen to have been fashioned in the same manner according to definite causal laws, it is clear that the same intelligence fashioned it all.

Man, who boasts he is clever, must get to know that there is one who is infinitely cleverer than he. That is because not only is He very clever; He is also very good. Apart from being the superior intelligence which created all this, He is also the supreme compassion which protects everything. Realizing that our cleverness is His gift, if we pray to Him, He will do good to us. It is He whom we call God.

This, our cleverness itself, is one of His marks. As the footprints of a thief furnish the clue to his discovery, so are found everywhere the footprints of God, the stealer of our hearts. Even our cleverness is one of His footprints. It is clear that there must be a ground for all this cleverness.

We ourselves are the proof of the existence of God who is the creator. Can we draw the intricate and variegated lines like those that He has drawn on the palms of every one of us? He has embellished a single leaf with lines more wonderful than the handiwork of man in the whole of this city. All these are the marks of that Master Thief. As a thief remains in hiding, He too is hidden. The Vedas declare again and again that He is hidden in a cave. That cave is our heart. Hiding within us, doing all these without us, filling us with wonderment, God makes us search for Him.

□ □ □

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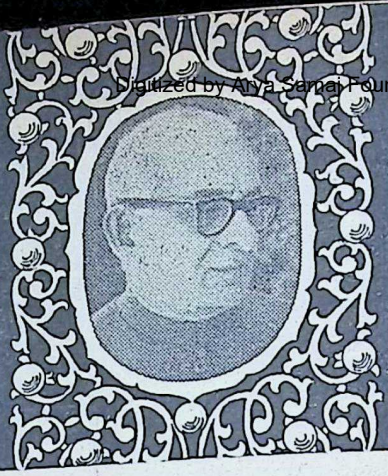

KULAPATI VANI

A day with Sardar

MANY have paid tribute to Sardar; I have also done so, on occasions; but few have given us a picture of the real Sardar as he lived and moved and had his being in the different circumstances of life. It is necessary that we should have such pictures of this great, indomitable man, who was throughout in the vanguard of freedom's battle; who when freedom came integrated India and stood four-square against the forces of disruption.

II

It is January of '41. The climate of Poona is as cold and exhilarating as it can be.

We are all living in the political ward of the Yeravada Prison: Sardar, Bhulabhai, Kher, Mangalbhai Pakvasa, Gilder, Nurie, L.M. Patil and myself. The leader of the little community is, of course, Vallabhbhai. He cannot help dominating all situations unless Gandhiji is present.

I am a late riser, rarely getting up before 7.45 a.m. The Sardar, however, is up and about by 5 a.m.

Sardar has taken complete charge of our welfare. In one spare room, he keeps all the edibles; it is his unquestioned realm. No one is allowed even to look in without permission. There, in different cupboards, he keeps in neat rows pots full of ghee, milk, curds and spices; in fact, everything that is needed to meet our appetite and taste.

The first thing that Sardar does is to get the milk; he then puts the stove on a table, lights it and prepares tea for himself. He remains standing behind the table preparing tea or milk for the rest of us. But we get up at different times; from

October 31, 1971, is the Indomitable Sardar's 97th Birth Anniversary.

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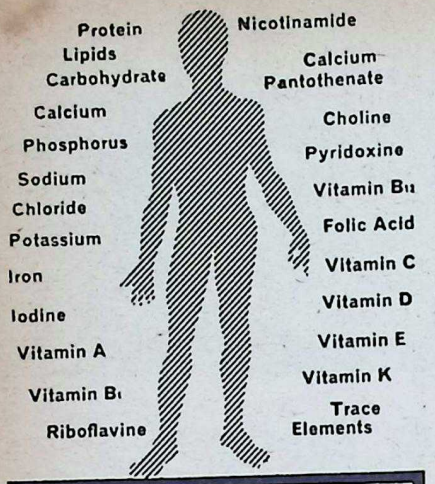

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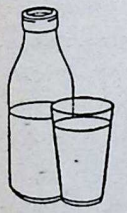

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Kher who rises at about 6, to Nurie who gets up after 8. Sardar knows exactly the time when each one of us will be ready for his tea; and if we should be late, we are ordered to pull ourselves out of bed and have our tea. At 7-45, for instance, his call comes: "Munshi, your tea is ready" and I promptly bundle myself out of bed. He also knows just the right strength of tea and the exact quantity of sugar which each of us likes; and none of us dare to change our taste or appetite.

Nurie comes last and has his two cups of tea; we all sit or stand at the table, while Sardar chats to us, tells stories, using his inexhaustible fund of verbal puns.

The morning tea is over and I am not sure how many cups Sardar and each of us have taken. We then disperse for our exercises and bath.

At about 10 a.m. Bhandari, the Inspector-General of Prisons, comes. He is very nervous; he does not know how he will be received by Sardar. On many days Sardar is extremely pleasant; when he wants he can be fascinating. But on others, he makes fun of Bhandari. Sometimes he is curt and sarcastic and the helpless Bhandari does not know how to escape. His prestige crumbles to pieces when Sardar's scathing remarks make him look small before his subordinates.

I have known Bhandari since 1931 when he was Superintendent

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of the Nasik Jail and I, its inmate. Later, it fell to my lot to appoint him Inspector-General of Prisons.

Whenever Sardar assumes an angry look, Bhandari invites me to his office and piteously appeals to me to come to his rescue. "You know, Mr. Munshi, I am a Government Officer; I have my sympathy with politicians, and particularly you, the leaders. But I have my duty to perform. Will you not please tell him to have some consideration for me?"

In the evening one day a jailor comes to say that our mosquito nets are torn and will not be available for the night. "Go to the bazar and buy new ones" orders the Sardar. "New ones have been ordered," replies the jailor, "but have not yet arrived." Sardar, in his most emphatic way says: "Go and tell Bhandari I did not come here of my own accord. He brought me here. If he cannot provide mosquito nets, open the door and I will go. I shall come back when the mosquito nets arrive." He then turns to us and says: "Why does he keep us here if he has no mosquito nets?"

In the mouth of any other man, this may appear to be a joke or bluff; but Sardar invests his remarks with such an air of decisiveness that the man reels. The jailor goes to the Inspector-General and reports that Sardar wants the door of the jail opened as there are no mosquito nets. Within an hour mosquito nets arrive for us.

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III

It is 10 a.m. *The Times of India* and the *Bombay Chronicle* are brought. Sardar sets a chair for himself in the sunshine and begins to read; two or three of us join him, for his reading of the daily newspapers is accompanied by spicy and picturesque comments. As he reads the war news, he makes a comment or two for our benefit. I am an Anglophile and if anything happens to the British in the war, his voice rings out: "Munshi, your English are at the bottom of the sea." If the English win somewhere, someone suffering from Anglophobia is accosted appropriately.

I take my bath, do my *dhyan* and *svadhyaya,* afterwards write something or visit Bhulabhai.

By 11 a.m. Sardar is busy preparing our meal. None of us can share the mysteries of the chamber where one or two "C" class prisoners prepare things for us to eat under Sardar's supervision.

Sardar's strong point is milk and curds; particularly the latter. Every night he lovingly puts the *mattha* (buttermilk) into the milk. In the morning the different pots are divided with care into fresh curds, second best curds and the really sour curds.

Sardar is the absolute monarch of the mysterious chamber. One day, some friends come to interview one of us and bring a large quantity of sweets. In the absence of Sardar, the recipient of the sweets enters the sacred chamber and puts them away in one of the cupboards. Naturally, the sweets attract endless hosts of voracious ants, who impartially attack sweets, milk and curds. When Sardar returns to find his sacred precincts thus violated, he is furious. He expresses unequivocally his impatience with friends and relations of political prisoners who think that they have nothing to do but eat sweets all day. His biting sallies are also shot at people who like sweets; people who go about inviting ants. The ants also come in for a few caustic remarks; I do not know whether they hear them and take offence; but the friend who lodged the sweets so unceremoniously is very unhappy. There is a major outburst at the dinner table. Sardar coolly hands over the sweets to 'C' class prisoners and for a whole day the chamber of mystery is washed and cleaned till not a trace is left of the invading ants.

By 12 noon we are ready for the midday meal. Sardar has every thing brought out and meticulously arranged. He then sits down in front of the food and like a mother begins to serve it to us. He knows exactly what each one of us likes and presses us, by cajolery, flattery, ridicule or coercion to eat more than we do.

His diet is simple, he dislikes variety in and the refinements of the culinary art. But he enjoys a hearty meal and wants us to enjoy

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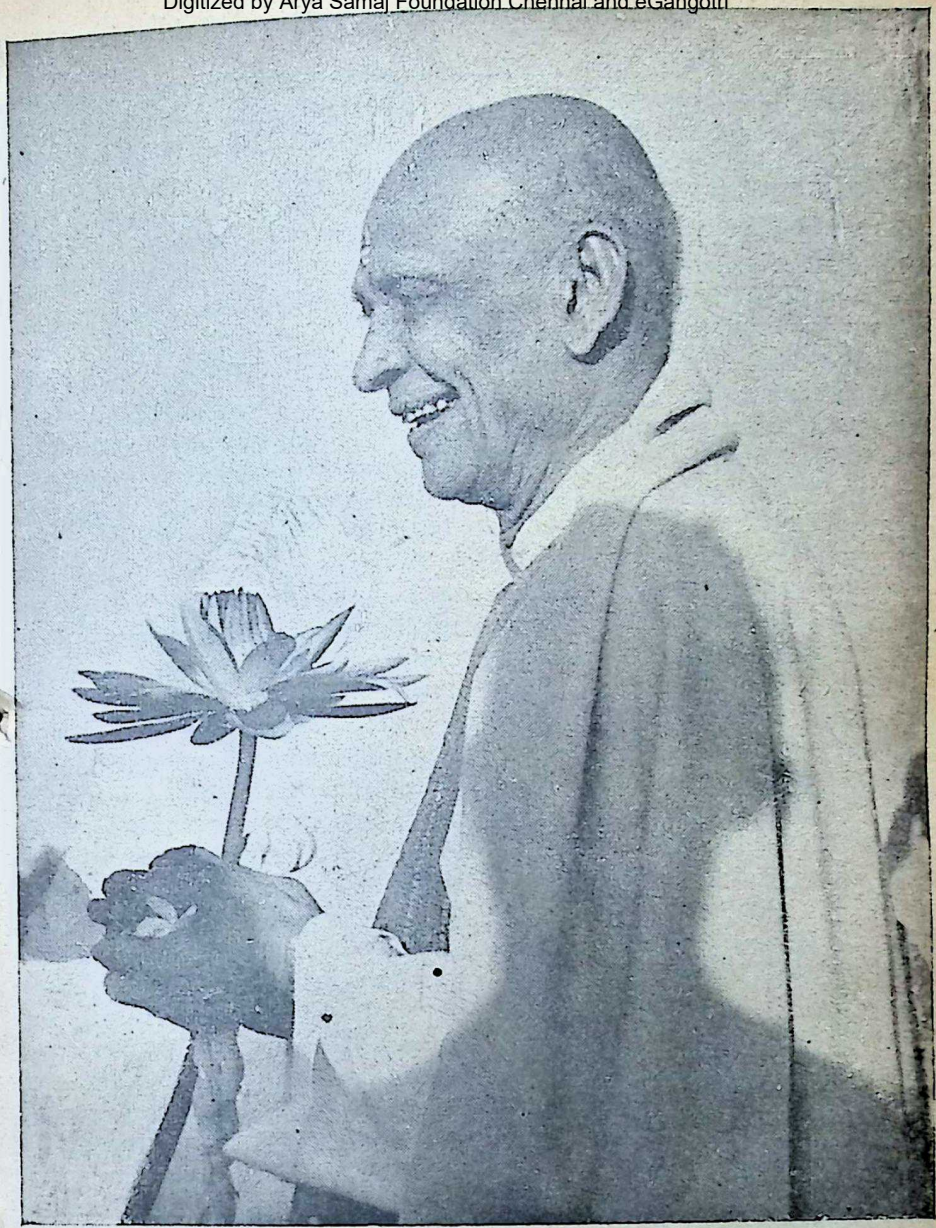

Work is worship.....
but laughter is life.....

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too. And once Sardar presses us to eat something more, it becomes difficult to say 'No.' He says it with such concern that it looks almost unfilial not to submit to a pressure so affectionately made. But some of us later pay dearly for this filial submission.

I suffer from an incapacity to eat more than an extremely limited quantity. Naturally, therefore, the one-and-a-half hour meal under Sardar's supervision is an ordeal for me. I accept everything that is offered, but eat just a small amount and praise the stuff in wholesome terms. Sardar's standing joke is that I am like the man who advertises his wares but cannot use them himself. The joke varies every day by bringing in a variety of persons who carry on such a profession.

One day I am guilty of high treason. The previous day I had told everybody that tomato-cocktail makes a very fine drink and that I know how to make it. The next day, with the assistance of one 'C' class prisoner, I try to prepare cocktail; but with my inaptitude, the wretched thing is not ready exactly at the time Sardar comes to take the presidential seat at the midday meal. Immediately a fusillade of half-humorous, half-caustic remarks are fired at tomatoes, cocktails and the incapables who cannot prepare food. I can hardly control my temper; but no sooner the meal starts, Sardar is as pleasant as ever. I think we all enjoyed the cocktail; but I decide never again to encroach upon the culinary jurisdiction of Sardar.

After the midday meal, we all retire to our rooms; I for a little nap. Sardar also has a nap, after which he casually reads one of the three or four Gujarati books which he has in his room; I am glad to find two of them are my novels.

IV

Then the Charkha Club begins its sittings and ceremonial spinning continues for about a couple of hours. I decline to join the Charkha Club.

When I first went to jail, I took to spinning; but writing being my pet hobby, I could not bring myself to spending all my time on spinning.

In 1932-33, I became a victim of acute neuritis of the right hand; I could not so much as hold a pen, much less turn a charkha. So in 1940, I took only to token spinning in jail. I place the charkha in front of me, put the watch on the ground; and like a loyal soldier turn the spinning wheel for exactly ten long minutes. Every few seconds the thread snaps; more often than not the charkha goes out of gear and the prescribed time is cut short. The threads which I spin are a cross between a thin rope and a two-count thread—if there is such a one.

By 3-30 p.m. Sardar is at the table again, ready for 4 o'clock tea. Obediently we reach the tea-table

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on time, we are served tea to our taste and have most pleasant conversation. Provided he wants, no one can be more pleasant than Sardar.

Immediately after tea, Sardar busies himself for about half an hour and then walks up and down the verandah.

At about 4-30 Bhulabhai pays a return visit to my room and under the pact which we have made, we read the *Gita* together. Bhulabhai, being a student of Persian, has little idea of the *Gita* and as I read, his comments are sometimes cynical beyond words. Sardar overhears some of them as he walks up and down the verandah and immediately after our *Gita* reading, steps in to know all that has been said. Then he says: "You are disobeying Sri Krishna; did He not say: Do not read my message to those who scoff at Me?"

Sardar is fond of the *Gita,* but in his own way. He does not worry about its philosophical aspects; he concerns himself only with its inspiration; sometime during the day I see him reading it to himself. And in some rare moments I discover that he has a deep, though inarticulate, faith in God.

At 4-30 p.m. Sardar's peripatetic discourses begin in the yard; we each take a turn as his companion. I find this privilege highly interesting. We discuss the effect and bearing of the latest war incidents; then we drift into discussing Indian politics, our politicians, their habits, their outlook. On every one of these topics Sardar has some remarks to offer, half-humorous, half-caustic, but each of them disclosing shrewd insight into the man or the situation. Sardar always has pleasant anecdotes to tell about everybody. His laugh is infectious; he enjoys a good joke as few can, but never at his own cost, unlike Gandhiji.

I divide my evening walk between Sardar and Bhulabhai. Bhulabhai by temperament and outlook is scarcely fitted for the semi-monastic life and is not quite happy. But I am his old pupil and during that hour, the *guru* and *shishya* exchange a lot of comments which, outside a Bar Library, would appear shocking.

After the walk we pray. We chant the multi-lingual, all-religion prayer used by Gandhiji at his daily prayer meetings, verses from the *Gita,* the *Qoran,* the *Gatha*; then *bhajans.* The prayer is conducted under a venerable mango tree, and for the moment we are fully in tune with the Master.

At 7-30 p.m. we dine. Dinner is a smaller edition of the midday meal, but somehow our hilarity tends to disappear with the setting sun.

Sardar is a tireless walker; he is on his legs for possibly eight hours during the day. After dinner, he resumes his walk. On most days I keep him company; others are in their rooms reading or spinning.

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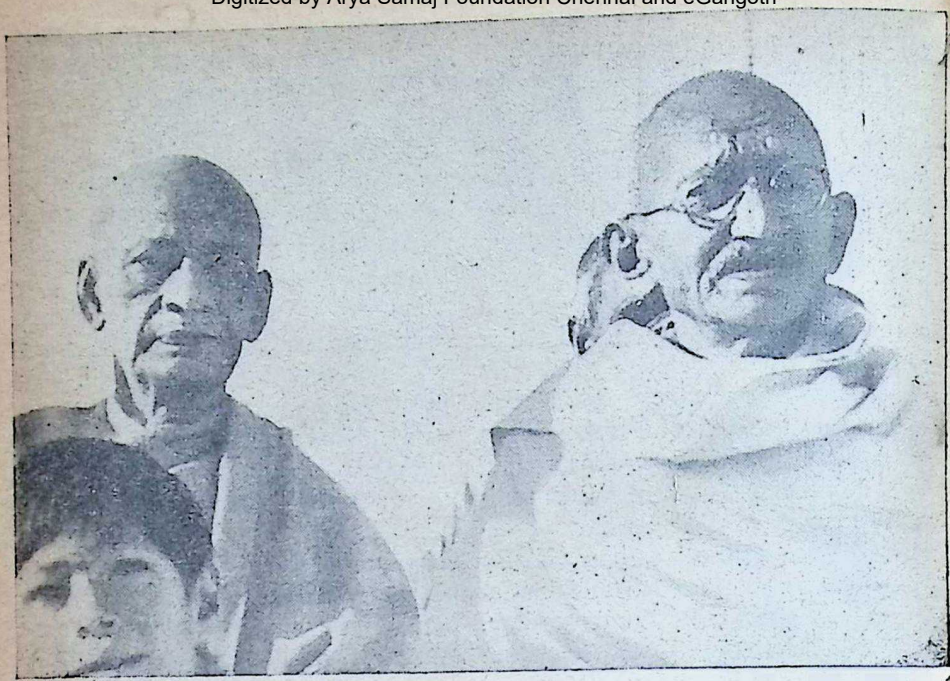

Vallabhbhai is in a sense an ascetic; his life is as simple as a peasant's; his wants are few. His impulses are always under complete control. But he knows life in all its aspects and appreciates its variety and richness. His pre-Gandhian anecdotes, however, are reserved for a few; I had the privilege of being one of them.

Sardar remembers a few snatches of old popular Gujarati songs and during the evening hour, he sings them and we have a jolly good time.

At quarter to nine he retires. By 9 p.m. he is fast asleep.

V

In March, I fall seriously ill; a very severe form of colitis keeps me half unconscious during the best part of the day. Gilder acts as both physician and nurse; Sardar is as devoted as a mother. Several times during the day he comes into my room, sees that my comforts are attended to and says a few cheering words. In the more critical stage of the attack, he comes to my room once or twice at night; his enquiries are solicitous. Eventually the attack is considered by the Government to be too serious to retain me within prison walls, and I am carried out on a stretcher. Sardar accompanies me to the jail gate and—was it my fancy?—his eyes are moist. □ □ □

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Some National Problems-II

SMT. LILAVATI MUNSHI

Unrest, use of the Police :

UNFORTUNATELY almost every day we hear of unrest, riots, vandalism and even killings going on in some part of the country or the other in order to fight against some imaginary grievances. The authorities allow the situation to develop for some time as they do not want to displease the section of the people who engineer such agitations. Those who organise such disturbances are local people as well as people who can take the law in their own hands. They are also the voters; and law-abiding people are kept at ransom.

Ultimately when the situation goes out of control the police is called, tear gas and firing are resorted to. Some people get killed or injured in the melee on both sides and thereafter a temporary truce is restored. The matter does not end there. The politicians clamour for an inquiry, even undertake fasts to get it and ultimately the inquiry against the police is agreed to .

A retired High Court Judge is very much in demand on such occasions.

This is a very dangerous situation. Police is the instrument of the Government. If in an unpleasant situation policemen do not take action on their own they are blamed and invectives are poured on them. When Government call them to quell a riot or handle any unpleasant situation and shooting by police takes place, even in self defence, the Government do not stand by them but make them a

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convenient scape-goat. After all, policemen are human. Bereft of their uniform they are ordinary citizens with all the emotions of human beings and are amenable to influences; and if they see corruption all round and see that everything has a price, they are tempted to imitate. But even then they are an instrument and protectors of the life, liberty and safety of common people, whether good, bad or indifferent. Supposing in a given situation they refuse to come out, only bad elements will have a free hand to do whatever they like. At the same time we know that policemen are not angels, though in good hands they are excellent instruments. If they are not, it is the fault of the rulers, who, without considering the human nature, pass impracticable laws many of which are not observed by themselves. If the rulers show integrity the police and the officers are bound to respect them and will more or less follow the same principles in their own conduct. Policemen should be made to feel that they are the friends and the protectors of the people and not their enemies. Fasting against the police action and asking for enquiries will demoralise them. Invariably they are used but when the time to apportion blame comes, they are made the scape-goats. Politicians please do not tamper too much with this instrument, but help in making them in every possible way good and effective instruments!

It is only bad masters who quarrel with their tools.

Rising Prices :

The question which troubles the middle class very much is the rising prices all round and specially the land prices. A piece of land costing five hundred rupees suddenly soars to five thousand rupees. In two or three years' time the price goes up to fifty thousand and then soars still further and becomes five lakhs. On the one hand it is urged that people should build houses, and on the other the ceiling of property is coming and the land prices rise so high that very few can buy it.

Even tax payers who have the

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land find the rise very unprofitable, because the price goes on changing. A person who does not want to sell his property and live in his own house built on his own land must pay higher taxes on account of the price rise without his doing anything or gaining anything. If he wants to sell the property he must pay a very exorbitant appreciation duty to the Government which leaves hardly anything for himself and makes him dissatisfied.

Do we know how the land price rises? It is the official action itself which causes the rise in the prices. For instance a reclaimed land at Colaba, Bombay, is being offered by the Government to hoteliers for three and half to four thousand rupees per square yard. The hotelier who will build the hotel will charge very high rates to the customers for accommodation and food. Several years back the Marine Drive land was charged Rs. 100 to Rs. 200 which was considered quite high at that time. At this rate the inflationary trend of prices cannot be controlled. Higher taxes and levies on goods raise the cost of goods also. As reported in the papers the expenses for procuring the grains by a grain dealer comes to somewhere about 15 rupees which is all-inclusive, whereas the Government expenses come to 45 rupees for the same amount of grain.

Deficit financing and controls are some of the factors for the price rise resulting in black markets. Increase in the prices brings in its wake agitation for higher wages, in the train of which comes processions, shouting, gheraos and lathi charges and many other features which in turn leads to the demand for appointment of an Inquiry Commission. The apportioning of blames and shouts are heard all round.

I have come across an interview given by Professor Leszek Kolakowski, the young Polish Philosopher who is at present living in Oxford. Here are two extracts:

We needed more time and experience to learn the simple truths that violence generates violence and not freedom, and that terror is simply terror and not the road to justice—in short, that the means must necessarily determine the meaning of the ends.

* * *

I am opposed to self-righteous minorities who take it upon themselves to represent the oppressed classes without having received any mandate from those classes, and who in their name pursue a policy of blind terror. □ □ □

There is a price which is too great to pay for peace, and that price can be put in one word. One cannot pay the price of self-respect.

—Woodrow Wilson

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TO PAKISTAN

S. RAMAKRISHNAN

All they that take the sword
shall perish with the sword.

—St. Mathew
(21:52)

SO, pathetically persisting in his Himalayan blunders in Bangla Desh, inveigled by his self-annihilating ego, egged on by his predatory proclivities, pulverised by pusillanimity, peeved by frustration, prodded by petulance and propelled by hate, another self-appointed President of yours has once again got you entrapped in a quagmire of his own making. He has militarily and economically manoeuvred himself and you into a totally blind alley.

Foolish paralipsis has made Yahya purblind; silly sabre-rattling has made him deaf; thoughtless pedling of poisonous lies has paralysed his thinking.

Yahya's fulminations remind us of his earlier editions—the rapacious, vainglorious dictators, Hitler and Mussolini—the

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curse of the twentieth century. Like them, Yahya also deludes himself to be invincible.

History will repeat itself.

Yahya and his cohorts will meet the same ignominious fate that befell the upstarts and usurpers in Germany and Italy within living memory. Like those megalomaniacs, he too will be disowned, hounded out, spat upon and done away with, unsung and unwept, by his own long-suffering, oppressed and exploited compatriots.

II

As to an individual, so to a nation: a peaceful, prosperous and understanding neighbour is a great blessing. India has therefore all along gone out of her way to cultivate good-neighbourly relations with you.

But, alas, born in hatred, bred in jealousy and goaded by greed, the political pirates and belching brigands of Pakistan have spurned all the while the hand of friendship proffered by India. They have thought that through bluff, bullying and braggadocio, they can unnerve and humble India to their nefarious designs.

Self-aggrandisement, avarice, arrogance, anger, meddlesomeness, meanness and malice are the common hindrances to harmony.

So long as Yahya, like his self-appointed predecessors, Presidents Iskander and Ayub, is a victim of these vices, there is no escape for you from stultification, degradation, defeat and ruin.

So long as the voices of reason and sanity continue to be silenced and stifled by the regime of autocrats, freebooters and desperados, the dawn of progress will recede farther and farther from you.

Nay, Pakistan itself will disintegrate.

III

Never in India's long and chequered history dating back to five millennia, have we ever cherished the conquistador spirit.

We are a God-fearing, contented, peace-loving, patient race.

But we must warn you. Do not misconstrue our traditional tolerance for congenital weakness. Do not force us to the point of no return. Beware of the anger of patient men!

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In the words of Dharmaputra, the Eldest of the Pandavas of *Mahabharata* fame, whom all Indians through the ages have hailed as *Ajatashatru,* "we may be five (Pandavas), against hundred (Kauravas), but against a common enemy, we are hundred and five."

Make no mistake about it: If our territorial integrity is violated, the whole of India from Thagla Ridge to Trivandrum, from Burdwan to Bombay will rise as one man and ruthlessly repel the aggressor, lock, stock and barrel.

Whatever our vocations, religious denominations and political persuasions—there will then be no Congressites (New or Old), Swatantrites, Jan Sanghis, Socialists or Communists (Right or Left).

There will then be no Hindus, Muslims, Parsis, Christians, Sikhs and Jains.

There will then be no Andhras and Assamese, no Bengalis and Biharis, no Kashmiris and Keralites, no Maharashtrians and Mysoreans, no Madhya Pradeshis and Uttar Pradeshis.

There will then be no teachers and students, no capitalists and workers.

Political differences, economic disparities, regionalism, communalism and sectarianism will all be buried in our common crusade for upholding Freedom, Truth and Justice.

In the event of a war being thrust upon peace-loving and freedom-cherishing India, you will have to face the might and fury of 550 million Indians united like a rock, speaking for India and tirelessly toiling to protect and preserve India's sovereignty and integrity.

Our bond is stronger than that of blood. Fortified as we are by our ageless cultural heritage of undying vitality and blessed with a truly democratic and secular Constitution and the Rule of Law, we owe common allegiance and reverence to our Motherland—*Janmabhoomi*—on whose breast we are borne and where we will all one day die.

Come what may! We will not flinch from duty. We will not forsake *dharma.* We will not shirk a fight for *dharma,* if it becomes inescapable.

Yato dharmastato Jayah: 'Where there is *dharma,* there is sure victory.'

□ □ □

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Sandhya Vandana

मार्जनम् *Marjanam*

आपो हिष्ठा मयो भुवः। ता न ऊर्जे दधातन। महे रणाय चक्षसे। यो वः शिवतमो रसः। तस्य भाजयतेह नः। उशतीरिव मातरः। तस्मा अरंगमाम वः। यस्य क्षयाय जिन्वथ। आपो जनयथा च नः। ओं भूर्भुवस्सुवः।

Apo hishta mayo bhuvah / ta na oorje dadhatana / mahe ranaya chakshase / yo vah sivatamo rasah/ Tasya bhajayeteha nah / Usateeriva Matarah / Tasma arangamama vah / yasya kshayaya jinvatha / Apo janayatha cha nah / Om Bhurbhuvassuvah.

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With the second finger of the right hand write the letter *Om* on water and uttering the word श्रीकेशवाय नमः *sri kesavaya namah* touch the centre of the brows with that very finger.

With the first seven mantras sprinkle water on the head with the second finger. Reciting the eighth Mantra touch the feet with the second finger. Reciting the ninth mantra sprinkle water again on head then repeating the mantra *Om Bhurbhuvassuvah* ओं भूर्भुवस्सुवः make a circuit of your head.

Meaning

ओं श्रीकेशवाय नमः	*Om Sri Kesavayanamah*	— Prostration to Sri Kesava
आपः	*Apah*	— Goddesses of waters
मयो भुवः	*Mayo bhuvah*	— be the cause of conferring the highest bliss.
ष्ठा हि	*Shta hi*	— are verily
ताः	*Tah*	— Such Goddesses as you
नः	*Nah*	— to us
महे	*Mahe*	— Great
रणाय	*Ranaya*	— Beautiful
चक्षसे	*Chakshase*	— for the eye of knowledge
ऊर्जे	*Oorje*	— Nourishment
दधातन	*Dadhatana*	— Give
वः	*Vah*	— of you
यः	*Yah*	— that
शिवतमः	*Sivatamah*	— most auspicious
रसः	*Rasah*	— bliss
तस्य	*Tasya*	— for that
इह	*Iha*	— there
नः	*Nah*	— us
उशतीः	*Usatih*	— Loving
मातरः इव	*Matarah Iva*	— Like mothers
भाजयतेह	*Bhajayateha*	— make us worthy
यस्य क्षयाय	*yasya kshayaya*	— for establishing that bliss
जिन्वथ	*Jinvatha*	— you shine with love
तस्मा	*Tasma*	— for that bliss
वः	*Vah*	— you
अरम्	*Aram*	— with great eagerness
गमामः	*Gamamah*	— we go in for
आपः	*Apah*	— water goddesses
नः	*Nah*	— us
जनयथा	*Janayatha*	— making us pure by knowledge—give us rebirth.

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Om-prostration to Sri Kesava. You water Goddesses are the causes of confering the highest happiness. Even such are you. Give us nourishment for the eye of knowledge which is so great and beautiful. The most auspicious Bliss that is in you, be like loving mothers to give us that Supreme Bliss. You are love personified and the seat of that Bliss. We pray you with great earnestness to give us that Bliss. Make us pure by knowledge and be reborn as it were resplendently.

प्रातः *Pratah* प्राशनम् (*Prasanam*)

सूर्यश्च मा मन्युश्च मन्युपतयश्च मन्युकृतेभ्यः। पापेभ्यो रक्षन्ताम्। यद्रात्रिया पापमकार्षम्। मनसा वाचा हस्ताभ्याम्। पद्भ्यामुदरेण शिश्ना। रात्रिस्तदवलुम्पतु। यत् किंच दुरितं मयि इदमहं माममृतयोनौ। सूर्ये ज्योतिषि जुहोमि स्वाहा॥

Suryascha mamanyuscha manyupatayascha manyukritebhyah | Papebhyo rakshantam | Yadratriya papamakarsham | Manasa vacha hasthabhyam | Padbhyamudarena sisna | Ratristadavalumpatu | Yat kimcha duritam mayi idamaham mamamritayonau | Surye Jyotishi Juhomi Swaha ||

Reciting this mantra, take water in your right hand measuring a full sized hollow of the palm and drink it.

Meaning

सूर्यश्च *Suryascha*	—	The Sun
मन्युश्च *Manyuscha*	—	and anger
मन्युपतयश्च *Manyupatayascha*	—	and the God of anger
मन्युकृतेभ्यः *Manyukritebhyah*	—	all actions done by anger
पापेभ्यः *Papebhyah*	—	from sins
मा *ma*	—	me
रक्षन्ताम् *Rakshantam*	—	protect
रात्रिया *Ratriya*	—	all night
मनसा *Manasa*	—	by the mind
वाचा *Vacha*	—	by speech
हस्ताभ्याम् *Hastabhyam*	—	by the two hands
पद्भ्याम् *Padbhyam*	—	by the two feet
उदरेण *Udarena*	—	by the stomach
शिश्ना *Sishna*	—	by the sexual organ
किंच *Kincha*	—	and also
मयि *Mayi*	—	in me
यत् *Yat*	—	that
दुरितं *duritam*	—	sin
तत् *Tat*	—	that
रात्रि *Ratri*	—	the presiding diety of night
अवलुम्पतु *Avalumpatu*	—	may remove
इदम् माम् *Idam Mam*	—	this sin being removed from me
अहं *Aham*	—	I

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अमृत-योनौ *Amrita-yonau* — the cause of moksha
सूर्य ज्योतिषि *Surye Jyotishi* — In the supreme Lord in Sun form of Supreme light

जुहोमि *Juhomi* — sacrifice
स्वाहा *Swaha* — Let it be well done

Save me from the sins born of anger, O Lord! The Sun, anger and Anger God what has been done at night by the mind, speech, the two hands, two feet, the stomach and sexual organ as well as all other sins attaching to me may be removed.

Thus I freed from all sins offer oblations to the Supreme Lord, the Supreme Light in the form of the Sun so that I may be worthy of moksha.

मध्याह्ने *Madhyanhe* : (Noon)—

आपः पुनन्तु पृथिवीं पृथिवी पूता पुनातु माम् ।
पुनन्तु ब्रह्मणस्पतिर्ब्रह्म पूता पुनातु माम् ।।
यदुच्छिष्टमभोज्यं यद्वा दुश्चरितं मम ।
सर्वं पुनन्तु मामपोऽसतां च प्रतिग्रहँ स्वाहा ।।

Apa punantu prithivim prithive puta punatu mam / Punantu Brahmanaspatirbrahma puta punatu mam / yaduchhishtam abhojyam yadva duscharitam mama / Sarvam punantu mamaposatam cha pratigrahagg--- suvaha

This is to be recited at noon and water sipped afterward.

Meaning

आपः *Apah* — the deity of water
पृथिवीम् *Prithivim* — the earth
पुनन्तु *Punantu* — may purify
पूता *Puta* — thus purified
पृथिवी *Prithivi* — the earth
माम् *Mam* — me
पुनातु *Punatu* — purify
ब्रह्मणस्पतिः *Brahmanaspatih* — Teacher who is the depositary of Vedas

पुनन्तु *Punantu* — may purify
पूता *Puta* — the ever pure
ब्रह्म *Brahma* — the veda
माम् *Mam* — me
पुनातु *Punatu* — may purify
उच्छिष्टम् *Ucchhistam* — the remnant of food taken by another
अभोज्यम् *Abhojyan* — Uneatable food
यत् *Yat* — that
मया *Maya* — by me
वा *va* — or
मम *Mam* — My
यत् *Yat* — that
दुश्चरितं *Dusaharitan* — bad conduct

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किंच *Kincha*	—	and also
असतां *Asatam*	—	from the bad people
प्रतिग्रहं *Pratigrahagg*	—	the gift
सर्वं *Sarvam*	—	from all
माम् *Mam*	—	me
पुनन्तु *Punantu*	—	may purify
स्वाहा *Swaha*	—	I offer myself to the blaze of Paramatman

May the Goddess of water purify the earth. May that purified earth purify me and the teacher of Vedas. May the ever purified Vedas purify me. The remnant of another's food or uneatable food which I have eaten and my bad conduct and the gifts I have received from bad people, may I be purified from all that. I offer myslef to be consumed at the blaze of the Supreme being.

सायंकाले *Sayamkale* (Evening):

अग्निश्च मा मन्युश्च मन्युपतयश्च मन्युकृतेभ्यः। पापेभ्यो रक्षन्ताम्। यदन्हा पाप मकार्षम्। मनसा वाचा हस्ताभ्याम्। पद्भ्यामुदरेण शिश्ना। अहस्तदवलुम्पतु। यत् किंच दुरितं मयि। इदमहं मामृतयोनौ। सत्ये ज्योतिषि जुहोमि स्वाहा॥

Agnischa ma manyuscha manyupatayascha manyakritebhyah / Papebhyo rakshantam / yadanha papamakarsham / Manasa Vacha hastabhyam / Padbhyam Udarena Sishna / Ahastadavalumpatu / Yat kincha duritam mayi / Idamaham mamritayonaw Satye Jyotishi juhomi suvaha

This is to be recited in the evening and water sipped.

Meaning

अग्निः *Agnih*	—	The Lord of Fire
मन्युश्च *Manyuscha*	—	and anger
मन्युपतयश्च *Manyupatayascha*	—	and Lord of Anger
मन्युकृतेभ्यः पापेभ्यः *Manyukrittebhyah Papebhya*	—	From the sins committed by anger
मा *ma*	—	me
रक्षन्ताम् *Rakshantam*	—	protect
अह्ना *Anha*	—	in the day
मनसा *Manasa*	—	by the mind
वाचा *Vacha*	—	by words
हस्ताभ्याम् *Hastabhyan*	—	by the two hands
पद्भ्याम् *Padbhyam*	—	by the two feet
उदरेण *Udarena*	—	by the stomach
शिश्ना *Sishna*	—	by the sexual organ
यत् पापम् *Yat-papam*	—	that sin
अकारषम् *Akarisham*	—	has been done by me
किंच *Kincha*	—	and also
यत् दुरितं *Yat-duritan*	—	whatever sin
तत् *Tat*	—	that

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अहः *Ahah* — The lord of Day
अवलुम्पतु *Avalumpattu* — may remove
इदम् मां *Idam Mam* — Thus me purified of all sins
अहं *Aham* — I
अमृतयोनौ *Amritayonau* — the cause of Moksha
सत्ये ज्योतिषि *Satye Jyothihi* — The blaze of eternal truth
जुहोमि *Juhomi* — I offer as an oblation
स्वाहा *Swaha* — Let this homa be well performed

May the Lord of Fire, anger, and God of anger protect me from all the sins committed by anger. May that sin done by me during the course of the day by the mind, word, the two hands, the two feet, the stomach and the sexual organ be removed by the deity of the day. Thus purified I offer myself as an oblation to the resplendent Supreme light, the cause of Moksha.

आचमनम् (*Achamanam*) पुनर्मार्जनम् (*Punarmarjanam*)

मार्जनम् (*Marjanam*) दधिक्रविण्णो अकारिषं जिष्णोरश्वस्य वाजिनः ।

सुरभि नो मुखा करत् प्रण आयू ँ षितारिषत् ।। आपो हि ष्ठा मयो भुवः । ता न उर्जे दधातन । महे रणाय चक्षसे । यो वः शिवतमो रसः । तस्य भाजयतेह नः । उशतीरिव मातरः । तस्मा अरंगमाम वः । यस्य क्षयाय जिन्वथ । आपो जनयथा च नः । ओं भूर्भुवस्सुवः

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Dadhikravinno akarisham jishnorasvasya vajinah / Surabhi no mukha karat Prana Ayoogmshi tarishad

Apo hi shta mayo bhuvah / Ta na oorje dadhatana / Mahe ranaya chakshase / Yo vah sivatamo rasah / Tasya bhajayateha nah / Usatiriva Matarah / Tasma arangamama vah Yasya kshayaya jinvatha / Apo janayatha cha nah / Om Bhurbhuvassuvah.

By the first mantra beginning with with दधिक्रविण्णो *Dadhikravinno* and by the seven mantras beginning with आपो हि ष्ठा *Apo hi shta* water should be sprinkled on the head. Uttering the next mantra the feet should be touched and finally reciting आपो जनयथा च नः (*Apo janayatha cha nah*) the water should be thrown round the head.

दधिक्रविण्णो *Dadhikravinno*	—	The Lord who supports rules and measures all the words
जिष्णोः *Jishnoh*	—	The victorious
अश्वस्य *Asvasya*	—	The hayagriva form, the support of all knowledge
वाजिनः *Vajinah*	—	The swiftest, supreme Lord
अकारिषं *Akarisham*	—	I worship
नः *Na*	—	our
मुखा *Mukha*	—	face and other senses
सुरभि *Surabhi*	—	doing good
करत् *Karat*	—	may make
आयूँषि *Ayoogumshi*	—	The Light
तारिषत् *tarishad*	—	Be without any hindrance
आपो हिष्ठा *Apo hishta*	—	etc. as commented before

May the Lord, the Supporter, the Ruler and the Measurer of all the worlds, the Victorious, the Seat of all knowledge Who has taken the form of *hayagriva*, the Swift Supreme Lord, I salute. May He make our senses do good. May our lives be without any hindrance.

(*To be continued*)

Wisdom—real wisdom is more than knowledge.

Knowledge is the accumulation of facts; wisdom is the interpretation of facts.

Knowledge is culled from textbooks; wisdom comes out of life.

—Wallace Friday.

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KELAPPAN

The Kerala Gandhi

R. P. AIYAR

IN 1920, Gandhiji started the Non-Cooperation campaign with its triple boycott of legislatures, law courts and educational institutions, with a view to righting the Khilafat and the Punjab wrongs and to wresting swaraj from unwilling hands. Though there was considerable opposition at the beginning, top-ranking leaders accepted the thesis and gave up their lucrative practice at the bar. Among them were men like Deshbandhu Chittaranjan Das, Andhra Kesari Tanguturi Prakasam, Pandit Motilal Nehru, Sri M.R.Jayakar and Sardar Vallabhbhai Patel. Netaji Subhas Chandra Bose resigned from the Indian Civil Service. Sriman S. Srinivasa Aiyangar was to resign his Advocate-Generalship the next year.

But almost at the very inception of the campaign came the sacrifice of certain unknown young men who gave up all their worldly prospects to redeem the Motherland from the unspeakable shame of slavery.

In Kerala, many were the youngsters who flocked to Gandhiji's standard; they included Barrister K. P. Kesava Menon, U. Gopala Menon, E. Ikkanda Warrier, Kurur Nilakantan Nambudiripad, T. R. Krishnaswami Aiyar and Sebastian. Two young Malayali students responded to the call though they were studying outside Kerala. One was A. K. Pillai, studying for his B.C.L. at Oxford, and the other was Kanaran Kelappan who

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was then qualifying for the L.L.B. at Bombay.

K. Kelappan was a mild-mannered, soft-spoken man, with no blurred or nebulous outlines in his personality. Born in a lower middle class family on September 12, 1890, chill penury could not repress his noble rage nor freeze the genial current of his soul. Short, slim and dark, Kelappan would not have been noticed in a crowd. But 50 years of dedicated service to the nation proved that he was very much more than some village-Hampden that with dauntless breast the little tyrant of his fields withstood.

He graduated from the Madras University and worked as a teacher in St. Berchman's High School at Changanacherry for some years. It was during this time that he came in intimate association with Mannath Padmanabhan whom he helped in founding the Nair Service Society of which he was also the President for some time.

Kelappan's father was the clerk of a leading lawyer and the greatest ambition of the old man was to see his son wear the black gown. With this object in view, Kelappan came to Bombay to study for L.L.B.. Before he could complete his course came Gandhiji's call for boycott of educational institutions; and Kelappan was almost among the first to respond to the call. He gave up his studies and returned to Malabar as a Congress worker. The news shocked his father so much that he died a few days later.

Months after Kelappan's return to Malabar broke out the Moplah rebellion. Kelappan was amongst the few to realise that the rebellion had a dual aspect. It was directed not only against the British Government but also against the Hindus. Many Hindu temples were defiled or destroyed and forcible conversions on a considerable scale took place.

During the rebellion, Kelappan was arrested and kept in police custody for over ten months. Ultimately, he was discharged along with some of his colleagues as no one would come forward to give evidence against him. The ill-treatment meted out to him completely shattered his health. During this period, his wife, Ammalu Amma, died barely four weeks after giving birth to a son.

Years later, in the Vellore Central Jail, he told me of the police atrocities, but there was no bitterness in his heart. Any way, he was luckier than M.P. Narayana Menon who was sentenced to transportation for life on a charge of waging war against the King; MPN was a memorable figure in the Madras Penitentiary for many years.

It was because of his correct assessment of the Moplah rebellion and of his refusal to yield to evanescent emotion that Kelappan campaigned vigorously against the formation of the Malappuram Dis-

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trict in 1969 which was intended as a Marxist sop to the Muslim League Cerberus. His sage advice was disregarded and the district came into being that year.

After the Non-Cooperation movement was suspended in 1922, followed by Gandhiji's arrest and conviction, Kelappan did not feel that his duties were over. By then he had realised that Swaraj would have no meaning unless the curse and crime of untouchability was removed. He became the Secretary of the *Kerala Aithochodana Committee* and started campaigning for the depressed and suppressed classes.

It was a measure of the intensity of his campaign that the *Vaikom Satyagraha* was started. The real story of that *satyagraha* campaign has not yet been written. When the indomitable George Joseph was arrested at Vaikom, the question asked, was "What right had a Syrian Christian to interfere in the internal affairs of the Hindu community?"

Gandhiji came to Travancore shortly after his release and arranged that the "untouchables" as they were then called should be allowed to walk along the streets round the Vaikom Temple. This was the genesis of the pact which Gandhiji signed with W.H. Pitt, I.P., Commissioner of Police.

Came the Simon Commission boycott and Kelappan promptly played his part. Even the Malabar Special Police came to realise that Kelappan was of the oak and not of the willow.

When Gandhiji started the Salt Satyagraha, Kelappan manufactured salt at Payyanur and was sentenced to a long term of imprisonment. I met him in the Vellore Central Jail and was struck by his determination not to accept "B" class diet. He was then growing a formidable beard and Satyamurty used to make fun of it.

In 1932, Gandhiji returned from the Second Round Table Conference with empty hands and the Civil Disobedience Campaign was thrust on the Congress by Lord Willingdon and the bureaucracy. Kelappan was duly jailed but as soon as his term was over, he turned to his first mission: that of fighting untouchability.

Towards the end of 1932, he went on a fast unto death in front of the Guruvayoor Temple for the entry of untouchables into that holy shrine. The correspondence between him and Gandhiji has already seen the light of day. Gandhiji persuaded him to call off his fast. His fast was later to lead to the famous Temple Entry Proclamation of the Maharajah of Travancore.

Shy and unambitious by temperament, Kelappan never thought of striking out a political career for himself. President of the Kerala Pradesh Congress Comittee for several years, he was the first Congressman to head the Malabar District Board in the thirties.

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There was a time when I knew Kerala only through Kelappan. He was a Gandhian star of the first magnitude. Every depletion from the thin ranks of the old giants makes us wonder how we are going to fill the growing gap in real leadership.

—C. Rajagopalachari

Freedom came wih its dark patches of regret and red blotches of anxiety in 1947; and Kelappan was one of those who was disillusioned with the manner in which things were deteriorating. On the eve of the first general election, he resigned from the Congress and joined the Kisan Mazdoor Praja Party founded by Acharya J.B. Kripalani. He contested the election to the Lok Sabha from the Ponnani Constituency on the

By that time he had become disillusioned with the political swings in the country. In 1955, he quit politics altogether and joined the Sarvodaya movement.

Kelappan was one of the founders of the *Mathrubhoomi* and was its Editor for several years. He earned reputation as a writer of graceful Malayalam prose.

One cannot improve on the statement of the venerable Rajaji that Kelappan was one of our best patriots and soldiers of freedom. In fact, much of all that is good today in Malabar can be attributed to the hard work and devotion and unblemished character of Kelappan.

Almost the last of the Gandhians, he will long be remembered as the *Kerala Gandhi.*

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Sri Chaitanya Mahaprabhu: VIII

DR. SISIR KUMAR GHOSE

Sri Chaitanya Mahaprabhu was born in Nadia, about 70 miles north of Calcutta, in 1486. His father, Jagannath Misra, christened him Biswambhar, and his mother, Shachee, called him Nimai. The name Gauranga was given on the occasion of the thread ceremony. Nimai's elder brother, Visvarup, took Sanyasa and attained Samadhi at a very young age. Soon after, Nimai's father died. Young Nimai became a Sanskrit scholar and earned fame as the youngest and most proficient professor of Nadia at the age of 16. He married Lakshmi, daughter of Vallabh Acharya. Gradually, Chaitanya became intoxicated with divine love for Sree Krishna.

16. The Passive State

THE Lord came home with his *bhaktas* and they all sat in the courtyard. The season was the hottest and their recent experiences had left them tired. At sunset they were getting ready to go to the river when loud cries of *"Thakur, Thakur,"* were heard at the door. The word is sometimes applied to God, sometimes to holy men or to important persons. Of course here it could refer only to the Lord. The callers were no other than Jagai and Madhai! This of course was the way to salvation: "His heart must long for the seed, he must knock and at last compel the seemingly unwilling but, in reality, cautious Guru to satisfy his cravings."

Murari brought them in. With a loud cry they again fell down senseless. The Lord made them over to Nitai and asked him to breathe *"Harinam"* into their ears. After which the door was opened and the two corpselike figures were carried to the river with the sound of *khole, kartal* and *"Haribole."* This time there were no jeers from the public. It was a silent procession with a sense of the holy.

But once on the river the *bhaktas* were full of frolic. This was so even with the Lord, for the cultivation of *bhakti* makes a man childlike. But a gesture from the Lord soon struck a new note and everybody fell quiet. Said the Lord, "I make over these penitents to you, Sreebas. Purify them with *Harinam.*" And, turning to the sinners, he asked them to make over to him with "copper, *tulasi* and Ganges water" all their sins. Everyone present was stunned. This was the time-honoured formula for legal deeds of gift which

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is binding on both parties. It was no joke for those who understood the terms of reference.

The brothers prayed: "Let us suffer for our misdeeds. But my Lord, do not issue mandates which can never be obeyed."

But the Lord was firm and again demanded of the brothers to deliver all their sins to Him. He was adamant and would take no refusal. After a time Nitai intervened and advised the brothers to submit to His will. In the end they had to agree. For a deed of gift to be valid, according to the Hindu way of doing it, the giver must declare, while touching sacred water, copper and *tulasi*, that he makes a gift of such and such a thing to such and such person and his descendants. In the same solemn manner the receiver has to answer, "I accept". The Lord extended His joined palms and the brothers uttered the formula of transfer. In the same distinct manner the Lord said: *"I ACCEPT YOUR GIFT."* It is impossible to describe the effect of these simple words upon all who heard them. Those who have no experience of the age-old tradition of such a transfer can hardly realise the seriousness attending the ritual.

Everyone present looked at the Lord with the profoundest pity, admiration and love. No sooner had the Lord said, "I accept," than His golden hue was changed and tinged with dark. But as it was night, few, except those who were close to him, could perceive the change.

Then Nitai breathed the name of Hari into the ears of the two brothers.

The party returned to the Lord's house, where a kirtan was started immediately. The most active, if not elegant, dancer in the group was Nitai who, happy that his hope had been fulfilled at last, cut many a caper. But the greater surprise came when the two brothers joined the throng. As an eye-witness puts it, "What a miracle! Madhai dances and lo! so does Jagai too!"

Now, in India dancing is not a genteel pastime, specially dancing in a kirtan is not a matter of skill alone. One must have an inner purity and imbibe the divine influence in order to be able to do so. At the same time a kirtan dance has a powerful effect upon those who witness it. When even Madhai joined the dance, to the *bhaktas* it looked like a miracle. As for the brothers, it was perhaps not *prem* and *bhakti* that led them to join the dance, but a sense of hope. But they soon stopped and began to cry instead. Madhai refused to go home. He had no desire left other than to be forgiven by the Lord. Nitai, Sreebas and others tried to soothe and argue with him, all in vain. The thought that the Lord had taken upon Himself all *his* sins gave him a shudder. At last the *bhaktas* appealed to the Lord. "We can

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It is related of a well-known Manchester manufacturer, that, on retiring from business, he purchased a large estate from a noble lord; and it was part of the arrangement, that he was to take the house, with all its furniture, precisely as it stood. On taking possession, however, he found that a cabinet, which was in the inventory, had been removed; and on applying to the former owner about it, the latter said, "Well, I certainly did order it to be removed; but I hardly thought you would have cared for so trifling a matter in so large a purchase." "My lord," was the characteristic reply, "if I had not all my life attended to trifles, I should not have been able to purchase this estate; and, excuse me for saying so, perhaps if your lordship had cared more about trifles, you might not have had occasion to sell it."

—Samuel Smiles

scarcely save Madhai. He has given up food and he has no hopes left." The Lord was moved to tears and he hastened to the place where the disconsolate Madhai was sitting, the plate of rice lying untouched before him. "Don't kill yourself like this, dear Madhai. Please eat," said the Lord.

Madhai saluted the Lord with great humility and tried to look cheerful. But eat he would not.

"I must say this is a little selfish on your part," added the Lord. "You have made Nityananda unhappy and many others as well. But what ails you? Are not all your sins forgiven?"

At this he again shuddered. For he knew that the Lord, in His mercy, had taken these upon Himself.

"Tell me how I can help you further?" continued the Lord.

"My Lord," said Madhai at last, "let me tell you the reason of my unhappiness. At your hands I have received the highest blessing that a man can hope to have. I know I am no longer burdened with my sins. Yet I cannot restrain my tears. It is your kindness that is the cause of my sorrow."

The presence of the Lord somewhat mollified him and he wiped his tears and took his meal. Madhai was freer in his relation with Nitai, whom he looked upon as his spiritual guru. "By accepting me and my sins the Lord has given me a new life. I have awakened as from a stupor. And what do I see? In my past there is nothing to flatter or be pleased about. It is a record of follies, crimes and cruelties. In my dreams things

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CLOSING ON 17-11-71 ● SOLUTION ON 21-11-71

14 CLUES

(1) **AFFECTION/ART** is a dynamic process, beginning as one thing and ending as another.

(2) Funny how a farmer's life is ruled by his **ANCESTORS/ANIMALS !**

(3) It is curious how most people's ideas concerning right and wrong vary according to the **CIRCUMSTANCES/CONVENTIONS.**

(4) Property, we remind ourselves is a very ancient human habit. **CIVILISATION/RELIGION** is a human habit even more ancient.

(5) **DEALING/LIVING** with those who are not behaving normally requires patience, adaptability, resourcefulness and sound judgment.

(6) Thought impels action, action creates habit, habit forms character and character decides **DESTINY/PERSONALITY.**

(7) The real judgment of a man is not what he **DOES/HAS** but what he is.

(8) The low level of **EDUCATION/NUTRITION** in most areas of the world is one of the main concerns of the present-day world.

(9) To communicate knowledge and to provide a model of competence, the teacher must be free to teach and to **GOVERN/LEARN.**

(10) When **HATRED/HISTORY** is used as a branch of propaganda it is a very deadly weapon.

(11) The man roused to anger is not the best social **PLANNER/WORKER.**

(12) There is no man on earth who does not deserve the tonic of a little **POWER/PRAISE.**

(13) Man is endlessly ingenious in discovering ways of misusing his **REASON/RIGHTS.**

(14) A fundamental **SELFISHNESS/SLAVISHNESS** has got into the very heart of our motives.

NOTES :—These are quotations. Author's words are correct solutions. Official Solution in the city edition (last page) of the Sunday Standard & Bharat Jyoti dated 21-11-71. Prize list in Litquiz Weekly-Complete— 5-12-71. Abridged in Sunday Standard & Bharat Jyoti Send 30 Paise stamps and receive translation of these clues in 9 languages including Tamil, Telugu, Kannada. Send self addressed 10 Paise post card with your entries to receive official solution immediately. Ask for a FREE specimen copy of Litquiz Weekly.

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6	DESTINY	PERSONA-	DESTINY	PERSONA-	DESTINY	PERSONA-	DESTINY	PERSONA-	
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7	DOES	HAS	DOES	HAS	DOES	HAS	DOES	HAS	
8	EDUCATION	NUTRITION	EDUCATION	NUTRITION	EDUCATION	NUTRITION	EDUCATION	NUTRITION	
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long forgotten come back and torment me. Guru, it seems to me that when the Lord accepted me, he simply meant to give me the power of weeping over my follies. Yes, it is the greatest blessing. But for this I should have been burned to ashes."

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"I have thought of a plan," he continued, "I shall post myself at the bathing ghats of Nadia, where come all the men, women and children of the town whom I have wronged in the past. There I shall beg forgiveness of them all. What do you say to the plan, my revered Guru?"

Nitai agreed and Madhai came out on the street, unconscious of the crowd that was following him at a distance. Some of these men hated him, and had good reason for doing so, for in the past he had injured them. After a time one of them flung a stone at him. Madhai's reveries were rudely broken and he looked round. At any other time he would surely have hit back. Now he only smiled. In a strange way he seemed to be satisfied at this rough justice. He was getting back a part of what was due to him. Madhai sat on the bank of the river, gazing at the crowd that had collected round him. With folded hands he said: "In my pride I have trampled everything sacred under foot. Will you now confer an obligation upon me by trampling upon me?" He could say no more and tears streamed down his cheeks.

The crowd was amazed at the change that had come over Madhai and all thoughts of hatred disappeared from their minds. When a bather came to the ghat Madhai fell at his feet, crying, "Kind Sir, I do not know whether in the past I have ever injured you or not. Behold in me the greatest sinner of the world. Yet the Lord has accepted me, on one condition. It is that you, His creatures, will forgive me. If you cannot do that, at least put your feet on my head." The men took some time to make out the meaning of this strange request. They could hardly recognise Madhai in his new and unexpected role. Was he playing a part, or making fun of others, was he really Madhai?

Yet everything about him showed that Madhai had received the grace and was among the saved. A servant of God has his unmistakable marks—he is sweet, his words are musical and pleasing, his company is elevating. Such was the new Madhai. Yes, there is a God and a very good God too. You want proof? Well, look at His servants. The man of power, the man of intellect, the man of social charm are but pigmies before a man of God.

In a short time Madhai came to be regarded as a saint. Spade in hand, he helped to build a bathing ghat, which is to this day known as Madhai ghat. He also lives in his descendants, who are proud of their ancestor, "the greatest sinner of the world" and the testimony he bore to the Lord's infinite mercy and love for all created beings.

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Music and Musicians: Anecdotes

R. SRINIVASAN

THE history of Indian Music is brimming with stories and anecdotes. The very origin of music and other fine arts is in itself a story. The Creator, Brahma, made this universe. He created a variety of wonderful, beautiful and enchanting things. He created the majestic mountain ranges, the thundering water-falls and the giant forest trees, as also the nimble deer, the colourful peacock and the exquisite flowers. He filled His creation with beauty, charm and splendour. But He was sad! His consort Saraswati found Him in that mood and asked Him the reason for it.

Brahma said, "It is true I have created all this wonder and charm and showered beauty everywhere. But what is the use? My children, the human souls, simply pass them by; they do not seem to be sensitive to all the beauty around. All this seems to have been wasted on them; their creation seems to be purposeless!"

Saraswati took the hint and told Him, "Well, let me do my share in the great work. You have created all this beauty and splendour; I shall create in our children the power to respond to, appreciate and get uplifted by them. I shall give them music and other arts which will draw out of them the capacity which lies deep in them to respond to the majestic splendour and exquisite charm and wondrous beauty of all creation."

So saying, the great Muse gave us the fine arts, in the hope that through the love of music and other fine arts man would understand something of the Divine in His manifestation. A funny story?

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Yes, but it has a great moral.

One of the basic truths on which all Indian art is developed is that true art is never made to order; it comes as a result of an irresistible inner urge. We hear a song of Thyagaraja and are enthralled; we see a majestic temple tower and gaze at it with wonder; we see some of our ancient sculptures and feel thrilled. Why? Behind all such works of art is a great spiritual urge. The artists who gave them poured their devotion in the shape of such exquisite works of art; it was an act of self-effacing dedication.

A story is told of Tansen, the great bard of Akbar's court, which illustrates this point vividly. Tansen was a great musician and Akbar was very fond of his music. One day, when Tansen was in particularly good form, Akbar was all in ecstasy and asked Tansen, "What is the secret of this sweet concord of notes which takes me as if it were out of this world and transports me to Divine regions? I have not heard anyone else do it. You are unique and unrivalled. Is there anyone else who can thus cast a spell of magic and make a slave of our hearts? You are really wonderful, Tansen."

The great bard replied, "Sire, I am only a humble pupil of my master, Swami Hari Das; I have not mastered even a fraction of the master's technique and grace and charm. What am I beside him whose music is a rhythmic flow of Divine harmony, beauty and charm in sound?"

"What!" the emperor cried, "is there one who could sing better than you? Is your master such a great expert?"

"I am but a pigmy by my master's side," said Tansen.

Akbar was greatly intrigued; he wanted to hear Hari Das, but, emperor though he be, he could not get Hari Das to his court. So he and Tansen went to the Himalayas where in his own ashrama dwelt the Swami. Tansen had already warned Akbar that the Swami would not sing except at his own leisure. Several days they stayed at the ashrama; yet the Swami did not sing. Then one day Tansen sang one of the songs taught by the Swami and deliberately introduced a false note. It had almost an electric effect on the saint; his aesthetic nature received a rude shock. He turned to Tansen and rebuked him, saying, "What has happened to you, Tansen, that you, a pupil of mine, should commit such a gross blunder?"

He then started singing the piece correctly; the mood came to him and, as it were, enveloped him, and he forgot himself in the music which filled the earth and heaven. Akbar and Tansen forgot themselves in the sheer melody and charm of the music.

It was a unique experience. When the music stopped, Akbar turned

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to Tansen and said, "You say you learnt music from this saint and yet you seem to have missed the living charm of it all. Yours seems to be but chaff beside this soul-stirring music."

"T's true, Sire," said Tansen, "it is only true that my music is wooden and lifeless by the side of the living harmony and melody of the master. But then there is this difference: I sing to the emperor's bidding, but my master sings to no man's bidding but only when the prompting comes from his innermost self. That makes all the difference."

Raga is the basis of Indian music; we may say that it is the soul of our musical system. Each *raga* has its own essential, unique, aesthetic quality, called *bhava*; each *raga* has an individuality of its own; it is, as it were, a unique entity. No one may dare to do anything which will impair a *raga's* uniqueness. Each *raga* is associated with a devata (presiding deity), which is the enduring principle which gives life and an unique structure to the *raga*.

Coming to recent times, a number of anecdotes are told about the musical luminaries. Several miracles are believed to have happened in the lives of the great musical trinity—Thyagaraja, Dixitar and Shyama Sastri. By a song addressed to the Deity at Tirupati, Thyagaraja had the screen covering the shrine drawn back by supernatural means so as to allow him to have *darshan* of the Deity. Similarly, through his music he effected a great psychological metamorphosis in the character of some robbers who waylaid him, with the result that those who came to rob remained to pray. Dixitar also is said to have brought rain on a parched land by singing a piece in the *raga Amritavarshini*.

Abnormal powers have been ascribed to music. *Megharanjini raga* is believed to cause rain, *Dipak* to kindle fire, *Nagavarali* to subdue and sway cobras, and so on. Authenticated occurrences are on record in support of these beliefs.

There is an old saying that

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beasts, infants and even cobras are sensitive to the influence of music. I still vividly remember the occasion when as a child I came under the influence of soul-stirring music. I had gone with a party to Kumbakonam for a marriage. I was then very young—under ten. In the place where we were staying, I heard some one saying that there was to be a flute performance by a great expert in the next street that evening. I wandered to the next street and found a large crowed gathered in a huge pandal to listen to the flute played by a strikingly handsome, but blind, person. I went, I heard and I stayed, for how long I do not know. My people who had planned to leave the place that evening found me missing when they were about to start, and so they started searching for me. Anyway, it was late for them to get the train and so they postponed the journey. One search party came to the place where I was and they also stayed and listened to the flute. I had no idea of *ragas* then; but I understood from what others were saying that the *raga* the artist was so exquisitely elaborating was *Natakurinji*. It produced such a deep impression on me that when later on I began to sing *ragas*, it was not *Todi* or *Bhairavi* or *Sankarabharanam*, but *Natakurinji* that I first started elaborating. Similarly on another occasion the *raga*

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Yadukulakambhoji played on the nagaswaram by Sivakolundu produced an indelible impression on me.

In those days when *vidwans* were patronised by rulers and zamindars and had not to play to the tune of anyone who came in with a four anna ticket, the *vidwans* enjoyed great liberty; they sang as they liked without having to keep to a programme which provided only twenty minutes for *ragalapana, tana* and *pallavi,* all together. Some of them used to sing a *raga* for hours, and for even days without any repetition; they were capable of such originality and creative expression. Some specialised in some *ragas* so much so that they came to have the names of some *ragas* attached to their own names, such as *Todi* Sitaramiah, *Begada* Subramania Iyer, *Kedaragowla* Narasimha Iyengar, and so on.

An interesting story has been told of *Todi* Sitaramiah who was a court musician at Tanjore. He was a great favourite of the Raja; his rendering of the *raga, Todi,* was considered to be unrivalled. Sitaramiah was a spendthrift and in spite of all the favour showered on him by the Raja he was always in want. Once he was badly in need of money. He had pledged all his belongings for various debts incurred by him and so he could not again approach his creditors for money.

There was a money-lender at Tanjore who was somewhat of a Shylock, and so people went to him only as the last resort. Sitaramiah had to go to him for a loan. The money-lender offered to give the loan on some suitable security. Sitaramiah pleaded that he had already pledged all his properties and that there was nothing left over to pledge as security. The shrewd money-lender had a brain-wave. He said, "Surely that cannot be. You must be having still something with you which you can pledge. Yes, I know you have something which you can offer as pledge. If you are prepared to pledge it, I shall let you have the loan at the usual rate of interest."

Sitaramiah was surprised, but his need was so great that he said to the money-lender, "Well, as far as I am aware, I have nothing of my own to pledge. If you mention something which is really my own, I am prepared to leave it with you as security for the loan."

The money-lender's eyes twinkled and he said, "Your *Todi raga* is still yours; you may pledge it and take the loan, and when you return the loan you can have it back."

Sitaramiah was non-plussed, but he had no choice and so he pledged his *Todi* and got the loan. From that day he could not sing his favourite *raga.* Days passed and the Raja began to miss the *Todi raga* very much; he wondered why

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Sitaramiah did not sing *Todi* at all; it was a great surprise.

When he came to the court one day the Raja asked Sitaramiah to sing *Todi* for which he was hungering. Sitaramiah was in a fix; he was gulping in his throat and wringing his hands. On the Raja's demanding an explanation, the truth came out. The Raja appreciated the shrewdness of the money-lender, cleared the loan taken by Sitaramiah and redeemed his favourite *Todi raga*.

Certain *ragas* are considered appropriate to certain hours of the day; for example, *Bhupalam* in the early morning, *Saveri* and *Dhanyasi* in the early forenoon, *Poorvakalyani* in the evening, *Kamboji* and *Nilambari* at night are considered suitable.

Pachampetta Nataraja Iyer was a great patron of music in Trichy district. Whenever musicians passed that way they used to stay with him for a while and spend some musically fruitful time in his company. Once, the famous Maha Vaidyanatha Iyer happened to stay for a night with Nataraja Iyer. After supper Maha Vaidyanatha Iyer, as was usual on such occasions, started singing. Nataraja Iyer wanted him to sing the *raga Bhupala,* which ought to be sung only in the early morning hours and not in the first half of the night. For a moment Vaidyanatha Iyer hesitated, and then said, "Certainly, I shall sing a sloka as *ragamalika* and include *Bhupala* also in the string of ragas."

He then started singing the sloka and kept the listeners spell-bound so that they lost count of time. Then he sang *Bhupala raga* also. It was so exquisitely rendered that it looked as if the dawn had come at midnight. As a matter of fact, it was just dawn then. People were in such rapt attention that they did not know that many hours had passed and the next day was dawning.

Our musicians are very interesting people; they are intensely human and will do anything for the sake of friendship. They have a very lively sense of humour too. At a performance by one of our top-ranking musicians two friends, sitting in front of him, were counting the number of times the artist was using snuff. The musician noticed this and bided his time. When he was about to use snuff again he turned to the gentlemen in front and said (in a loud voice so that all could hear), "Sirs, this is the ninth time I am using snuff; take note and check this with your previous countings and verify." The whole house burst into boisterous laughter.

At a concert in which, by a strange turn of circumstances, a senior violin *vidwan* of high rank had to accompany a beginner, the late Tiger Varadachariar was asked to say a few words at the end.

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"Tiger" never uttered a word of disparagement about anyone. He complimented all the party in general terms. About the violinist he said: "What shall we say of our senior vidwan? His experience and knowledge are deep like an ocean. He is verily a mighty sea which receives into its wide bosom such pure and holy rivers like the Ganges as also the gutter water of Coovam." The implications were obvious.

There was a Zamorin at Calicut who was fond of music and had also a good knowledge of the art. He used to patronise deserving musicians and give them rich presents. Once, a great pallavi vidwan happened to go to Calicut; the Private Secretary to the Zamorin, himself a *rasika,* arranged for a concert by the vidwan at the palace.

The Zamorin had one weakness; he would ask the artist to give beforehand the wording of the song he proposed to sing. When the vidwan had elaborated a *raga* and was about to begin the pallavi, the Zamorin made his usual demand.

The vidwan got wild. He shouted: "Which fool would care about the sahitya of a pallavi?" and went away from the palace.

The Zamorin also got angry. The Private Secretary was a tactful man; he pacified the two and arranged for a recital the next day: he had managed to get the Zamorin to agree to waive his stipulation regarding the wording of the pallavi. The vidwan started the pallavi and elaborated it with such mastery and skill and charm that the Zamorin was highly pleased and made extra presents to the vidwan.

When, however, the artist was about to leave the palace, the Zamorin asked him to give the wording of the pallavi at least then. The vidwan faced the Zamorin and said, "I am prepared to give you the sahitya on condition that you will not get angry."

The Zamorin agreed to the condition, and the vidwan gave him the sahitya, and immediately ran away. The Zamorin was taken aback and got into a rage, but he could not do anything as the vidwan had in the meantime run away. The sahitya was *Samoodiri thavidu thinnu* meaning that the Zamorin ate the chaff, the implication being that instead of enjoying the pure art of music, the Zamorin was after the words which especially in a pallavi were insignificant as the chaff as compared to the grain.

□ □ □

He that knows not music, nor letters, nor art, is but a beast incarnate; of what use is he indeed, sans tail, sans horns; he lives, but eats no grass; that is the only good he confers on men.

—Bhartrihari.

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Three Gates of Gold

If you are tempted to reveal
A tale to you someone has told
About another, make it pass,
Before you speak, three gates of gold;

Three narrow gates. First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest "Is it kind?"

And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.

* * *

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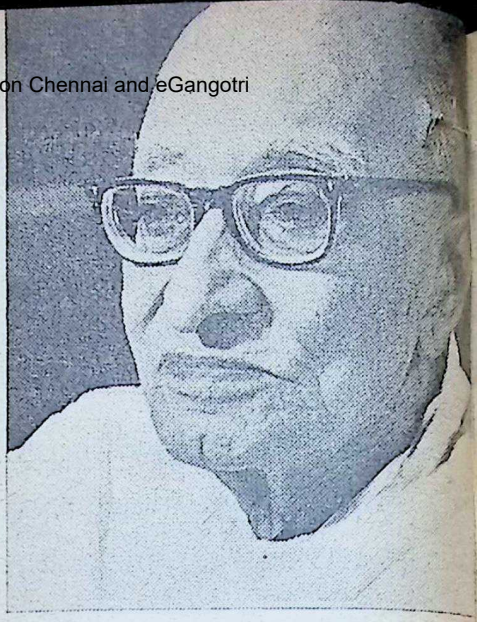
RAJAJI : 93



RAJAJI entered his 93rd birthday on December 10, 1970. His admirers all over the country—people belonging to all faiths and communities and all age groups—offered prayers on that day that this great Colossus in the public life of India should cross the span of 100 years and continue to live another two and a half decades. Gandhiji wanted to live 125 years. In the words of Sri Pyarelal, "May Rajaji live to complete Gandhiji's one hundred and twenty-five years at least and be to us like a shining beacon light in the stormy waters lying ahead."

The main elements of Rajaji's contribution have been an uncanny prescience, which has often led to great personal unpopularity and isolation, a fearless independence combined with a sense of true compassion for the under-privileged, a profound concern for world peace and persistent endeavour to introduce Dharma into politics and administration. These qualities were never more necessary than today, when the country is passing through an agonising crisis, but fundamentally a crisis of spirit. Moral standards have been debased as never before. A craze for power has replaced the spirit of service. In the scramble which is taking place, the dignity and freedom of the individual, on which alone true progress can be sustained, are being steadily subjected to attack by the proliferation of vexatious controls by the State.

Although frail in body, Rajaji's mind is as incisive as it ever was; and his physical frailty has not prevented him from putting in the quantum of work of which men half his age could be proud. Week after week, from the agony of his feeling for those who are socially and economically down-trodden and for the purity and integrity of public life, he has been pouring out in *Swarajya* a stream of wis-

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dom, warning and guidance.

Friends and admirers of Rajaji throughout the country have decided to bring out a Souvenir, containing tributes to Poojya Rajaji by important personages in India and abroad on the eve of his next birthday, December 10, 1971, and with this object in view, a Rajaji Souvenir Committee has been formed consisting of K. Santhanam, H.V.R. Iengar, G.K. Sundaram, S. Narayanaswamy and T. Sadasivam. The Souvenir will also carry pictures in profuse numbers portraying the important events in Rajaji's unique life.

The proposed Souvenir will be printed on excellent paper in Royal Quarto size, i.e., the size of the *Life* Magazine, and will contain over 300 pages including advertisements already received; no advertisement will be accepted hereafter. The Souvenir is priced at Rs. 12/- per copy plus Rs. 1.50 to cover postage and registration charges. As only a limited number of copies will be printed, such of those that desire to own a copy of the RAJAJI—NINETY-THREE Souvenir are requested to reserve their copies of the Souvenir before 31st October 1971.

T. Sadasivam, Convener,
Rajaji—93 Souvenir Committee,
Kalki Buildings, Chetput,
Madras-31.

□ □ □

We have great pleasure in announcing that in commemoration of Poojya Rajaji completing his 93rd birthday the coming December, a special discount in the subscription rate of SWARAJYA will be allowed for 93 days. A discount of 10% will be allowed to those who enrol themselves during the period ending with 10th December 1971 as subscribers to SWARAJYA for one year and they must remit Rs. 13.50 in advance to cover a year's subscription; for those that enrol themselves as subscribers to SWARAJYA for two years a discount of 20% will be allowed and they must please remit in advance Rs. 24/- to cover two years' subscription and thus save Rs. 6/- for the two-year period.

We have also great pleasure in offering a complimentary copy of RAJAJI-NINETY-THREE Souvenir to all those who become subscribers for SWARAJYA for three years at the regular rate of Rs. 15/- a year and remit Rs. 45/- in advance on or before the 10th December 1971.

Remittances may be made by M. O. or Bank Draft addressed to:

Manager : 'SWARAJYA', Kalki Buildings, Madras-31

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A Rewarding Episode

SUNANDA NAGANAND

SRI RAMACHANDRA was returning to his beloved city of Ayodhya, accompanied by his consort Sita and brother Laxman, after the completion of 14 years of vanavas. During these 14 years much had happened, good as well as bad.

Sri Ramachandra had fought Ravana and his fellow asuras and destroyed them in great battles; and had finally rescued his wife from the Ashokvana, where she was confined by the cruel Rakshasa king.

The period of his vanavas was coming to an end and he was returning to Ayodhya to fulfil his promise to his brother Bharata. He was hastening home and any undue delay meant the death of his brother Bharata, who had taken a vow that he would burn himself in the sacred flame, if Sri Rama did not return within the stipulated time.

In obedience to Sri Rama's behest Bharata remained in Ayodhya ruling the country in Sri Rama's name, after placing Sri Rama's padukas (sandals) on the throne, symbolic of his servitude to his eldest brother.

A little away from the sacrificial fire around which Bharata was walking, while waiting for Sri Rama's return, there was a tiny parnashala (cottage made of leaves). In front of his humble dwelling there was a neat, little Tulasi grove.

Opposite this grove sat a young woman in worshipful attitude, lost in her tapas. She was lost in meditation. There was a halo round her face, which was the very picture of peace and self-surrender. One had a feeling that she was in a prayerful mood, forgetting herself and the world around her. She was no other than the sylph-like Urmila, the wife of Laxman, also waiting with calm dignity the return of her beloved lord, along with Sri Ramachandra and mother Sitadevi.

One may imagine the scene: Sri Ramachandra, with his wife Sita and brother Laxman, has alighted from the Pushpak, a little distance from where Bharata and Urmila were doing tapas, each in one's own way. The former group meanders along with forward-looking joy and hope towards the latter. They could clearly see the two—Bharata and Urmila. Their hearts are filled with deep affection and are impatient to run to them and enfold them in their arms. Yet Sri Rama tarries a bit, deliberately. He takes a long look at his be-

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loved Sita, a mischievous smile playing on his lips. He sees his brother Bharata lost in the eager expectation of his brother's return: and he sees Urmila praying with single-minded devotion for the return of not only her husband, but her brother-in-law and sister Sita, who were like her own parents to her. Indeed a dramatic moment, replete with myriad possibilities---possibilities one could not foretell.

Sri Ramachandra turned to his sweet consort, Sita. There was the ripple of a smile on his lips, suggestive of some good-humoured provocativeness. He asked Sitadevi to observe the picture of Urmila, so calm, so unperturbed, so much like a tapaswin, with no touch of the self in her.

Then Sri Ramachandra added: "My dearest one, do notice your sister. It looks as if we had but seen her yesterday. So fresh and so noble and so sinless is she. She does not seem to have aged at all, although 14 long and eventful years have elapsed since she was left behind. What may be the secret of her ageless joy and peace, despite the fact that she had to live alone and away from her beloved Laxman? There seems to be no trace of grief of even separation in her.

"Then, I think of you and your insistence on coming with me. What a rumpus you made then? You would not give a minute's peace to me unless I promised to take you with me into the forest. Need I mention to you the many troubles and tribulations that we had to go through, because of your intransigence? Of course, you have made history, whereas this slip of a child has preferred to remain 'unwept, unseen and unsung.' Who do you think is the better, the greater, of you two? The one who was supremely selfish, or the one who was the very personification of self-surrender?"

Notwithstanding the implied accusation, there was an understanding banter and expectation in his words.

Sri Sitadevi was not put out. She did not wince in the least. She saw clearly the banter and the implied provocation, and also the expectation behind the banter.

With a sweet smile that became her, Sitadevi replied: "My lord, what you say is true indeed. I caused you countless troubles and trials. But, I do not grieve for having given you all these misfortunes. Do you not think, my lord, that I, thereby, caused you to be known as unique a person as there ever could be? Be that as it may, I do admit that sister Urmila is many times better than me. I am also aware of many lapses and my unworthiness. She is no ordinary soul. Only an Urmila could have cheerfully allowed her dear husband to accompany you, so that he may protect and serve you and me, with undivided devotion. Willingly she sacrificed her joy

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and need for our sake. This she did without the least hesitation and doubt. There may not be a nobler soul than my sister's. I am glad that I have the humility to own up her greatness. Are you pleased with my unreserved tribute to my other self that Urmila is? There may be many Sitas; but there could be only one Urmila."

Now it was her turn to smile enigmatically, albeit, with unfeigned love. She said: "But my lord, would you mind if I were to ask you a question or two? Do bear with me, if I call to reference your two brothers—Bharata and Laxman.

The one is there, over there, even now ready to offer himself to the sacred flames, if you fail to reach him in time. He discarded an empire and all that goes with it, in return for your two sandals, which he carried on his royal head, as one would an emperor's crown. Think of his nobility and humility and love. The other, Laxman, with his wonted adoration and worship, who now has receded a few steps, in order to be away from us, so as not to overhear our talk. My lord, may I remind you of your behaviour at odd times? I was told that you were engulfed in utter sorrow when you did not find me in the parnakuti at Chitracoot. My loss seems to have unhinged you, so much so, you did many things that no ordinary mortals would have done. Again, after you defeated and destroyed Ravana and his ilk, you did not receive me as befitted me. Was it that you were afraid of the world, that you desired me to undergo the ordeal by fire, before accepting me as your own? Or was it that you had a suspicion of my worthiness as your queen, having lived in Ravana's Ashokavana, as his prisoner? Probably you wanted to convince yourself that I was worthy of your faith.

"Now, look at brother Laxman. He has been away from his beloved for 14 years. Never even once did he by word or look betray his yearning for her, lest that may reflect on his loyalty to us. Nor has any the slightest doubt of Urmila's love and loyalty for him. Did he think of his personal happiness these 14 years? Even now as the time for their reunion approaches, see how very calm and collected he is. They two look as if they are made for each other.

"My lord, may I now beseech you to let me know what you deem of your brother—or, rather, of your two brothers, each in his own way? Who among you three is the greatest, my beloved?"

Sri Ramachandra smiled a gracious smile, a smile of benediction. His eyes were filled with unshed tears, tears of love and gratitude. Need it be said that he accepted defeat at the hands of Sitadevi? It was a defeat where each of the contending parties was victorious.

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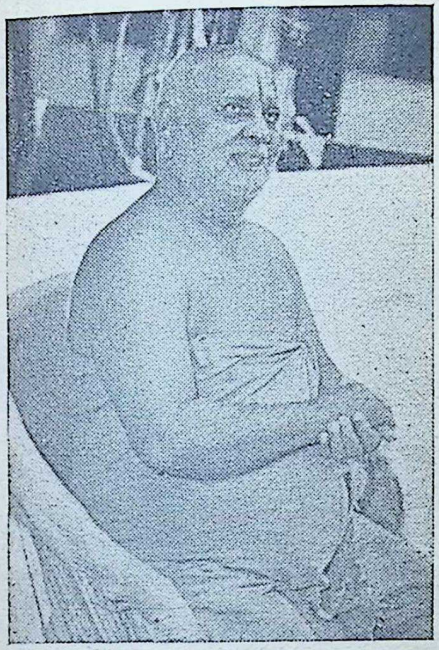
Swami Gnanananda Giri



KAVI YOGI
SHUDDANANDA BHARATI

INDIA is a land of Saints and Sages. Saints are at the head of all its renaissance movements. India's collective life is built around the spiritual radiance of saints. A saint is the ripe fruit of Indian culture. The Indian culture is rooted in *Brahmacharya* and fruited in Sanyasa. The family life of a Hindu is a progressive preparation for a higher spiritual life in which man realises his Godhood.

Godhood is the ultimate aim of manhood. Saints polarise seekers with the current of their cosmic rays and open their hearts to beauty and perfume of the Divine Presence. Like bees to fresh blossoms, aspiring devotees are drawn to saints who have received the Divine rays. They remain in dynamic silence in caves and forest glens or they wander along woodlands on river banks or hill tops gathering cosmic energy by hard *tapasya*. They manifest their latent light on an opportune day and give spiritual elevation to seekers who come within the ambit of their aura. Some mystic

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Siddhas bless the chosen one with their Divine force before entering *Nirvikalpa Samadhi*. Some leave their evangels in an obscure corner and suddenly they come to the notice of the world through a Messenger.

My mission had always been and continues to be to attain self-perfection through *Sama yoga* and *Mahaturiya Samadhi* and to be in the company of ripe saints.

I have wandered all over the world in search of saints. Then I had intuitive inner communion with the perfect masters of the age like Ramana, Sri Aurobindo, Sai Baba, Siddha Ruda and Gnana Siddha. One of the distinguished Saints whom I began to venerate for many years now is Gnanananda Giri of the Tapovanam. This Saint was introduced to me by the Gnana Siddha of the Agastya Cave, Himalayas. Gnana Siddha lived for a few years up the Sankaracharya Hill in Kashmir.

I had the delight of meeting Gnanananda four times during my spiritual sojourns. I was able to peep into his dedicated life too and have collected materials for a big "Gnanananda Vijayam."

Mangalapuri in Dharwar District (North Kanara) had the fortune of giving him to the world. His father was Venkoba Ghanapatigal and his mother, the fair, chaste Sakkubai. He was born on the Krithikai day in the month of Thai, a day sacred to Lord Subramania. Appropriately he was christened 'Subramaniam.' He resembled very much his mother and his heart was like that of his father—generous, liberal and devoted to God. He lost his parents at an early age and he little cared for the class-room monotony. He was born with a light that enlightened him better than books and teachers. His brother one day took him to task for neglecting his studies. The young boy Subramaniam, barely 11 years old, saluted Ganesa and set out on a pilgrimage muttering "*Jaya Ganesa Jaya Ganesa.*" Like Adi Sankara, he walked from village to village, following the inner Light, eating what chance brought him and sleeping where the Almighty had ordained.

On the way he met several saints and offered prayers at various shrines and at last reached Pandharpur. He bathed in the Chandrabhaga river and stood praying before Panduranga shedding tears, seeking His spiritual guidance. One night after taking the *Prasad* of Panduranga he slept on the bank of the holy river Chandrabhaga. That very night he was blessed by Panduranga with a dream vision:

"Fear not, my child....A saint has come here from Kashmir; he will lead you to light. Behold him... my child."

He saw a majestic Sanyasin in that dream, uttering to him, with a tender smile 'Come to me, tomorrow.'

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After his morning oblations the following day he went to Sivaratna Giri Swami, the Sankaracharya of the Jyotir Mutt, Kashmir, who had camped at Pandharpur.

In the boy the Swamiji found a prodigy, a Yogi and a child of God and adopted him as his true follower. Subramaniam dedicated his life to serve the Guru and obeyed his commands.

Under the guidance of his enlightened Guru, Subramaniam learnt *Vedas, Gita, Upanishads, Brahmasutra,* and the four sadhanas of Vedantic Perfection came to him naturally. He was a born *Mumukshu*—spiritual aspirant. He understood what was *Nitya,* and what was *Anitya*; he had no desire for here or there; his *Vairagya* was steady; he developed the six virtues of mind control, equanimity, fortitude dispassion, faith and contentment.

The Guru was immensely pleased with him and initiated him in the *Mahavakya, Tatwamasi.* He gave him orders and anointed him as the successor to the Jyotir Mutt Samastan. His monastic name was aptly chosen as Gnanananda Giri. He was then hardly 40 years old!

After the *Mahasamadhi* of his Guru, Sivaratna Giri, Gnanananda renounced everything, appointed Anandagiri in his place, and went up the Himalayas where he continued his *Tapasya* for 25 years. For some years he wandered inland and abroad, visiting all sacred places in India, Ceylon, Malaya, Burma, etc. He did *tapasya* up the Sankara Hill near Srinagar and I have met there an old saint who knew him then. He met during his sojourns, great souls like Ramakrishna, Vivekananda, Ramalinga and Sundara Swamigal. One Nepala Swami accompanied him during his tour to Kadirkamam. He was also called Kadirkama Swami and he settled at Sirkazhi.

Gnanananda learnt Tamil. He extensively toured South India and brought solace to hundreds of seekers and sufferers, curing diseases and helping spiritual pilgrims. He predicted many things which time proved correct. For instance, he predicted that Kallakudi will become a big industrial centre and now we find there the Dalmia Cement Factory. He knew Hindi, Telugu, Kannada and Malayalam. I have seen him up the Kollimalai, serene and shining, emitting a golden splendour. He had flowing matted hair and a beard.

When I was doing *tapasya* at the *Kollimalai* (Kolli Hills) I met Gnana Siddha who initiated me into Yoga during my boyhood. After a month, he suddenly left for his Himalayan resort, telling me that Gnanananda was coming. I met Gnanananda first while I was meditating in Dattatreya Cave of the Swayamprakasananda at Sendamangalam. We three went to Arapaleswar Temple up the hill

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and remained there for a week living on jack fruits and honey. It was then that my *magnum opus, Bharata Sakti,* was conceived. I gave a pen-picture of Gnanananda in the *Sivagiri Padalam* in the *Bharata Sakti.* His smiling presence and gentle words in Telugu and Hindi were very appealing to me. Next I met him in the Ramanashram where, at the feet of Ramana Maharshi and in the Virupakshi Cave, I used to float on water and Swamiji used to say "Float on the waters of God-Consciousness." He accompanied me to the Railway Station while I left Arunagiri (Tiruvannamalai) for Sri Aurobindo Ashram. Seshadri Swami too met us on the way and murmured "Go up and up, on and on," and Gnanananda said "go deep too." I was immersed in Yogic silence. The Divine Grace fulfilled the mission of my life and *Bharata Sakti Mahakavyam* took its final shape. And my books became popular and my songs too; I had invitations from several countries. I established the Yoga Samaj first at Vadalur and as its president I was in charge of the Gurukulam also. There I met Gnanananda again.

For the past 12 years, Swamiji is keen in developing his grand Tapovanam at Tirukkovilur. It is a real spiritual paradise. Streams of aspirants visit it each day and tell us wonderful stories of his generosity, spirituality and *lilas.*

Sri Swami Haridas, the scion of a noble family, highly educated and having held many high positions, renounced everything and became the principal disciple of Sri Gnanananda Giri Swamigal.

At the instance of his Guru, Swami Haridas is engaged in propagating the cult of *Nama Sankirtan* all over the country for the last two decades. He has established branches of Sri Gnanananda Nama Sankirthana Mandali in several important centres throughout India. Gifted with a musical voice, Swamiji's Bhajans and discourses in various languages attract the masses to hear the message of the great Saints and be inspired to act to attain the inner bliss. □ □ □

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Had Sardar Been Alive...

K. L. PUNJABI, *I.C.S. (Retd.)*

FREQUENTLY one hears: 'Had Sardar been alive today India would not have seen such anxious days.' Thinking men had built high hopes on the unity of India, but with bewilderment and chagrin they see disintegration creeping in everywhere.

The evil spectres of linguism, regionalism and casteism are tearing the country into strips—each claiming loyalty to itself. Class conflicts between landlord and tenant, between employer and worker are growing with virulence. Unemployment and hunger stalk the land. People find little consolation in the promise of the millennium, to follow the hard sacrifices of the present generation. How long can they soar into the clouds and not descend to hard realities? 'Are these the fruits of freedom?' intelligent men query with eager eyes.

It was the glory of Sardar Patel to have inspired confidence among the people. His clarity of thought, firmness in decision and tremendous driving power had won him the leadership of the country. But he had only a short span of 40 months within which to guide India in her new career of Independence. Nevertheless, with his steady and irresistible dynamism he worked wonders.

At the outset, he had to face the Partition disturbances—a legacy of the British policy of divide-and-rule. With an iron hand he restored peace and order throughout the land.

Integration

Another legacy of the British rule confronted him; 568 Princes and Princelings, nursing dreams of Independence, rejoiced that they had been released from the leash of the paramount power. They were free to make their choice to merge with India or Pakistan—or remain completely independent. Their States, large and small, posed a threat to the unity and integrity of India. They were littered all over the country. Their traditions

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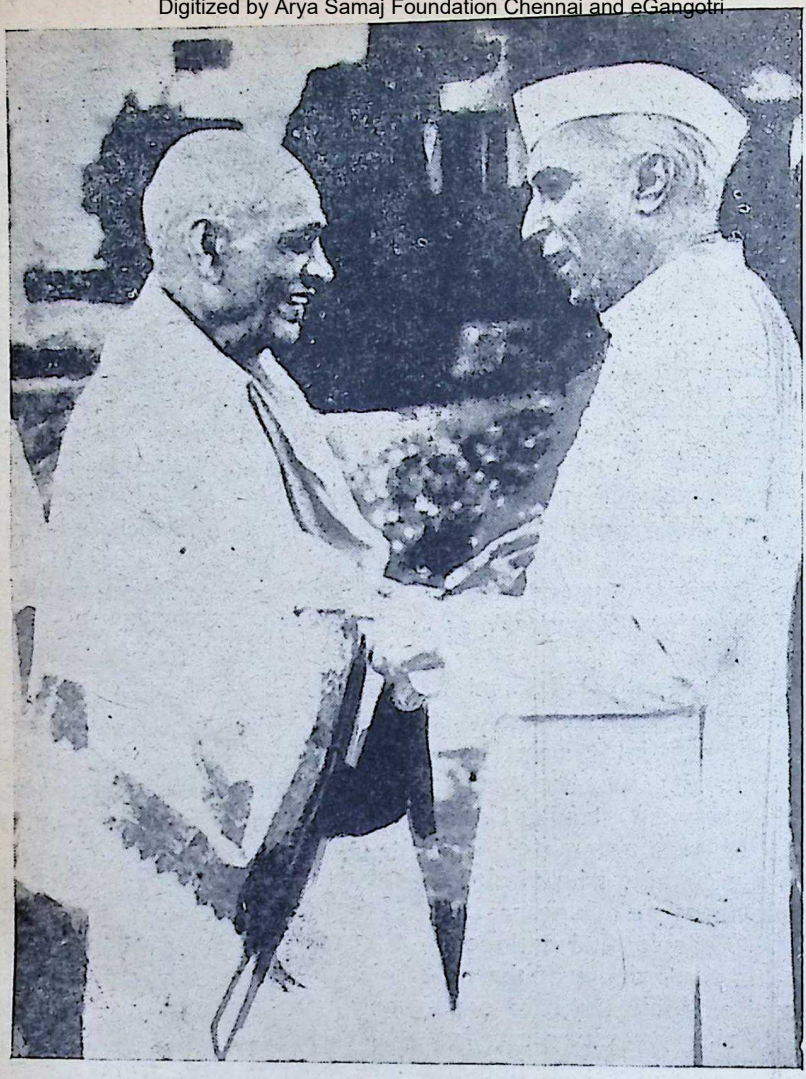

History will record it in many pages and call Sardar Patel the builder and consolidator of the new India and say many other things about him. By many of us he will perhaps be remembered as a great captain of our forces in the struggle for freedom and as one who gave us sound advice both in times of trouble and in moments of victory; a friend and colleague and comrade on whom one could invariably rely, as a tower of strength which revived wavering hearts when we were in trouble.

—Jawaharlal Nehru.

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of personal rule had kept 86 million people in semi-slavery. Sardar had always dreamt of a united India—strong and powerful —where the voice of the people would prevail. 'India must be One' he said. By tact and firmness he won over the Princes, who renounced their ruling powers and dissolved their States to form a united India. He performed a miracle.

With a shrewd sense of realism, Sardar also laid the foundations of strong administration. The Services must be won over, for the Government could only function through them. But their bureaucratic attitude—another legacy of the British rule—must be changed to one of service of the people. With sympathetic handling they could be inspired and moulded to suit India's needs. Sardar had the vision to do this. He appealed to them and they responded with unstinted admiration, respect and affection for him. He became their leader and their champion.

Whatever he undertook he fulfilled with great care and caution, leaving no trail of bitterness to raise fresh problems. His dream of a powerful and united India was always before him. He did his best to keep the evil forces of separatism and conflict under control. 'We should cease thinking in terms of States or Provinces,' he said. 'We are all Indian and must develop a sense of unity.'

A powerful organizer, he enforced strict discipline within the Party and made it a compact unit with a single will. The subversive elements feared him, for he was a formidable fighter, and could, when he liked, pulverise all opposition.

Reformer

As a hard-headed realist he owed no allegiance to vague ideological theories and isms, but maintained an objective attitude—to judge each question on its own merits. He was concerned more with the digestion of reforms than with initiation of new theories. He told the people:

> 'Whether in political or in economic matters let us face the issues as realists, as men of responsibility and practical outlook. If this is done, we shall solve our problems much quicker and much more effectively than if we engaged ourselves in perpetual wrangles about rights and wrongs of one principle or another of different issues .... Let us postpone mutual bickerings and fault-finding until we can afford this pastime. Today these will not avail us. They will only prevent us from taking action, positive and constructive, which is the need of the hour.'

Born and bred on the land, his heart was always with the peasants. He revived their spirit and taught them to take pride in themselves. At Bardoli he led them to

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victory in the fight against arbitrary taxation. He proved to be a natural leader of men and the peasants affectionately called him "Sardar."

He did not display aristocratic graces or indulge in intellectual subtleties. But he exuded an air of strength and confidence. Simply dressed in homespun *kurta* and *dhoti*, with a scarf thrown around his shoulders, he had the dignity of a leader of men.

His firm chin and mouth denoted a man of inflexible purpose—a master in action. Many persons winced under the gaze of his piercing eyes, for he could read the hearts of men as an open book. Rugged in appearance, he looked as if he had been hewn out of rock. And rock-like he stood when the storms blew over him. He was blunt, forthright and decisive. Having been nurtured on the soil he had the patience of mother earth and knew that the seed—good and true—would sprout in time and yield an abundant crop.

His passionate devotion to the country, his robust sense of realism, his iron will which none could bend, and his foresight based on intimate knowledge of men and their ways—these are the factors which the thinking men mourn today and say: 'Had Sardar been alive, our country would not have seen such anxious days.'

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BENEFIT PERFORMANCES

IN AID OF

BHAVAN'S BANGALORE KENDRA

1. "Choodamani Pradanam" (from *Ramayana*), a ballet by the famous Adyar Kalakshetra troupe, directed by Smt. Rukmini Devi.
2. Veena recital by the well-known Veena Vidwan Sri S. Balachander.

Dates: November 9 and 10, 1971, respectively.

Venue: Ravindra Kalakshetra, Bangalore.

Tickets: Rs. 100, Rs. 50, Rs. 25, Rs. 20 and Rs. 5.

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Honey is known as a remedy for many types of physical and mental disorders. Sleeplessness as well as nervousness are two of them, which are common now-a-days. Honey is very efficacious for both the ailments. This is reprinted from Khadi Gramodyog.—Ed.

Honey & Nervous Disorders

S. K. KALLAPUR

PHYSICIANS are unanimous that five-and-a-half hours' sleep is extremely necessary for healthy living. Tissues in our bodies become old and die when we engage ourselves in physical and mental exertions. If new ones are not born to take their place, the connection between the different muscles is lost; the eyes do not see properly; speech becomes indistinct; concentration becomes impossible; memory weakens; the mental control disappears; the patient becomes irritable; the connection between thoughts, action and speech is disrupted and a kind of insanity results. If this state continues, man becomes insane. Thus insomnia develops.

Insomnia: Causes and Remedy

The causes of insomnia are many. Mental unrest is said to be the most important of them. Excess of physical work is said to be another. Pains and constipation too are some of them. It is the duty of the physician to ascertain the real cause and prescribe the proper remedy.

A large number of medicines and pills have been invented recently for curing insomnia. They have become current everywhere. In our country, alcoholic liquors and opium were in use. Of late, barbiturates are becoming more common. An enquiry was undertaken in the U.S.A. in 1953. It was found that one out of every three persons is suffering from insomnia in that country; that a large percentage of them take one type of medicine or the other or one type of pill or the other as a cure, and that on a conservative estimate, 250 tons of these pills are consumed every year. A similar enquiry was undertaken in Canada in 1955 and it was found that out of every five persons, who have crossed the age of 20, one is suffering from this complaint and that a majority of them are resort-

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ing to one or the other of artificial methods. Similar information is not available in our country.

The pills and barbiturates, which have become so common, cannot be recognised as medicines at all. They are poisons of one kind or the other. They do not bring any sleep in the strict sense of the word. They merely operate to halt the work of some of the nerves for some time. The brain thus gets some rest. Some physicians say that even then, the building up of new tissues goes on during that period and hence there is nothing wrong in taking the pills.

Dr. Haufmann, an eminent physician of New York, was engaged in the study of sleep and insomnia for 12 years. He was of the opinion that these remedies bring more evil than good to their consumers, and that unwittingly they are occasioning very great harm to themselves and to the progeny. Dr. Nathaniel Clyche, Head of the Department of Physiology in the University of Chicago, had been studying the subject of insomnia for 30 years. Dr. Harry Robert studied the subject for 50 years in England. Both these physicians and a number of others who are engaged in similar studies have also expressed the same opinion.

Some authorities say that even relaxation replaces sleep to a small extent. Relaxation consists of lying down on a soft bed without giving any strain to the brains, i.e. without thinking about any subject, with eyes closed and other limbs spread out at ease without giving them any strain. This was recognised by our ancient vaidyas also.

The summary of all this is that if new tissues should be born, the brain and the limbs should be at rest.

Sleeplessness and Honey

Sleeplessness is of four kinds: some people do not get any sleep at all however hard they try to get it. This is a mental ailment. **It comes about because these patients are in the habit of attaching too much importance even to the most insignificant matter.**

The second type of patients fall asleep as soon as they lie down: but within a very short time, at the slightest noise or even without any noise, they wake up and thereafter they do not get any sleep at all. This too is a mental ailment.

The failure or the partial failure of their undertakings, jealous nature and such others are said to be the causes of this ailment. It attacks people, who have passed their middle age.

The third category of patients do not get any sleep at all till very late at night, till dawn, but thereafter they sleep well for some time.

Then there is a fourth class, who get naps throughout the night. Each nap does not last for more

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than a few minutes. Between the intervals is a long duration of wakefulness.

Honey is said to cure insomnia of the third and the fourth categories. The experiences of Dr. Lorand and Dr. Dumoulin are mentioned by Dr. Beck in his famous book, *Honey and your Health*. Dr. D. Dumoulin, when he was 80 years old, wrote: "I am now taking a tablespoon of honey as the last thing before going to bed. Sometimes I take it as such. Sometimes I take it in a cup of warm water. Then I begin to sleep as a young man of 20 years".

Dr. Beck narrates his own experience: a tumblerful of hot water with one or two tablespoonfuls of ripe honey and the juice of half a lemon had been his favourite potion for nervous insomnia. This simple and inexpensive home remedy was greatly appreciated by his patients and most of them assured him that it is more helpful than the infinite number of patented drugs. Some recommend a tablespoon of honey along with the night meal.

These properties of honey are said to be due to the predigested foods in it. The glucose in it enters the bloodstream throughout the body in less than 20 minutes. Sleep comes as soon as the head is placed on the pillow thereafter.

Remedy against Nervousness

This is the case of ordinary types of sleeplessness. When insomnia is of a more serious type, the writers on the subject recommend that the night meal should be taken at least three hours before the patient goes to bed, and that a tablespoon of honey should be taken half an hour before going to bed. This practice gives complete rest to the brain. Lean persons are advised to take honey in a cup of milk. The others are advised to take the honey in a cup of water with the juice of half a lemon. When the ailment is even more serious, the patient is advised to take a bath just before going to bed.

Avicenna recommends small doses of honey in cases of insomnia. In his opinion, large doses cause over-excitement of the nervous system. The ancient Greeks and Romans too considered honey as a sedative and soporific.

Describing recent researches on the subject carried out in Russia, Dr. Yoirish writes: "Some researchers, A. Oertel, E. Baner and K. Apinis, state that honey is an excellent remedy against nervous disturbances. A glass of water with honey dissolved in it taken before going to bed ensures sleep. Professor N. Bogolepov and Dr. V. Kiselyov treated two chorea (nervous disease) patients exclusively with honey: the results were very satisfactory. Insomnia and headaches disappeared and the patients became stronger, less irritable and even cheerful." Dwelling

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on the part which honey plays herein, he writes, "that is easily explained since honey's chief constituent is glucose."

Cure Through Honey

Of a more recent date are the experiences of Dr. D.C. Jarvis, the author of *Folk Medicine*, published in 1960. Describing honey as the best remedy for producing sleep, he writes, "If you should discover that you have difficulty in falling asleep at night, or that after you go to sleep you wake up easily and find it difficult to get back to sleep again, you should make use of honey.

"If you take one tablespoonful of honey at the evening meal each day, you will soon discover that you are beginning actually to look forward to bed time, and it may even become difficult to banish a feeling of drowsiness, when for social reasons, you may be up later than usual. You will observe the next morning that you must have fallen asleep very soon after your head touched the pillow."

The same author writes in another place: "Nature cautions you in various ways. Restlessness by which you are not able to concentrate your mind on any object is one kind of warning. You go for sleep at night. The purpose is to cure yourselves of the fatigue brought about by the work you did during the day time. But you do not get any rest or sleep; consequently, the sleeplessness does not let you prepare for the next day's work. On the contrary, you feel a kind of restlessness or fatigue as soon as you get up in the morning. You do not derive any interest in your work. You take up one work after another, and finding no interest in any of them, you give them up. You possess abilities. You have a mind that these abilities should be of use to you and to others. But you find it impossible to do anything. Once in a way, you do not become fatigued in that way. On those days, you turn out excellent work. But on the next morning your old complaint reappears.

"When you suffer from a condition like this, it becomes necessary for you to calculate how many hours' or minutes' sleep you got during the night. You might be getting no sleep as soon as you go to bed. The sleep you might get, might not be a sound one. If this be your complaint, it is necessary that you think of honey. It gives strength to your nerves. It gives you a good sleep. It is a predigested sugar. You are not required to digest it again. Within 20 minutes of your consuming it, it enters your blood stream. Take two small spoonfuls of honey before you retire to bed. In less than half an hour, you will fall asleep. If you fail, take one spoonful more. Ordinarily, you will certainly get sleep. You might take it as it is or you might

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mix it with a small quantity of apple cider."

Headaches and Honey

Headaches result from various causes—insomania; constipation; complaints about urine; digestive disturbances; fevers and mental unrest. Honey can cure many of these ailments. It is then natural to expect it to cure headaches arising from these causes.

Dr. Yoirish mentions that many of the ancient Russian books on medicine attribute to honey properties of curing headaches and that the modern physicians support the view. He prescribes equal quantities of mustard seed, pyrethrum and ginger finely ground and mixed with honey and used as a mouth-wash or held in the mouth for sometime. Ancient Russian books connect headaches with nervous weakness. He also mentions that clinical observations, made in Russia, have shown that rapid results are obtained when nervous diseases are treated with a hypertonic (40 p.c.) solution of glucose. Usually patients feel better after three injections, headache abates and eyesight improves. He goes on to add that a few physicians have tried honey as a substitute and have obtained good results, "since honey's chief constituent is glucose."

Dr. Jarvis is one of those who have made a study of headches. He writes: "Chronic headches are blamed on the eyes, the stomach, the kidneys, the liver and the sinuses.

"There are several types of chronic headaches. Some are associated with organic diseases, such as kidney disease. Some are known as Psychogenic or tension headaches. For this the emotions—hate, fear, anxiety—are given the blame. It occurs in people having considerable and good energy and good intelligence. These people are sensitive and sympathetic. They are also fussy, demanding, aggressive, and ambitious. Migraine headaches are called the price a man pays for his ambitions. I have spent a great deal of time studying migraine headaches with the cooperation of individuals suffering from that and who are willing to serve as human guinea pigs. The salvation of the person who suffers from them lies in understanding the various factors which will produce the alkaline reaction and then controlling and combating them.

"Many migraine headaches are prevented by the use of honey. Two teaspoonfuls taken at each meal may well prevent an attack. If the headache has appeared, take a tablespoonful of honey at once. Since it requires no process of digestion and will quickly be in the blood stream, the headache will often begin to lessen by the end of a half hour. If not, another spoonful should be taken."

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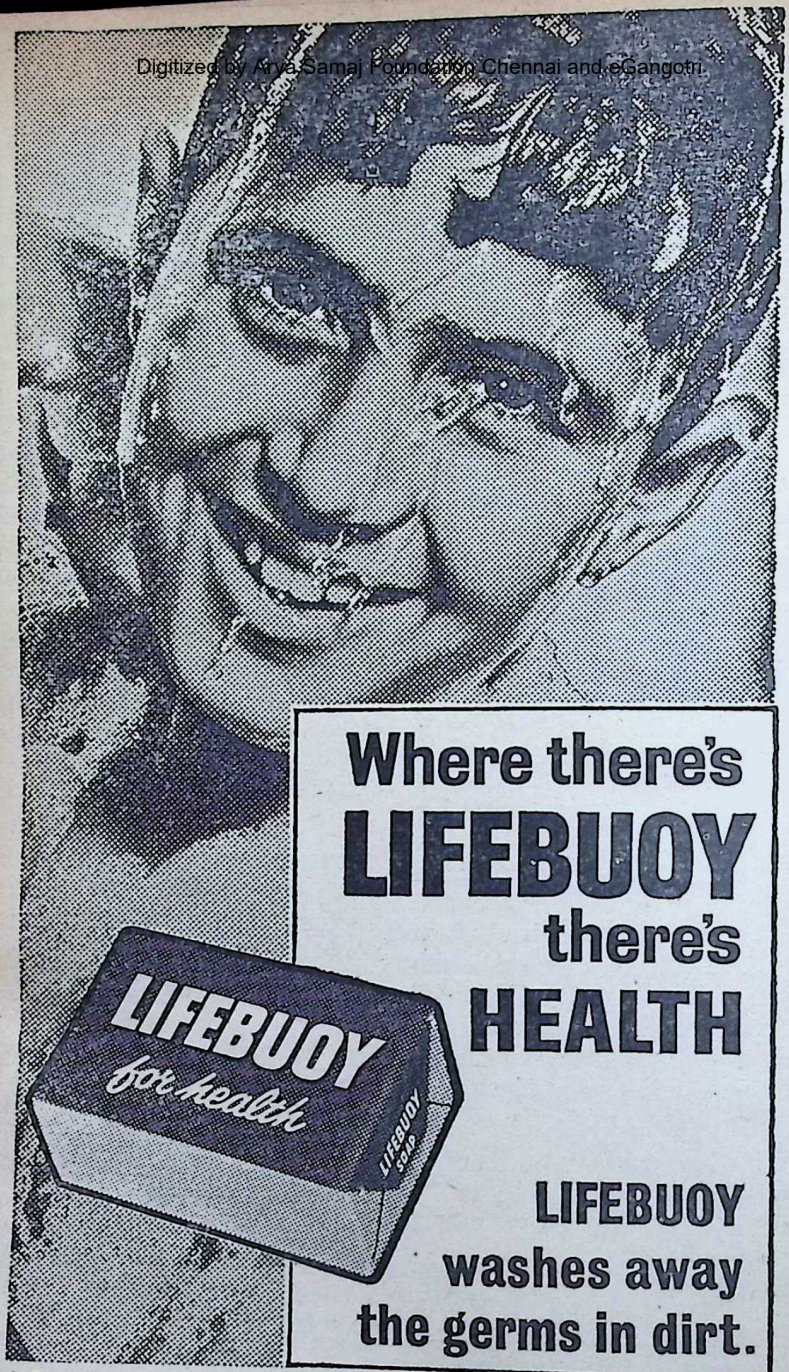

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GITA ADHYAYAN

My dear chiranjeevis,

LET me wish you a Happy Diwali and a New Year, though it is somewhat belated. I thank you also for the kind greetings.

I am happy also to find that a large number of you have sent answers for the questions raised in our Gita Adhyayan Units. I have been reading through these answers and though it may not be possible for me to answer these individually I am makng use of the points raised and doubts and difficulties mentioned while dealing with the further units of the Gita Adhyayan. It is clear that you are making a very detailed study of the Gita and that many of you have spent years already in the study of the Gita.

Let me also tell you this that this scheme of Gita Adhyayan was begun with more than one objective in mind: one, to encourage those chiranjeevis who had not undertaken a detailed and systematic study of the Gita; two, to get into touch with people spread over our vast country, who were and are engaged in the study of the Gita.

I feel gratified that both purposes have been achieved to some extent. I find a large number of our chiranjeevis desire to appear for the Gita examinations. Secondly I have also received a number of requests from persons of standing for the opening of Gita study centres so that they may send up students for the various Gita Examinations. In fact in some cases they were already teaching young ones either in a school or in a temple and this announcement has provided them with an opportunity for a closer and more purposeful contact.

However let me also tell you certain problems that have cropped up in this connection. The Gita Vibhag which is conducting examinations is ready to start centres in approved places provided there are at least ten students who will take the examinations. As for those who wish to

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appear as individuals they may take the examination at any one of the nearest Kendras of the Bharatiya Vidya Bhavan—there are branches of the Bhavan all over India and abroad and the nearest Kendra may be chosen where arrangments for these examinations will be made. As it is highly impracticable for the examination to be held in hundreds of places for just one student in each, this has to be done.

If even this arrangement is not likely to be of advantage to any chiranjeevis they will very soon have the advantage of taking some of these examinations by postal tuition which will be shortly brought into being.

In addition to this one more point also I wish to note here. The Gita Vibhag has a Gita Visharada examination by the submission of a thesis of some 200 pages on any chosen subject of the Gita. Particularly those who have already made considerable progress in the study of the Gita may think of this also. We shall send to such chiranjeevis rules and regulations for the offer of a thesis on the Gita.

Finally as the next examination is in November if some of you cannot for any reason appear for this session, there will be the next one in April for which there is ample time for study and for enrolment. Do not lose heart as after all, our study of the Gita. must enable us to take a fuller view of things and then to solve the problems that face us.

In our previous unit of the study of the Gita we dealt with the reply of Sri Krishna to Arjuna in which the Lord begins with the account of the nature of the Atman and distinguished it from the body. We noticed that a large number of negative expressions, like *achhedya, adaahya, ashoshya* etc. had been used in this connection. This use of the negative expressions is a common technique of the Upanishads and all knowledge that deals with mysticism. In Vedanta we have the famous expression "neti neti"—Not this, not this. The Ultimate reality is expressed through a set of negative statements and not through something that is positive.

Why is this so? For according to one school of Vedanta the Ultimate reality is beyond words, is *anirvachaneeya.* So how can we describe this Ultimate Reality in words? The only method open to us is to say Not this, not this. It is not born of ignorance or incapacity but out of a sincere realisation that the Atman cannot be described by means of words.

One might then ask the question: if this be so, what useful purpose will be served from such expressions? The answer may be given somewhat like this. Each one of us partakes of this Ultimate reality; for it is in our inmost being. For various reasons we may not be aware of it or we

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may not have got a direct experience of it. But as we go on eliminating the other entities through this process of 'not this, not this' we will be enabled to have an experience of this inner nature of ourselves. Suddenly the truth of this may dawn on us and we may realise the true nature of ourselves. When this happens the negative definitions would not be of much consequence to us but still the fact is they have shown us the way. This is only a matter of one's experience and it cannot be expressed in words. When that happens our experience becomes full of some content and meaning, till then doubts do remain.

You will also notice sometimes in the Gita and in the Upanishads things that appear to be paradoxical or seemingly contradictory. In the Upanishads you find the expression—"that moves, and that it does not also move" said of the Atman. These contradictory things are not really such but they represent two aspects of the same reality. It is something in which all contradictions are finally resolved and put in order. As we study further and understand the implications of these we shall see how these seemingly contradictory things may still be true. For an example we may take up the proposition that a person whose mind is well established in the Divine, though he acts in this world is above action. He is untouched by it—*kurvannapi na lipyate*. Though he is engaged in actions he is not touched by its consequences. This appears strange: how can man be not affected by an act in which he is the actor? Take a simple example. Imagine yourself in a mathematics class. You have learnt some things but you are not an expert. You are trying to solve a new sum. What is your state of mind? Is it not full of attachment and anxiety? But think of your master who knows how to solve the problem. Suppose after you fail to solve the sum in mathematics your master goes to the blackboard and goes on writing the solution first wrongly as you did and then points out to you where you went wrong and then gives the right solution, do you find the master in a state of anxiety or attachment? Even if he works out the wrong part of your answer and writes it on the board is he affected by that wrong answer he wrote with a view to explain things to you? Why is this so? That is because he is doing it for you, for making you understand and therefore he is not affected by the act. So is it with the greater actions of life. The learned man, the wiseman does actions but in a spirit of detachment and so he is not affected by it.

As we go on reading the Gita such doubts and paradoxes get cleared and we get a better view of the whole thing.

In the earlier portion I also referred to two words that occur in

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the Upanishads which also find their place in the Gita, though of course in one case not in the exact manner. The words are: *Shreyas* and *Preyas*; what is conducive to our well being is *shreyas* and what is merely productive of pleasure is *preyas*. In the Kathopanishad you find these two words and Nachiketas chooses the *shreyas* and not the *preyas*. In the Gita also the question is whether Arjuna should choose what is *shreyas* or what is *preyas*. Engaging in battle and killing perhaps the elders and the relatives in the peculiar situation that was there during the Mahabharata War was *shreyas*; running away from batle and letting the sinful horde of the Dhratarashtras to continue their life of *adharma* might be *preyas*. Look at the words that Arjuna uses when he is asking Sri Krishna how he can fight such relatives. He uses the expression—*ka preetih syad janardana*? What pleasing thing will result from this? But when he is brought back to sense he asks Sri Krishna —*yat shreya etayorekam tanme broohi* etc. further on.

The principal problem in life is to choose between *shreyas* and *preyas*; two ideals chosen by the Oriental and the Occidental civilisations. In India and in many of the ancient civilisations the ideal was what was good and the people did not think of comfort or *preyas* as an ideal. But Western civilisations have been wanting more and more comfort and the ideals of good and of harmony are not placed in the forefront. In the Gita we are brought again and again to this primary question of what is *shreyas* and what *is preyas*, be it in food, in recreation, in human relations, in social contacts, in every one of the many activities of life. The wise man chooses the *shreyas* and the foolish one goes after the *preyas* and ultimately repents.

One more thing we may note also is that *shreyas* need not be a thorny bristling thing and productive of pain. It might appear so in the beginning but ultimately it is in its effect most wholesome and productive of bliss.

I have already said a lot in this letter and so would like our chiranjeevis to make a study of the further unit of the Gita from the twenty-sixth verse on to the thirty-ninth verse where we have Sri Krishna speaking of the Yoga Buchi after speaking of the Sankhya. Note also how Sri Krishna is thoroughly practical and pragmatic and his arguments cover all possible views and assumptions. We shall take this up after you make a study of these verses.

Yours affectionately,
MAMA

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B. J. PROFILE

WILLY BRANDT

THE announcement from Oslo awarding the Nobel Prize to Mr. Willy Brandt for the year 1971 will be widely welcomed by peace lovers all over the world.

Willy Brandt will receive the prize—about 4,50,000 Swedish Kroner (about Rs. 6 lakhs) with the Diploma and Gold Medal at Oslo University on December 10, 1971, the anniversary of the death of Alfred Nobel, inventor of dynamite.

Readers of the *Bhavan's Journal* need no introduction of Willy Brandt. In our issue of September 6, 1970, we carried an extensive profile of his.

We then wrote: "Willy Brandt has done it. The author and architect of OSTOPOLITIK (Eastern policy) has realised his dream—rather reached the first milestone in his march towards PEACE and security in Europe, with a possibility of their extension to other parts of the world. The future is in the lap of the gods...."

The achievement alluded to was the West German treaty with the Union of Soviet Socialist Republics. The treaty was signed on August 12, 1970, between the governments, in Moscow, and the signatories were Willy Brandt and Kosygin.

Sardar Swaran Singh, the Indian Minister of External Affairs, declared on the floor of the Lok Sabha on August 14, 1970:

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"India warmly welcomes this development as a positive step towards peace and security in Europe and hopes that this treaty would be the precursor of many bilateral and multilateral agreements leading to allround co-operation in the cause of peace and progress not only among countries in Europe but also in other regions of the world."

The 'possibility of their extension' became a reality; and India and USSR signed a treaty for good will and mutual co-operation and the treaty is to last for 20 years.

Another significant feature common to both the treaties is that they do not prevent "bilateral and multilateral treaties with other countries." The wordings in both the treaties are identical.

The treaty between the Federal Republic of Germany and USSR paved the way for Willy Brandt's visit to GDR. Contrary to previous claims that talks with the Federal Government could take place only after full diplomatic recognition of the GDR, the Chairman of the East German Council of Ministers, Mr. Stoph, informed Bonn that he was ready to meet Willy Brandt. On March 19, 1970, Willy Brandt and Stoph met at Erfurt, East Germany. A realist to the core, during this historic meeting Willy Brandt declared "we cannot simply undo this division. But we can try to moderate the effects of the partition....Relaxation of tension, guaranteeing of peace instead of military confrontation—these are my government's goals....." For Willy Brandt substance of relations are more important than form.

A crusader for peace, on the subject of OSTOPOLITIK, Willy Brandt said:

"The German people need peace in the full sense of that word also with the peoples of the Soviet Union and all peoples of the European East. We are prepared to make an honest attempt at understanding in order to help overcome the aftermath of the disaster brought on Europe by a criminal clique."

Willy Brandt is the Fourth German to win the Nobel Prize. The other four are Gustav Stressmenn, jointly with Aristide Briand, in 1926, Ludwig Quidde, jointly with Ferdinant Buissom, in 1927 and Carl Van Ossetzky in 1935. What an irony that Carl Van Ossetzky died in a Nazi concentration camp!

Willy Brandt always stood against Nazism and Hitler and paid the penalty for it. He had to be in exile for more than 12 years! For him Hitler's was "no rule but misrule."

In 1941, when he was in political exile he wrote to a Swedish friend:

"If it were the way some say that the entire German people consisted of Nazis, then Hitler would certainly not need to rule with the help of terror, gestapo and concentration camps."

Hitler brought misery and destruction to Germany in particular, and to the world in general.

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And it was given to Willy Brandt to march ahead, not militarily, in his quest for peace. His is not the peace of the weak but of the strong.

It is the German Mark that rules now the international Stock Market and not the US Dollar.

It will be interesting to know that Willy Brandt is the member of the same Social Democratic Party of Germany which Chancellor Otto Van Bismark, the renowned welder of the German Nation, had denounced as an "enemy of the Reich."

What shall add more poignancy is that Willy Brandt has taken upon himself the role of Bismark. His dream, nay, vision is to see that both the Germanies—Federal Republic of Germany and the German Democratic Republic—are united once again.

On August 13, 1961, when Walter Ulbricht, boss of East Germany, began raising the barriers that soon became today's thick concrete wall across Berlin, Willy Brandt interrupted his election campaign in Lower Saxony and took the first plane to the beleaguered city and told the three Allied Commanders: "You let yourselves be kicked in the behind by Ulbricht last night" and also wrote letter of protest to John F. Kennedy, the American President.

Willy Brandt thundered: "Is there a wall across Paris, Prague, London or Warsaw? Do any of our neighbours have a smarting border within his country such as has been forced upon us, with shooting and death toll that has not yet ended."

Willy Brandt's efforts have begun to bear fruit. German Democratic Republic Chief Willi Stoph received from Willy Brandt his 20 points for an "inner German Treaty," during their meeting at Kabbel on May 21, 1970.

He is a man of the masses and he succeeded Otto Suhr, as Mayor of Berlin. On November 5, 1956, he twice stopped mobs angered over the crushing of the Hungarian rebellion by Russian tanks from rushing into East Berlin and precipitating certain blood shed. He calmed the demonstrators by leading them in singing "I had a comrade" and the German National Anthem.

For Willy Brandt, the life was not "roses, roses, roses all the way."

Even his birth was considered to be illegitimate. He was born on December 8, 1913. His mother was a shop girl and he never saw his father and at the height of election campaign (1961) the then Chancellor of Federal Republic of Germany, Adenauer, recalled his "illegitimate" birth with the phrase "Herr-Brandt-alias Frahm." Willy Brandt lost the election. Again he was defeated in the year 1965.

Trials and tribulations had always been his constant companions.

An anti-Nazi by conviction. he had to flee to Norway when Hitler was at his zenith and was cease-

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lessly crushing physically and mentally his opponents. Once he was taken prisoner by Nazis in his Norwegian uniform!

For Willy Brandt "to be weak is miserable" and with "courage never to yield or submit." Willy Brandt marched ahead unmindful of obstructions and difficulties and disturbances to achieve his goal of a "Socialist Democratic Germany."

"I was born into Socialism" said Willy Brandt in his autobiography *My Road to Berlin*, published in 1960.

Undaunted and undeterred by these defeats, Willy Brandt ceaselessly strived and thrived and joined the coalition with Kiesinger's Christian Democrats with reluctance and became the Foreign Minister in the year 1966.

Golo Mann, the son of Thomas Mann, once exclaimed of Willy Brandt: "The best foreign Minister Germany ever had!"

In 1932, to earn a living, he began to write articles to newspapers under the pen name "Willy Brandt"—and it stuck to him. A calm, quiet, reserved personality, Willy Brandt has so far written many articles and books. His *Guerilla Warfare* and *After Victory* were published in Sweden.

In the second he says: "I have lost my fatherland twice during these years (meaning thereby his exile years). I am working to regain two fatherlands—a free Norway (which sheltered him) and a Democratic Germany. The day will come when hatred which is unavoidable in war is overcome. One day Europe must become a reality in which Europeans can live."

His words found expression in his deeds leading to the winning of the Nobel Prize this year. His efforts, unmeasurable through the turbulent political therometer, found their crown in the Nobel Prize.

India and Indians are very proud of the honour done to Willy Brandt and his country. Ought we to know that India and Germany have ancient bonds.

Even Hitler, the Nazi leader, at the height of his "war victories" not only prided that Germans were of "Aryan stock"; he even appealed to India to support Germany in its war against Britain and allied nations, as both Indians and Germans were Aryans! Hitler adopted the Hindu symbol Swastika but it was slanting! And people were not wanting who said that slanting of the swastika led to his defeat.

In Germany, students who seek a career in diplomacy are taught Kautilya's *Artha Sastra, Panchatantra* and the *Santi Parva* of the *Mahabharata!*

There are many "Gita Centres" throughout Germany !

Duetschewelle (The Voice of Germany), Cologne, broadcasts Programmes in Sanskrit every fortnight (Saturday afternoon) between 3.50 p.m. and 4.10 p.m. on metres 11765 and 16275. □□□

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Without Comment

THE pleasures derived from being astute without being great are transient and end more in pain than in pleasure when the hour arrives for solemn appraisal.

—*C. Rajagopalachari.*

YOU cannot shake hands with clenched fist.

—*Indira Gandhi,* Prime Minister.

SMT. INDIRA GANDHI is unquestionably a dove. Yet it has to be realised that she is a dove with sharp claws. If her efforts to find a peaceful solution failed, she would not shrink from the war.

—*Mr. John Grigg, (A liberal British thinker)*

IF aggression is committed on Indian territory we will not be satisfied merely with defending our borders. We will push the enemy back into his territory and see that fighting takes place in enemy country and not on our soil.

—*Jagjivan Ram,* Defence Minister.

ON account of the Bangla Desh situation, the burden on India might run to at least Rs. 5000 crores during the current financial year.

—*S. Jagannathan,* Governor of the Reserve Bank of India.

MODERN medicine has made drugs highly legitimate, something to be taken casually and not only during moments of acute and certified stress.

—*William Simon* and *John Gagnon,* Sociologists.

TAIL PIECE

Abraham Lincoln was nominated as candidate for the American presidency by the National Convention of the Republican Party in May, 1860.

When he had written the formal acceptance of the nomination, he who had drafted thousands of letters and legal documents took it to the Superintendent of Education "to see if it was all right."

"I wouldn't like to have any mistakes in it," he declared.

The other looked at it. He had one change to suggest.

"You have," he said, "written, 'it shall be my care to not violate it or disregard it in any part'; you should have written 'not to violate.' Never split an infinitive is the rule."

Lincoln looked at the phrase for a moment with a puzzled air.

"So you think I better put those two little fellows end to end?" he said, and made the alteration without more ado.

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NOTES & NEWS

RECEPTION TO DR. P. B. GAJENDRAGADKAR, CHAIRMAN-DESIGNATE OF LAW COMMISSION:

SMT. Lilavati Munshi, President, and members of the Executive Committee of Bharatiya Vidya Bhavan gave a cordial reception to Dr. P.B. Gajendragadkar, Vice-Chancellor, Bombay University and Chairman-designate of the Law Commission, Government of India, on September 25, 1971, at the Bhavan's Gita Mandir.

Welcoming the distinguished jurist as a member of the Bhavan's family, Smt. Lilavati said "As law governs life in all its aspects, I am sure he through his contribution will be able to make a great impact on the country's future."

Dr. M.P. Pai, Chairman of the Bhavan's Mangalore Kendra, described Dr. Gajendragadkar as one of the "greatest and noblest sons of the country."

Recalling his intimate association with the late Kulapati Munshiji, Dr. Gajendragadkar said, that Kulapati Munshiji in the evening of his life had transformed himself into a saint who watched the world from the "Olympic heights of saintliness" unruffled by passions that sway the ordinary people. He eulogised the Bhavan where he had come to refurbish his own battery of spiritual energy for the great service it has been rendering to the nation by upholding the enduring spiritual values through its many-sided activities and publications like the *Bhavan's Journal.*

Referring to the new assignment as Chairman of the Law Commission, he said that law, like education, should be an instrument of social and economic change. It would be his endeavour, he said, to advise the Government of India as to how this would be possible without sacrificing the basic principles of democracy, "to translate into practice the directive principles enshrined in the Constitution."

A new social order, he observed, could not be brought about by a fiat. "It can come only from within" he said.

Sri J.H. Dave, Hon. Director of the Bhavan, proposed the vote of thanks.

DASARA AT SRINGERI:

THIS year's Dasara Celebrations at the Sri Jagatguru Mahasamsthanam Saradapeetam, Sringeri were an unprecedented success. The celebrations were as usual marked by daily pujas, Vedaparayanam, recital of Devi Mahatmyam etc., culminating with Chandi Homa on the ninth day,

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September 28. His Holiness held the usual Durbar every night for nine days.

Sri Somanatha Iyer, former Chief Justice of Mysore received the title of *'Gurusevadhuranthara'* and a shawl from his Holiness at the Navarathri Durbar for meritorious services rendered.

Earlier, for three days beginning from September 18, the Aradhana of Sri Sri Chandrashekhara Bharati Mahaswamigal was also celebrated.

The celebrations were very largely attended.

(photo feature)

VIJAYADASAMI CELEBRATIONS:

THE Sanskrit Prachar Vibhag of the Bharatiya Vidya Bhavan, Bombay celebrated in the Gita Mandir Vijayadasami Day, which was attended by a large number of the Bhavan's family and the members of the public. At 4 p.m. the Puja in the traditional ritualistic manner of Sri Durga and Sri Rama was performed by Sri Bhai Shankar Purohit, Principal, Mumbadevi Sanskrit Mahavidyalaya, its staff and students.

In order to mark also the completion of the First year of the Foundation of the Vedic Chanting classes, aided by the Maharashtra Government, Pandit Vinayak Kaveeswar and his students chanted portions from the *Kanva shakha* of the *Shukla Yajurveda.* This was followed by the chanting of the *Madhyandini shakha* of *Yajurveda* by the students of the M.S. Vidyalaya.

After the Puja which was attended by Srimati Lilavati Munshi, the President of the Bhavan, a lecture in Gujarati by Sri J. H. Dave on the significance of Devi puja, enlightened the listeners to the historic aspects of the Devi Puja and its various ramifications in Bengal, Gujarat and other parts of India. In the talk Sri Daveji very significantly referred to the extract verses from the Durgasaptashati which were in part recited at the Puja and explained their meaning and significance.

Then followed a lecture by Swamy Brahmanandaji who pointed out that the Devi worship was a scientific affair and that it should be regarded as something that possesses the validity of scientific experimentation. He urged people to follow the modes of worship and see for themselves what results accrue to them from such worship.

The meeting closed with a vote of thanks to the speakers of the day. Sri R.A. Kashyap, Secretary of the Sanskrit Prachar Vibhag, in his remarks while thanking pointed out that the Bhavan intended to observe such festival celebrations in this manner on other occasions too, so that people may get to have a better appreciation of these festivals and their place in their lives. He wished that more persons, particularly the younger generation would take greater interest in such functions.

The celebrations concluded with the distribution of prasad to the congregation.

(photo feature)

"BHAGAVATHA SAPTAHA YAJNAM":

SRI Guruvayoorappan Bhakta Samaj of Bombay has organised a seven-day Srimad Bhagavatha Saptaha Yajnam at Geeta Govind Hall, Sion, Bombay, to be conducted by the well-known scholar and vedantin, Sri Anjam Madhavan Namboodiri of Guruvayoor.

The function commences from the evening of Sunday, the October 31, 1971 when there will be a discourse on Bhagavatha Mahatmya to be followed by day-long discourses, everyday, on the epic, consecutively for seven days.

The Samaj which aims at the propagation of Bhakti especially of Lord Sri Guruvayoorappan (Vishnu) has been conducting such Yajnas for the past several years, attracting large

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crowds of devotees.

There will also be special programmes during the nights, like Harikatha, Koothu, Music Concert and Bhajan, and the Samaj appeals to all devotees and philanthropists to participate in the functions.

AWARD FOR MOTHER TERESA:

MOTHER Teresa who cares for the dying in Calcutta, and Dr. Jean Vanier, founder of a village in France for mentally deranged adults, are among the nine winners of the Joseph Kennedy Jr. Foundation awards for service to the world's mentally retarded.

Mother Teresa worked in India for 20 years before she established her order in 1950 to serve the homeless, dying and destitutes. She and her followers have cared for more than 20,000 persons since and she has opened similar homes in India, Venezuela, Ceylon, Tanzania, Italy, Australia and New York.

Dr. Vanier founded a village for mentally deranged adults in 1964 which now consists of 200 people. Since then, he has created similar communities in India, France and Canada.

The winners will divide 125,000 dollars (Rs. 937,500) in prize money.

The Kennedy Foundation is supported by the family of Mr. Joseph Kennedy Sr. and is named after his eldest son who was killed in World War II.

DR. MAHADEVAN FELICITATED ON COMPLETION OF 60 YEARS:

DR. T. M. P. MAHADEVAN whose 61st birthday was celebrated at Madras recently is a well-known philosopher and a staunch devotee of Sri Bhagavan Ramana. He is the Director of the Centre of Advanced Study in Philosophy in the University of Madras. He speaks on the teachings of Sri Bhagavan whenever opportunity arises and devotees at the Ashram have had the benefit of listening to him on several occasions.

He is equally devoted to Sri Sankara and makes a practical contribution towards the propagation of his teaching by way of publishing a work of the master on each Sankara Jayanti Day (birthday). It is not surprising that Dr. Mahadevan is as much a devotee of Sri Bhagavan as he is of Sankara. In fact he has observed on many occasions that the two masters are not different personalities but one and the same born at different points of time.

An elaborate programme was gone through at the birthday celebration at Madras. His Excellency Sri B. D. Jatti, Lt. Governor of Pondicherry, inaugurated the celebration on August 2 under the presidency of Sri N. D. Sundaravadivelu, Vice-Chancellor, University of Madras. His portrait was unveiled at the University Centenary Building by Dr. P. V. Rajamannar, a former Chief Justice of the Madras High Court on August 21.

Besides writing standard and erudite books on Advaita he trains a number of students (many from abroad). We pray that his great service may continue to be available for a long time to come!

We cannot omit to mention here a recent remark of His Holiness Sri Sankaracharya of Kamakoti Peetam on the peculiarity of the word MAHADEVAN. Spelt backwards it reads NAVEDAHAM which means 'I do not know.' The *Upanishad* says that one who says 'I do not know' really knows (Brahman). One who feels 'I know' does not really know (Brahman). NAVEDAHAM therefore is a sign of true knowledge and admirers of Dr. Mahadevan will find it a good description of him!

CLEANLINESS WEEK:

AS part of the Cleanliness Week launched by the Rotary Club of

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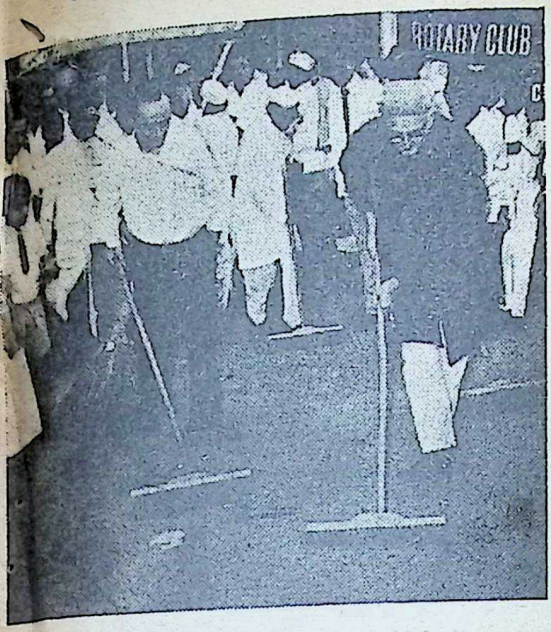

Sri Hansraj Mariwala, President of the Rotary Club of Bombay Down Town, and Cleanliness Week Committee Chairman, Sri Eshakbhai Bandhookwala (in turban), launched the operation clean up in Bombay.

Bombay Down Town, leading citizens of Mazjid area swept the streets and impressed upon the local residents and shopkeepers to keep the area in front of their premises clean and tidy.

The total number of people who participated in the campaign was 350. The response from the public was spontaneous and many voluntarily joined the drive.

SWAMI RANGANATHANANDA:

SWAMI RANGANATHANANDA of the Ramakrishna Mission visited Holland on a lecture tour for three weeks in September. Arriving by plane on September 4, he started the Vedanta Study Week at Oosterbeek. About 65 students studied the Katha Upanishads completely and many fruitful discussions were also held.

The Swamiji delivered lectures on Vedanta in Amsterdam, Leiden, Den Maag, Baarn, Muizen, and Arnhem and these evoked popular interest in the study of India's spiritual literature, particularly the Upanishads and Vedanta among local people.

GANDHI JAYANTI CELEBRATIONS AT THE BHAVAN'S M.M. COLLEGE OF ARTS AND N.M. INSTITUTE OF SCIENCE:

THE staff and students of the Bhavan's College at Andheri celebrated Gandhi Jayanti at the Bhavan's Campus.

The function began with the Ashram Prayers followed by *bhajans* in Hindi, Marathi and Gujarati.

The National Integration pledge was administered by Principal B. M. Naik. This was followed by a session of "Questions and Answers about Gandhiji."

A number of questions were asked by students and members of the staff about Gandhiji, his work and philosophy. The Principal answered the questions and took the oppor-

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tunity to explain Gandhiji's stand on several social, economic, political and moral problems.

BHAVAN'S VALLABHRAM MEHTA PUBLIC SCHOOL, BARODA

A SHORT function presided by the Principal was organized in the school on October 2, 1971 to commemorate the 102nd birth anniversary of Mahatma Gandhi.

Songs were sung by the students to show how, beneath all diversities of social and religious life, runs unity knitting all the Indians together like gems in a single necklace. Speeches were made to reveal various aspects of Gandhiji's greatness as a Man of God. *Ram-dhun* and *Bhajans* were recited in chorus.

In the afternoon, all the students participated in 'shramdan' to demonstrate that no work should be looked upon as small or mean. Kids helped in cleaning the school compound.

MINI-TV SETS MAY BE MADE IN INDIA:

MINI-TELEVISION sets may be manufactured in India soon if the present efforts of the research department of All India Radio to develop a transistorised receiver prove successful.

According to A.I.R. sources, the department has undertaken the design and development of a mini set; and work on the project is now in an advanced stage. The set will have a screen of 30 cm. by 22.5 cm.

The department has not had a direct hand in the development of the big T.V. sets being marketed now, but the indigenous sets have been tested in the research department of A.I.R. Some of its suggestions for improvements have been found valuable.

In close liaison with Bharat Electonics, a public sector undertaking in Bangalore, A.I.R. has, in the course of the past few years, developed substitutes for a wide range of imported components and equipment. It has played a significant role in the evaluation of products made at Bharat Electronics.

With a further diversification of production by Bharat Electronics, A.I.R. hopes to become self-reliant in valves and transistors within the next few years. Purchases from the Bangalore factory were of the order of Rs. 12 lakhs in 1969-70 and Rs. 16 lakhs in 1970-71.

COMMONWEALTH AWARDS FOR STUDIES IN BRITAIN

A group of 24 scholars from India who have been awarded Commonwealth Scholarships for studies in Britain, left New Delhi by air on September 19.

In all, 41 Indian scholars received awards this year, but seven of them have not been able to take up the offer.

So far, more than 400 scholars from India have undertaken studies in Britain under the scheme which was started in 1960.

The Commonwealth Scholarship awards, which enable the holders to undertake advanced studies in Britain in subjects of their specialisation, are for varying periods up to two years. They cover the cost of passage, tuition fees and living expenses while the scholars are in Britain. Additional alowances are given to scholars accompanied by their wives and children.

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Maharashtra's Governor, Nawab Ali Yawar Jung, speaking at the felicitation function in honour of Dr. P. B. Gajendragadkar, Chairman-designate of Law Commission, at the Bombay University Convocation Hall, on September 28, 1971.

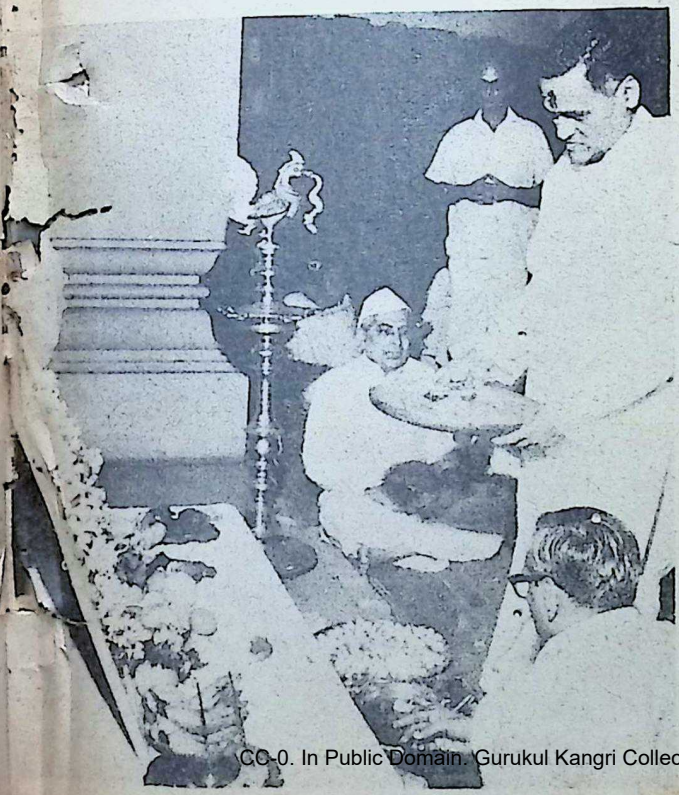

PHOTO FEATURE

Dasara: Vijayadasami Puja being performed at the Bhavan's Gita Mandir Hall on September 29, 1971.

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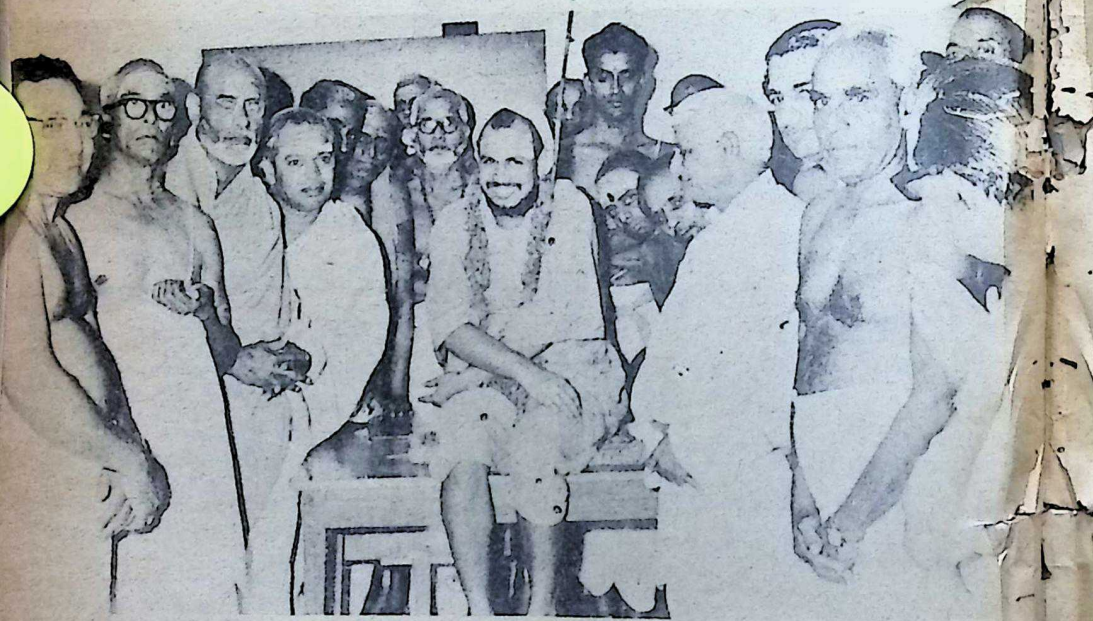
Jagadguru Sringeri Sri Sankaracharya Sri Abhinavatheertha Swamigal performing abhishekam *to Chandramouleswara during* Navaratri *celebrations at Sringeri.*

H. H. Sri Jayendra Saraswati (centre) visited the Bhavan's Bangalore Kendra on October 10, 1971.



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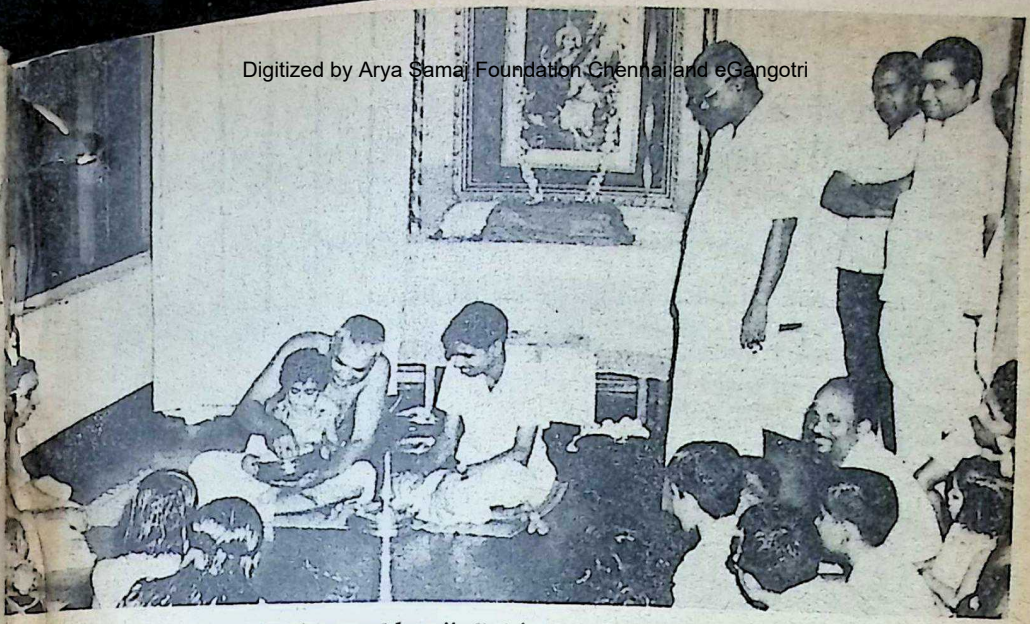
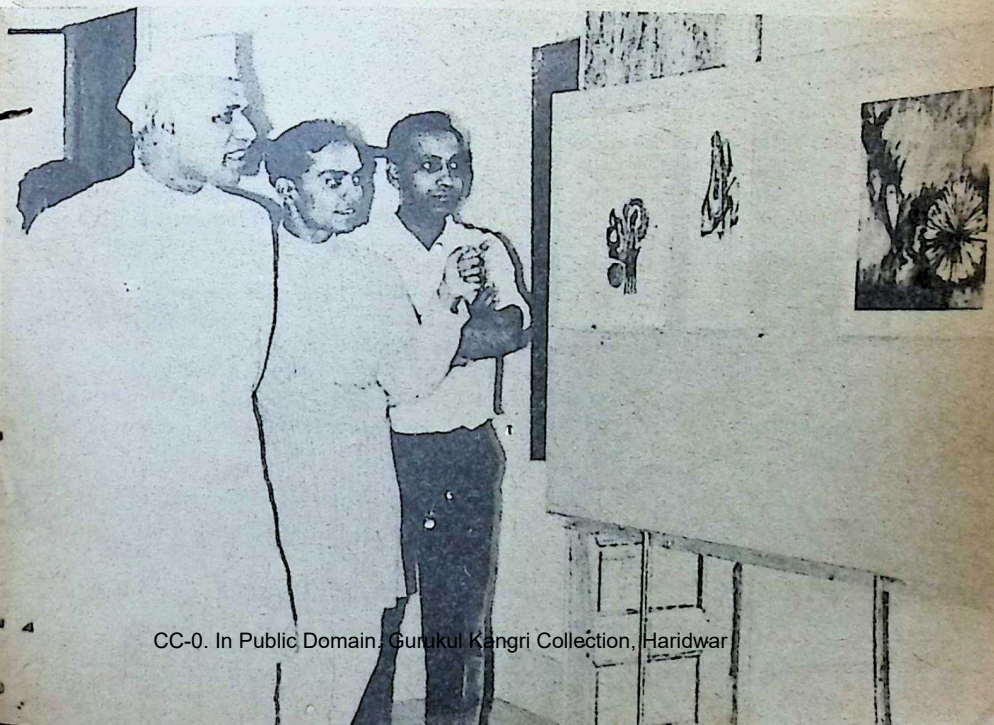


"Vidyarambham" (initiating the young into learning) at the Bhavan's Kerala Kendra on Vijayadasami Day.

Sri T. S. Bharde, Speaker of the Maharashtra Legislative Assembly. views the exhibits at the Art & Bhavan's Books Publications Exhibition held recently in Tilak Hall, Vidarbha Sahitya Sangh, Nagpur, which he inaugurated.



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ARCHAEOLOGICAL

* Pre-historic excavation at Lothal

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* Oil Fields at Cambay.
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* Amul Dairy (Anand)
* The King of Forest, the Gir Lion (Junagadh).

For detailed information, please contact :—

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   Tel : 441 and 437

2. Gujarat Information Centre
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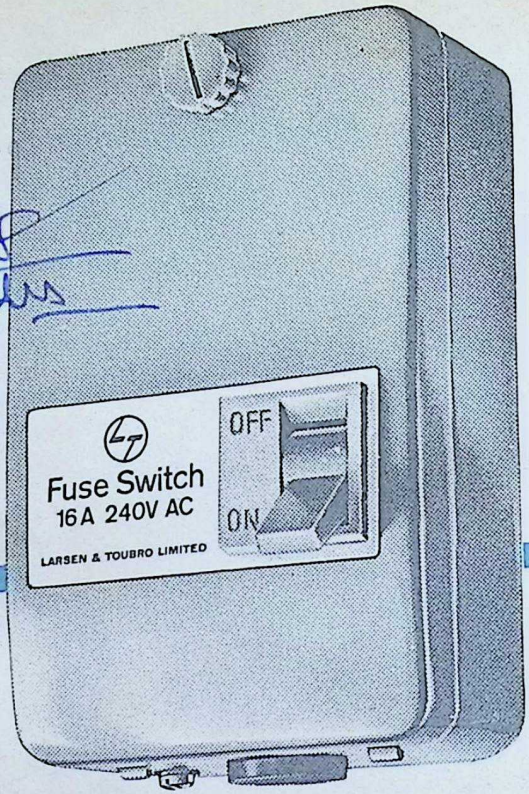

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NOVEMBER 28, 1971

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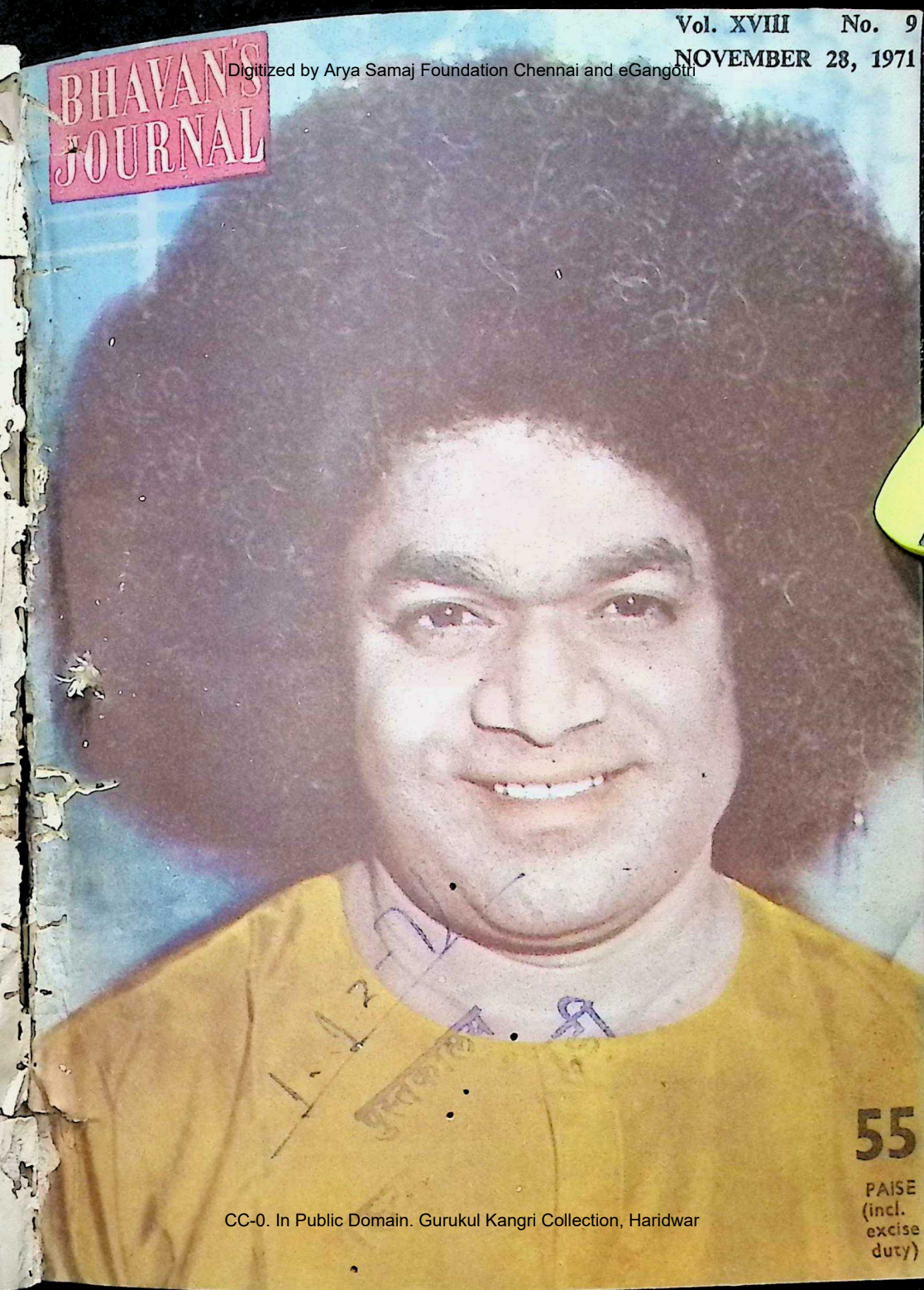
BHAVAN'S JOURNAL



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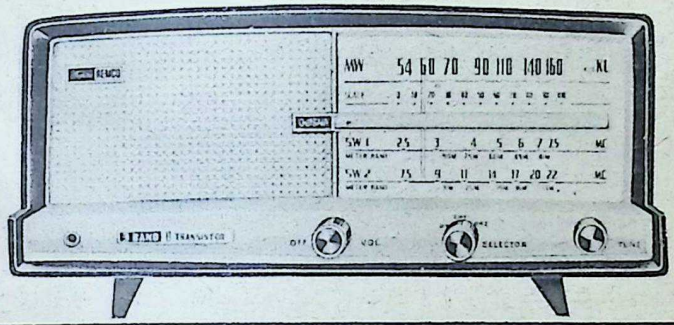

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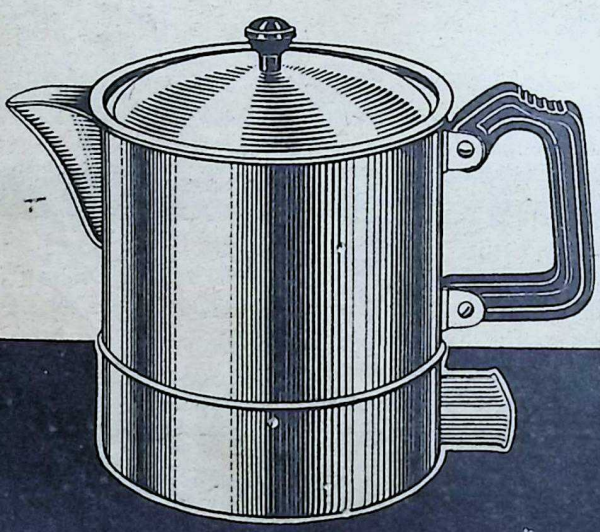

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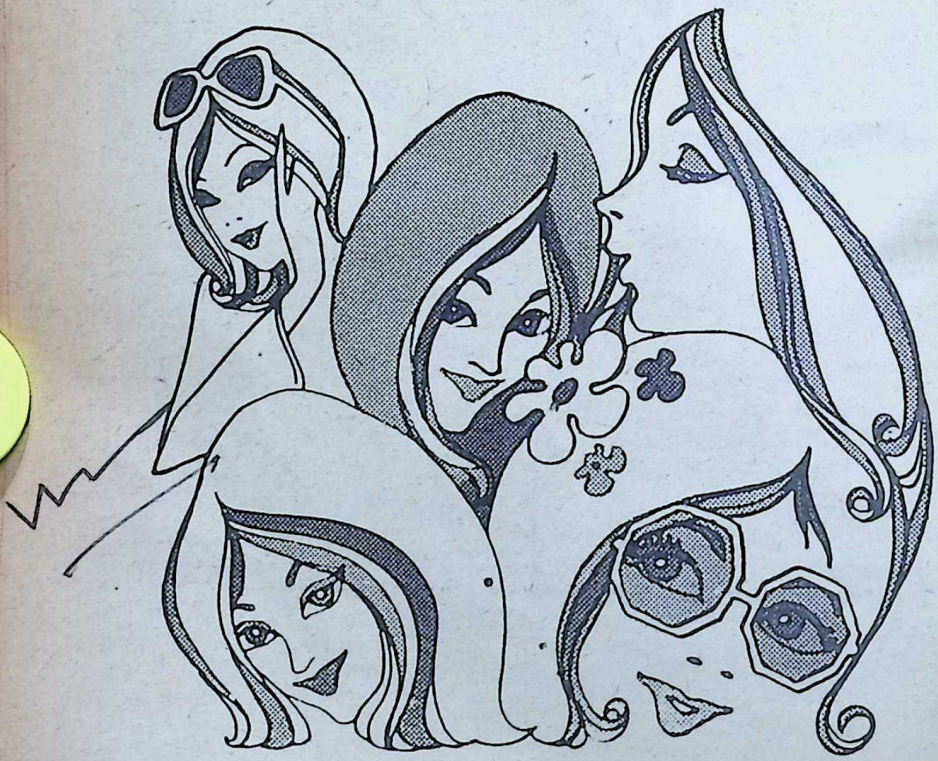

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FRONT COVER
SRI SATYA SAI BABA

November 23, 1971, is the 46th Birthday of Sri Satya Sai Baba.

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Appeal

Kulapati Munshi Memorial Fund

The past, the present and the future were the triple strands of the life, thought and work of the dedicated champion of Indian Culture—the late Dr. K. M. Munshi.

A people who are neither petrified by outmoded and worn-out customs nor capering at the call of every passing fancy, but are rooted in the past and draw sustenance from the ennobling elements in the present, can alone build up a radiant future.

Revitalizing ancient values and reintegrating them to suit the changing needs of modern times only will give to a people the capacity to assimilate whatever is good in the new, without being swept off their feet by the tornadoes rushing from several sides.

It was to provide a modern bridge to span the past, the present and the future, erected on the strong foundations of our ageless culture, that a decade before India became free, Dr. K. M. Munshi founded, with commendable foresight, the Bharatiya Vidya Bhavan and nurtured it with boundless affection and tireless efforts.

Dr. Munshi passionately believed in national integration on the basis of ethical and spiritual values. He ardently felt that between the past, the present and the future, there is an invisible but unbreakable thread of continuity and it should not only be preserved but assiduously strengthened. The multifarious activities of the Bharatiya Vidya Bhavan and its numerous Kendras in different parts of the country and abroad are consecrated to this noble goal.

Culture is the humus on which character and courage, sanity and stability grow.

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The scope for spreading the message of Indian Culture both within the national frontiers and abroad is vast. There are millions of men and women hungering after food for the soul and the spiritual development, the lack of which is the root cause of many of the ills of our times.

The need is immediate. The task is colossal. The effort has to be continuous and deserves the whole-hearted support of all lovers of freedom and culture.

The best tribute that the nation can pay to Dr. Munshi is to consolidate and expand the activities of the Bharatiya Vidya Bhavan.

Towards this end, a "Munshi Memorial Fund" has been instituted with a target of Rs. 1 crore, to be raised in the following ways:

1. by enrolling 3000 additional Life Members for the Bhavan, the fee for which is Rs. 1000/-.
2. by enrolling 30,000 additional Associate Members, the fee for which is Rs. 20/- per year, plus Rs. 5/- for admission.
3. by 1000 full-page advertisements in the special Memorial Fund Souvenir at the rate of Rs. 2000/- per page.
4. by grants from local bodies, State Governments and the Central Government.
5. by donations from individuals, institutions, firms, Chambers of Commerce, Clubs and Trusts.

It is prayerfully proposed to complete this effort by 8th February, 1972, Dr. Munshi's first Death Anniversary.

The Bhavan is a Charitable Trust and is an approved Institution under section 80-G of the Indian Income-Tax Act. As such, all donations, in cash or kind, made to the Bhavan earn a rebate to the donors in their income-tax assessment.

We appeal for all-round support in abundant measure to continue the mission of the Bharatiya Vidya Bhavan, which was closest to the heart of Dr. Munshi, its inspired Founder.

Bhavan's Trustees, Members of the Executive Committee, Governing Council, Life Members and Associate Members.

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BHAVAN'S JOURNAL

आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let Noble thoughts come to us from every side

—Rigveda i-89-1.

PRAYER TO GODDESS KAMAKSHI

श्रिय विद्यां दद्याज्जननि नमतां
कीर्तिममितां
सुपुत्रं प्रादत्ते तव झटिति कामाक्षि !
करुणा ।
त्रिलोक्यामाधिक्यं त्रिपुरपरिपन्थि
प्रणयिनि !
प्रणामरुत्वत्पादे शमितदुरिते किं न
कुरुते ।।

O, Mother Kamakshi, to those who prostrate and bow their head to You, in a flash You shower immeasurable blessings, wealth, learning, limitless fame, glory, good son, ascending scales of happiness in all the three worlds. O, Consort of Parameswara, to whom you have so endeared in perfect love and chastity, what is there that you would not confer on your devotees who fall at your feet in absolute surrender?

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Wisdom through the ages

Gems From Goethe

In all things it is better to hope than to despair.

* * *

Men are so constituted that everyone undertakes what he sees another successful in, whether he has aptitude for it or not.

* * *

Those who hope for no other life are dead even for this.

* * *

In the works of man as in those of nature, it is the intention which is chiefly worth studying.

* * *

One man's word is no man's word; we should quietly hear both sides.

* * *

Kindness is the golden chair by which society is bound together.

* * *

What is not fully understood is not possessed.

* * *

Superstition is the poetry of life, so that it does not injure the poet to be superstitious.

* * *

Nature knows no pause in progress and development, and attaches her curse on all in action.

* * *

Compiled by K. Vasudeva Rao.

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God... His Footprints

गिरा अरथ जल बीचि सम कहिअत भिन्न न भिन्न।
बंदउँ सीता राम पद जिन्हहि परम प्रिय खिन्न ।।

I reverence the feet of Sita and Rama, who though stated to be different are yet identical just like a word and its meaning or like water and the waves on its surface, and to whom the afflicted are most dear.

Ramacharitamanasa of Tulsidas

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HOW GOD CAME TO ME

God vision came to Sri Aurobindo when the great patriot was undergoing a jail term. In his famous Uttarpara speech, the Mahayogi has described his beatific vision.—Ed.

"It was while I was walking that His strength entered into me. I looked at the jail that secluded me from men and it was no longer by its high walls that I was imprisoned: no, it was Vasudeva who surrounded me.

"I walked under the branches of the tree in front of my cell but it was not the tree, I knew it was Vasudeva, it was Sri Krishna who I saw standing there and holding over me His shade.

"I looked at the bars of my cell and again I saw Vasudeva.

"It was Narayana who was guarding and standing sentry over me.

"Or I saw on the coarse blankets that were given me for a couch and felt the arms of Sri Krishna around me, the arms of my Friend and lover...."

When Sri Aurobindo was taken to the Court for trial, once again he had the same vision and experience :

"I looked and it was not the Magistrate whom I saw, it was Vasudeva, it was Narayana, who was sitting there on the bench.

"I looked at the Prosecuting Counsel and it was not the Counsel for Prosecution that I saw, it was Sri Krishna who sat there, it was my Lover and Friend who sat there and smiled...." □ □ □

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HOW GOD WORKS

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VICTOR HUGO

This immortal piece of writing on the hidden hand of Providence comes from Victor Hugo, the celebrated French novelist, dramatist and poet (1802-85). Among his 50 volumes are masterpieces like "Notre Dame de Paris" and "Les Miserables". Hugo's technical virtuosity and exuberance of language became a model and inspiration to many later French writers. —Ed.

THE other evening I was a little late in going down to dinner, and this was the reason: I noticed a number of dead bees lying on the floor of the look-out where I am accustomed to work—a sight that I encounter every spring.

The poor things had come in through the open window. When the windows were closed they found themselves prisoners. Unable to see the transparent obstacle, they had hurdled themselves against the glass panes on all sides, east, north, south and west, until at last they fell to the floor exhausted, and died.

But, yesterday, I noticed among the bees, a great drone, much stronger than the bees, who was far from being dead, who, in fact, was very much alive and was dashing himself against the panes with all his might, like the great beast that he was.

"Ah! my fine friend," said I, "it would have been an evil day for you had I not come to the rescue. You would have been done for, my fine fellow; before nightfall you would be lying dead, and on coming up-stairs, in the evening with my lamp, I would have found your poor little corpse among those of the other bees."

Come, now, like the Emperor Titus I shall mark the day by a good deed: let us save the insect's life. Perhaps in the eyes of God a drone is as valuable as a man, and without any doubt it is more valuable than a prince.

I threw open the window, and, by means of a napkin, began chasing the insect toward it; but the drone persisted in flying in the opposite direction. I then tried to capture it by throwing the napkin over it. When the drone saw that I wished to capture it, it lost its head completely; it bounded furiously against the glass panes, as though it would smash them, took a fresh start, and dashed itself again and again against the glass. Finally it flew the whole length of the apartment, maddened and desperate. "Ah, you tyrant!" it buzzed. "Despot! you would deprive me of liberty! Cruel executioner, why do you not leave me alone? I am happy, and why do you persecute me?"

After trying very hard, I brought it down and, in seizing it with the napkin, I involuntarily

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hurt it. Oh, how it tried to avenge itself! It darted out its sting; its little nervous body, contracted by my fingers, strained itself with all its strength in an attempt to sting me. But I ignored its protestations, and, stretching my hand out of the window, opened the napkin. For a moment the drone seemed stunned, astonished; then it calmly took flight out into the infinite.

Well, you see how I saved the drone. I was its *Providence*. But (and here is the moral of my story) do we not, stupid drones that we are, conduct ourselves in the same manner toward the Providence of God? We have our petty and absurd projects, our small and narrow views, our rash designs, whose accomplishment is either impossible or injurious to ourselves. Seeing no farther than our noses and with our eyes fixed on our immediate aim, we plunge ahead in our blind infatuation, like mad men. We would succeed, we would triumph; that is to say, we would break our heads against an invisible obstacle.

And when God, who sees all and who wishes to save us, upsets our designs, we stupidly complain against Him, we accuse His Providence. We do not comprehend that in punishing us, in overturning our plans and causing us suffering, He is doing all this to deliver us, to open the Infinite to us. □ □ □

Dear Readers,

Our Government has imposed a 2-paise excise levy on all publications with a circulation of 15,000 plus.

The postal rates have also gone up. The price of paper, and the cost of printing, packing and forwarding have also risen enormously. We have, therefore, been reluctantly obliged to raise the price of **BHAVAN'S JOURNAL** by 5 paise (from 50 paise to 55 paise) from the current issue dated 28th November, 1971. The revised subscription rates, effective from the current issue, are given below :—

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Yours sincerely,

S Ramakrishnan

(S. RAMAKRISHNAN)
Editor

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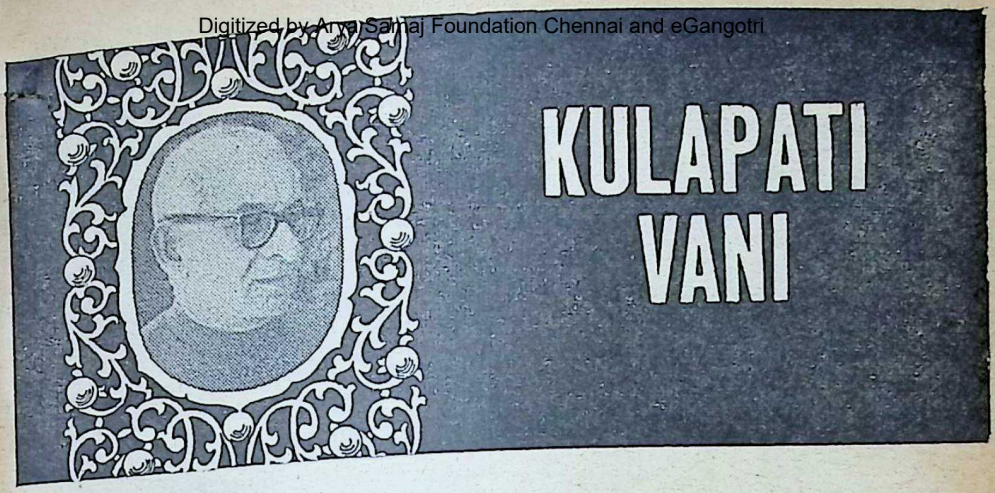

I went, I saw, I was Conquered

ACCOMPANIED by Mummy and some members of the family and close associates, I went to Andheri East, in suburban Bombay, on May 15, 1968, where a Trust created by Sri Satya Sai Baba's devotees has put up a magnificent building known as *Dharmakshetra* in the shape of a huge cement lotus.

Thousands of people crowded on its grounds as well as the roadsides leading to the building for his blessings; quite a few, to secure his healing touch.

We were taken to a circular hall in which about 40 or 50 followers had gathered. Among them were several foreigners.

As I found it difficult to squat on the ground, a chair was thoughtfully provided for me near the platform, on which stood a single chair for the Baba. All others squatted on the ground.

Baba suddenly entered the hall in an informal way. He was clad in an overall of yellow or orange-coloured silk from neck to ankle. He would be somewhere about 40 or 45 years. He was clean-shaven. He was well-built; his broad features had a rare dignity, his eyes were highly expressive. His locks were gathered in a huge mop of thick black hair. His voice was resonant both in speech and song. He speaks in Telugu, his mother-tongue, and his sentences are translated into English or Hindi by a disciple.

He instructed that the chair reserved for him on the platform should be removed and sat on the edge of the platform near me. He referred to my friend, the late Dr. B. Ramakrishna Rao, and said a few complimentary things about the Bhavan.

He happened to perceive that

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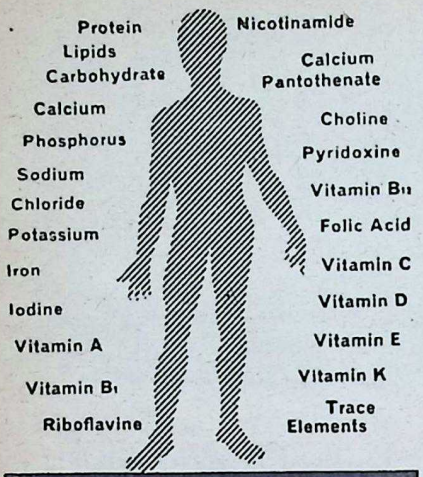

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my right hand was slightly trembling, as it always did on account of Parkinsonism. He rose from his seat, took my fingers, covered them with his own fingers and rubbed them with sacred ashes which came out of his hand. Then he waved his hand with a sweeping gesture and caught a ring which had materialised; he slipped it on to the little finger of my right hand.

I immediately perceived that the stiffness of the fingers of my right hand had considerably disappeared; so had the slight trembling in the right arm and leg.

When we bade him good-bye, he again secured sacred ashes by *apport* and rubbed them over my right hand.

There is an under-current of tremor still in that hand, but it is not so perceptible. The fingers of my right hand, which were somewhat stiff, are more or less as steady and soft as those of the left hand. Whether this relief is permanent or temporary, I cannot say, but there it is for the present.

Bringing a ring by *apport* did not therefore surprise me. The thing transported is in existence somewhere; it is only brought by a non-material agency. However, the sacred ash applied by the Baba must have weighed a pound in weight per day, used for curing ailments and evoking faith. It could not have been stored somewhere else. If so, it is not *apport*,

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but something more.

I heard his discourse in fluent Telugu, which, with its translation sentence by sentence into English, occupied about 50 minutes. It was based on Vedanta, but was neither pedantic nor boring; his parables were refreshingly new and apt. His voice, while joining in the prayers, was melodious.

The second time I saw him was when I visited the Bhavan's Andheri Campus to see that the hostels would be ready by the time the All-India University Teachers' and Students' Camp met on May 19. Then Baba was addressing a gathering in the Central Hall of the Public School. In the course of his speech, he paid a tribute to the Bhavan. I met him as he was coming out of the Hall. I offered *namaskars*, to which he responded.

We invited him and a few of his disciples to dinner at our Juhu cottage on May 23. There also his manners were perfect, unassuming and cordial. He dealt with us as if he was a member of the family. I spoke to him about the problems which were worrying me; how to strengthen the family bond and the sanctity of marriage in an age which is bent on disintegrating values.

Another very small incident within my knowledge was striking. Mummy's P.A., a devotee of Baba, who lives in the Bhavan's Campus, has a portrait of his in his house. During the time the

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World Conference was held in the Campus, there were tiny bullets of holy ash over the glass-cover of the portrait. I am told this experience was common to many of Baba's followers.

On 29th June, we again went to *Dharmakshetra* to meet the Baba. On this occasion also, he was informal. In the course of his talk, he referred to the illness of my son, Jagdish, which he had many years ago in the train; we had all forgotten it.

On July 15, 1968, I was invited to preside over a reception given to Baba on his return from certain East-African countries, where he had a thundering welcome. About 20,000 people, most of them educated, had taken their seats on the ground of *Dharmakshetra* as well as on road-sides. Before addressing the gathering, he walked up and down the crowd, applying ashes to some ailing persons, accepting the adoration of people waiting for him. He spoke impressively for about two hours, including translation time. It was a wonderful feat. There was an even flow of eloquence, interspersed with parables which were refreshingly new and relieved by humorous little hits, which were responded by laughter by the whole crowd.

There was nothing formal

Sri Satya Sai Baba seen in an animated discussion with Kulapati Munshiji. Looking on is Sri S. Ramakrishnan.

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about this address; it was like a father talking to his children. When he was speaking, he had complete mastery over the attention and heart of the audience. He also emphasised the sanctity of the family bond and of marriage, a theme which most sadhus ignore.

After the meeting, he met me in the drawing room of *Dharmakshetra* where we talked over a few things.

I then invited Baba to a family dinner at our residence the next day, i.e. on July 16, 1968. On this occasion also, he was informal. He passed comments on the peculiarities of some of us and unasked provided answers to some of the questions someone or the other of us wanted or intended to ask. This is the attribute of *Yogis* who have attained *chitta samvit* (which includes the power of clairvoyance, telepathy, etc.), described in Patanjali's *Yogasutra.*

He made us feel that he was not a stranger, but a member of the family, or more correctly, he made us feel that we were members of his family—a rare gift which God-possessed only have.

I have tried to discover what characteristics make a man God-possessed. I will not quarrel with those devoted men who call such men as *Bhagwan, Avataar, Maharshi, Mahatma.* The true test of a God-possessed individual is: whether he has got the capacity to plant the seed of faith in men —a seed which, when it blossoms, will liberate them from greed, hate and fear. This quality Baba has in an abundant measure.

What struck me most was Baba's human touch, which enables him to enter the hearts of those who come into contact with him. Often I had tried to enter the hearts of men; it is so difficult.

The mental reservation with which I had approached Baba, disappeared. In a historic phrase, Julius Caesar described his campaign in Britain: *Veni Vedi Vici* —'I came, I saw, I conquered.' In this case, I went, I saw, I *was* conquered. □ □ □

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MATHERAN

Green Jewel of Hill Stations

SMT. LILAVATI MUNSHI

AFTER we donated our property 'Naimisharanya' in Matheran, with five acres of woodland and two bungalows, to the Bharatiya Vidya Bhavan for the benefit of its staff, students, members and friends some ten years ago, I visited Matheran in the company of my son and daughter-in-law after many years, and found the same old charm of the place. Happy memories of days gone by were revived. Here Kulapatiji and I with the members of the family spent many vacations and holidays. We used to have long walks and visit different hill points. In this place, almost every one knew us. It was the meeting place with many old friends and we felt pleasure to see many old faces year after year.

Compared to other places, Matheran has not much changed. Same old thick woods and long shady walks were there, where even during the afternoon one can walk without feeling any discomfort.

From the Tourist's Guide I can quote a few extracts about this charming place:

> "The height of Matheran is 2,636 feet above sea level. It is the nearest Hill Station to Bombay.
>
> A train journey from Neral to Matheran, of 21 kms. in 2 hours, is itself a prize-opportunity for the nature lover, opening up as it does before him the panorama of the Western Ghats in all their majestic grandeur. In fact, the journey involving a climb of about 2,000 feet is done at a snail's pace. But the passing scene is so gorgeous and ever-varying that the tedium of the journey is hardly noticed.

Matheran is generously endowed by Nature's beauty at its

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best. Immediately after the rains, the months of October, November and December see Matheran at its greenest and most pleasant.

Unlike larger hill-stations, Matheran is very shady. The visitor can go out any time of the day and not feel tired. The soil of the hill is red. No cars or other vehicles are allowed except hand-drawn rickshaws. Long walks constitute the principal charm of the place, though it is also a lovely place for riding. Horses can be had on hire.

There are over 30 known points which command a panoramic view. It is difficult to mention any one point as being more attractive than the other. Each one has its own endless charms".

One great thing about Matheran is that there are no motor cars and buses, no horns, no screaching of vehicles, no halts and waiting, no signals and no accidents. As described above, there are woods and trees hundreds of years old. On its shady green tree-tops shimmering sun rays play, which look like hundreds of tiny bulbs and make beautiful lace patterns on the ground, where the wind is heard singing in rustling leaves and up and down rustic roads lead you on and on without tiring you, at the end of which you go to a point and see the outstretched plains and a tiny river. It is a peaceful and fascinating place, but the special charm of the place is its woods and walks.

In contrast to Bombay, you hear birds singing. They even come to your window like a pleasant guest and sing for you. The monkeys still jump on the house roofs and come to the verandah periodically in search of food. They play pranks, make grimmaces from the meshed windows, take away anything on which they can lay their hands on if by chance they find a door open, and if frustrated, show their displeasure at man's selfishness in not sharing his food with them. If they come during your absence and the house is left unguarded, they leave signs of their displeasure in a number of ways.

There is the old bazar near the station, not much changed. Here every one likes to come, the children love to ride ponies as of old. A few people sit in the rickshaws. The only change that is noticeable is people—specially young people—walking with their transistors, trying to bring as much of city life as possibly they can. There are more hotels than before.

Here most of the bungalows are over a hundred years old. They were built of stone and mud and are still going strong inspite of the 250 inches of rainfall per year.

While writing about Matheran, one cannot forget the dear old Charlotte lake—a lake in between the two hillocks,—made or created by nature or man, I do not know. The zigzag lake is surrounded by a half circular road with shady

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walk. This lake provides water to the whole of Matheran. It is a pretty lake which specially looks prettier in these surroundings. It is a beauty spot.

On the embankment on the other side, there is a temple of Pisarnath Mahadev where many Hindus go to pray to the deity, and some of them ask for a boon for themselves or their near and dear ones. Very often their own faith cures the diseases or fulfils their wishes.

Matheran has not only beauty, but it grows hundreds of medicinal plants too. There are still a few old malis and people who know of a few very efficacious herbal plants, more effective than any allopathic medicines, but this knowledge will disappear with them as nobody is interested in making use of them. Formerly some Colleges used to send their Botany students, but their interest was to identify to what family a particular plant belongs and not of their medicinal properties.

Matheran is really a green jewel, and a princess if not the queen, amongst the Hill Stations.

I heard a few howlers which are worth mentioning.

When some of the high-ups visit this place, they want to make the place civilised according to their own notions.

One such person came to Matheran as a guest of a friend who had his own bungalow. He could not tolerate the trees in the compound which according to him did not allow sufficient breeze. The host was obliging and a number of trees were cut down immediately to allow the breeze to come for the convenience of the guest.

Another official connected with the forests wanted a residential school for Adivasi children. He promised hundred per cent grant if such a school was established. It was suggested to him that the city type education may not be of much use to them as there were not enough jobs and they would lose their present occupations. It was also suggested that if such a school had to be opened, why not have it down below at Neral? Pat came the answer, 'there will not be so much publicity value if it is in the plains'. On a hill station, it can attract much attention. So the school was for publicity more than for the children of the place.

There is a school which does not teach English, nor mathematics, history and geography properly. But the children get first class. How! Please do not ask questions.

There is a proposal to have a motor-road from Neral to Matheran. I hope it will not materialise. The trees will be cut and soot and petrol and diesel fumes will start pestering the pedestrians and tea shops will spring up which will blare loud cinema songs. I hope Matheran will be spared from the ignorant progress-minded officials.

Instead of having a motor road, what is needed is to strengthen the existing walls of the railway track.

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Ends & Means

Means and ends are convertible terms in my philosophy of life.

The means may be likened to a seed, the end to a tree; and there is just the same inviolable connection between the means and the end as there is between the seed and the tree.

They say, 'means are after all means'. I would say, 'means are after all everything'. As the means so the end....

There is no wall of separation between the means and the end. Indeed, the Creator has given us control (and that, too, very limited) over means, none over the end. Realization of the goal is in exact proportion to that of the means. This is a proposition that admits of no exception.

—MAHATMA GANDHI

Good ends can be achieved only by the employment of appropriate means. The end cannot justify the means. The means employed determine the nature of the ends produced. Men aspire to do good and yet so frequently achieve evil, because their means are bad. It is in the light of our conceptions of right and wrong that we can make real progress in private, political and economic life.

—ALDOUS HUXLEY

I THINK there is always a close and intimate relationship between the end we aim at and the means adopted to attain it.

Even if the end is right but the means are wrong, it will vitiate the end or divert us in a wrong direction.

Means and ends are thus intimately and inextricably connected and cannot be separated.

That, indeed, has been the lesson of old taught us by many great men in the past, but unfortunately it is seldom remembered.

Mahatma Gandhi, under whose inspiration and sheltering care I grew up, always laid stress on moral values and warned us never to subordinate means to ends.

We were not worthy of him and yet, to the best of our ability, we tried to follow his teaching. Even the limited extent to which we could follow his teaching yielded rich results.

After a generation of intense struggle with a great and powerful nation we achieved success, and perhaps the most significant part of it for which credit is due to both parties was the manner of its achievement.

History hardly affords a parallel to the solution of such a conflict in a peaceful way, followed by friendly and co-operative relations.

—JAWAHARLAL NEHRU

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MY FIRST PILGRIMAGE TO PRASANTHI NILAYAM

S. RAMAKRISHNAN

It was Vijaya Dasami Day, October 1, 1968.

Leaving Bangalore at 5.30 a.m., we motored to Puttaparthi, a distance of about 110 miles, reaching our destination by 10 a.m. Our party comprised Sri K. P. Krishnamoorthy and Sri V. A. K. Ayer, the then Hon. Executive Secretary and Director respectively of Bhavan's Bangalore Kendra, Sri K. K. Ramakrishnan (son of Sri K. P. Krishnamoorthy) and myself.

The holy Navaratri celebrations were going on in this *divyakshetra*. That was the day of the grand finale of the 9-day celebrations. The *poornahuti* had just commenced. The *yagnashala* was overflowing with people—over 50,000—feasting their eyes with the darshan of Poojya Sri Satya Sai Baba and drinking in the Vedic mantras rhythmically recited by more than a hundred veteran Vedic scholars.

The huge assembly of men, women and children from all parts of India, was all attention towards the rostrum, where Baba was seated. Not a single soul was looking askance or indulging in petty side-talks—a nauseating feature whenever people congregate, even in temples and at solemn ceremonies. There was a mild drizzle, but no one moved hither and thither. Self-imposed discipline, single-pointed devotion and planning to perfection were evident everywhere. On reaching the holy precincts and viewing the serene atmosphere prevalent there, the vivid description of the *yagnashalas* of our rishis of yore came to my mind. The hall was so jampacked that we could hardly get standing room at the outer fringe. With great difficulty and stretching out our neck like a crane, we could only get an occasional glimpse of Baba and the *yagnakunda*.

The sight of Baba materialising a shower of *vibhuti* continuously for a few minutes over the idol of Sri Shirdi Sai Baba was enthralling. It was the *piece de resistance* of the day's function.

With so many important people pining for a "personal inter-

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view," and with Baba's busy schedule in the afternoon, there was no hope of an "interview" for us. We were also anxious to return to Bangalore as early as possible because we had an appointment with His Highness Sri Jayachamaraja Wadiyar, Maharaja of Mysore, in Bangalore, the same day at about 7 p.m. So we decided to move out.

Apparently, divining our thoughts, someone—not known to us—told us: "Please wait for a few minutes more. Baba himself will personally distribute *vibhuti* to every one. It will be a good chance for you to meet him at close quarters." We heartily thanked him.

Baba went round the pandal, distributed *vibhuti,* one by one, to the vast concourse. He placed a pinch of *vibhuti* in my outstretched hand. I thought that he could not have noticed me.

In the meantime, some friend had conveyed our presence in the precincts to Sri N. Kasturi, Baba's inseparable Secretary. Sri Kasturi was good enough to send a slip to us with a messenger, beckoning us to the backside of the rostrum.

Baba had just begun his *kirtans.* Therefore, Sri Kasturi asked us to stand near one of the rear entrances. "While going out, Baba may see you and if he so chooses, he would ask you to meet him later" he added.

But alas! Baba went out through another entrance! Along with many others we trekked to Baba's *kutir* and kept on waiting outside.

We were in a dilemma. After having made known our presence, if we returned without having a *darshan* of Baba, it would have been grossly disrespectful. We were also not certain whether Baba would call us at all, and if so, when. Besides we had the appointment at Bangalore which we could hardly afford to miss.

After a few minutes, Sri Kasturi told us: "I mentioned your name to Baba. He said that he has already seen you!"

We took our lunch in the Annakshetra at 2.30 p.m. As we were getting into the car to go back to Bangalore, Sri Kasturi came briskly walking and said: "I have been searching for you for the past half an hour. Baba wishes you to attend the evening function and also address the gathering."

I was puzzled. I pined to see Baba in his room and not in the crowd. I had to be in Bangalore the same evening by 7 p.m. Also, the prospect of addressing a vast concourse of over 50,000 people, majority of them well-educated and highly placed and that too in the august presence of Baba, naturally made me nervous. I mentioned these difficulties to Sri Kasturi.

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He said: "These are Baba's commands and he knows what a person can or cannot do. Now it is for you to decide what to do."

I meditated for a moment. Baba's command had to be obeyed. I then scribbled a few sentences for an impromptu speech and was braving myself for the evening function. Half an hour later, the meeting began and Baba beckoned me to speak. With Baba's grace, I think I did not fumble much.

When the meeting was over, Baba directed me to accompany him to his room. His overflowing love and kindness, his child-like, bewitching smile, made me feel completely at home. With affection, he put his divine hand on my shoulder. I completely forgot myself. My mind stood still. I felt that I was in Holy Presence—as in Kashi, Kanchi, Tirupati or Guruvayur.

Baba asked me whether I would accept *prasad* from him. Gratefully thanking him, I stretched my hands. He ran his forefinger on the palm of my right hand and there was a layer of *vibhuti*. Immediately thereafter a silver idol of *Mahishasura Mardini* was atop. What a gracious blessing on Vijaya Dasami Day! Later, I realised that the idol Baba blessed me with is our family deity, *kuladevata*.

We returned to Bangalore by 10 p.m. I was somewhat worried for not having kept the appointment with His Highness and that too even without the courtesy of an intimation. However, when I entered the room there was a message from His Highness' Secretary: "H.H. has some other engagement this evening. Please meet him tomorow morning at 10 a.m."

Reaching Bombay the next day, I set about to write a small piece "Pilgrimage to Prasanthi Nilayam." I had carefully preserved the script of the speech which I had hurriedly scribbled, sitting in the car, at Prasanthi Nilayam. A minute after I started writing, there was a telephone ring. I left the notes there to attend to the phone. After the call was over, I returned to the desk, alas! to find the manuscript missing. I endeavoured to reconstruct the speech from memory, but, however much I tried, I could not do so. Therefore, I gave up the idea, thinking that it was Baba's wish.

A few days ago, Sri Indulal H. Shah, a great devotee of Baba, in the course of a telephonic talk, told me of the plans for celebrating Baba's ensuing birthday. That reminded me of my first visit to Puttaparthi and the missing manuscript. I told my mother about it and expressed to myself: "I do not know where I have lost those papers." She then took out a few sheets of paper tucked in the "Ramayana" volume which she uses for daily *parayan*. It was the same script for which I had been searching all these three years!

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Below is given the text of the speech, which strangely enough could not see the light of the day for three years:

"I am deeply beholden to Sri Satya Sai Baba for commanding me to speak a few words this evening. Of course, it is a great good fortune to be called upon to speak in Baba's august presence, on this most auspicious day—Vijaya Dasami—symbolising the victory of the forces of good over evil. But I must confess that I am not accustomed to public speaking and I seek Baba's grace and blessings to enable me to complete satisfactorily this assignment which he has graciously ordered me to perform.

As Baba has time and again been reminding us, our motherland is a *punyabhumi*. We have the standing Proclamation of Bhagavan Sri Krishna in the *Gita* that, age after age, He will incarnate amidst mankind to uphold the supremacy of dharma. It is in fulfilment of this Divine Proclamation that India has all along been blessed with a succession of *avatarapurushas*. It was these *avatarapurushas* who enabled India to preserve the continuity of her ageless, priceless treasure—our Sanatana Dharma—for the last 5000 years, or more, while other ancient civilizations like those of Greece, Babylon and Rome have withered away.

I need not tell this gathering of devotees that Baba has all the attributes of an *avatar—saulabhya, amanushyata* and above all, *sausheelya*, and the like. His words are full of depth and Vedic wisdom; his emphasis is on righteous living, *nama sankeertana, sat-sangha*, sanctity of marriage and family life. These are very indispensable for individual and national salvation in this Kali Yuga.

Baba's parables remind us of Sri Ramakrishna Paramahamsa. Baba has come into our midst to resuscitate and re-vitalise Sanatana Dharma. Above everything else, Baba's power in releasing faith is amazing. We are all thrice-blessed to see him with our naked eyes in flesh and blood, and to live in his times, to be inspired and guided by him.

I left Bombay on September 29 for a meeting of the Bangalore Kendra of the Bharatiya Vidya Bhavan. Some friends suggested my going to Mysore to witness the famous Dassera celebration there today particularly because from next year onwards the Maharaja Saheb may not be participating in Dassera. Some others suggested a pilgrimage to Puttaparthi. Thus, the choice before me was between regal pageantry and dharmic desserts. I had no difficulty to decide and I feel amply rewarded for the choice I made of coming to Baba, the King of Dharma.

What I saw here is an unforgettable experience. I was deeply

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moved to witness the harmony and unity of the language of the heart which pervades the whole atmosphere here. Here we have *bhaktas* speaking Telugu, Tamil, Malayalam, Kannada, Gujarati, Marathi; Hindi and many other languages. But they talk and live as belonging to one family, the family of *dharma*, the Commonwealth of God. My experience here convinces me that the soul of India is still sound and *dharma* will triumph.

The Sanatana Sarathi, our Baba, has sounded the bugle. The forces of *dharma* are on the move. Victory is ours.

I hail from sacred Guruvayur. The atmosphere here reminds me of the *Ekadasi Utsava* in that great temple, where one feels the Living Presence of Bhagavan Sri Krishna. Despite the great rush, almost everything here moves with clock-like precision and commendable discipline. The *swayam sevaks* also deserve praise for dealing with people gently yet firmly.

To put in a nutshell; one is lost in admiration of this Prasanthi Nilaya and the Prasanthi Deva, our Baba, who is Greatness Itself.

Silence is the age-old tribute to greatness and goodness and, with all my limitations, I can pay my tribute adequately only in the language of silence. So, with renewed salutations and adorations to Poojya Baba and heart-felt thanks to you all, I resume my seat."

□ □ □

To Our Readers

The next issue of the **"BHAVAN'S JOURNAL"** *dated December 12, 1971, will be "Rajaji Number" — a special issue in honour of the 94th Birthday of venerable Sri C. Rajagopalachari, the modern* **"Bhishma Pitamaha."**

The issue will contain a feast of articles covering various facets of Rajaji's many-splendoured life with rare photographs.

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At the feet of Sri Satya Sai Baba

V. S. PAGE
Chairman, Maharashtra Legislative Council

ON November 8, 1971, I came to Bangalore from Madras by morning plane. In the afternoon at 4 o'clock I left Bangalore for Puttaparthy in a friend's car and reached there at 8-30 p.m. I learnt from the Secretary that Sri Baba had retired and I was asked to stay in the Ashram room, a sort of guest-house for Sri Baba's guests. I stayed there overnight and in the morning at 4-30 a.m. I went to the prayer hall along with others.

There were about 150 devotees, women and men. On the stage, there was a big idol of Lord Krishna and on two sides were two big idols, one of Sri Sai Baba of Shirdi and another of Sri Satya Sai Baba.

At 4-45 a.m. chanting of 'Om' in loud tones began; the *nada* rose in crescendo till vibrations of Omkar filled the hall. It was a serene experience, and for those who were given to meditation it was an easy means to enter into *samadhi.*

Prayers were over by about 10 a.m. and at 11 a.m. all were waiting outside when Sri Satya Sai Baba appeared on the terrace for public *darshan.*

Later he came down and called a few people for interview in a private room. I was one of those who were fortunate to have been so selected.

In the room had collected about 10 to 15 people of whom three or four were prominent persons. One of them was Mr. Hislop, another was a Bengalee Professor of philosophy who had his wife with him. The third one was a professor of science, presumably working in England. At the instance of Sri Baba Mr. Hislop started asking questions. Sri Baba spoke in Hindi and asked me to explain the points in English so that the audience could understand better.

Before Mr. Hislop started questioning, an English lady offered a garland of flowers to Sri Baba. While accepting the garland, Baba recited a Sanskrit verse from *Bhagavad Gita*: *"Patram, pushpam, phalam, thoyam, yome baktya prayachati"*. Sri Baba asked her first whether she knew the meaning of *patram, pushpam, phalam.* Somebody said the words mean "leaves, flowers and fruits."

Baba said "No, that is not the

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inner meaning. However, it can be said to be the literal meaning. The palms of folded hands are the leaves. The mind is the flower and the heart is the fruit. They are to be offered to God with devotion, and complete self-surrender is the best type of devotion."

All nodded their heads and Baba asked Mr. Hislop to start his questions.

Baba introduced Mr. Hislop to me in the following words: "Yes, Page, Mr. Hislop is a great aspirant of spiritual advancement. He is a Yogi in the making, given to deep meditations. Nearly for 40 years now, he is on the pathway to God. He had retreated to the Himalayas for some time and carried on *tapasya* there. Inquiry, Inquiry, Inquiry. This is what he is doing. He has a searching mind."

Baba turned towards Mr. Hislop and said "Yes, Mr. Hislop, now start."

Mr. Hislop: "Well Baba, can you tell me why a man's mind gives birth to evil desires in spite of his will? And why should these bad thoughts occur along with the good ones? It seems to me that the bad thoughts or desires are a part and parcel of man's making or his nature. Both good and bad thoughts seem to have been prompted by the great God. Both these have God's energy at their back. How then are we to take both of them? If we discriminate between the two, that would amount to parcelling out God, and if we do not, it would mean we slip into immorality, certainly not the godly way. This is a sort of my moral-cum-spiritual dilemma."

Sri Satya Sai Baba: "It is true that human mind nurtures both good and bad desires. Both are prompted by God's will or his energy. By themselves desires or thoughts are neither bad nor good. It is in relation to the time and the circumstance that man is living in, that one can say certain desires are bad or good. Valmiki, the first poet-Rishi who wrote the story of Rama, was a dacoit. He used to waylay and murder many people. But when the same Valmiki came in contact with *Sapta Rishis* (Seven Rishis), especially Narada, there was a complete change in his character, body, mind and soul, everything. After this change, Valmiki could not think of murdering. It was not so before his spiritual initiation by Narada. As a dacoit, he thought it was his duty to plunder and loot and even murder people possessing wealth."

While explaining this in English, I added, "It seems that nothing is good or bad and everything is useful and not useful."

Sri Baba said "Yes. Bad desires are not useful for spiritual advancement at a particular time, for a particular aspirant, and the good desires are useful for that purpose, and all being aspirants of high or low grade, their good and bad desires are useful and non-useful desires. Really speaking

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hitha and *anhitha* are most important."

The Professor of Science seated nearby started asking questions about the scope of science and spiritual things and wanted to say that scientific knowledge comes in the way of 'faith in God.'

Baba immediately retorted "Science has its own limitations. It can tell you "how" but it can never tell you "why". It is just like sitting in a bungalow and opening one or two doors or one or two windows. But spiritual learning is like sitting in the open, with no windows and no doors, not even walls. Winds freely blow from all directions. Science and scientists must not arrogate to themselves the position of knowing everything in the Universe. They should know that what is known to them is at best a fraction of truth.

I then posed a different question. I asked, "Why is it difficult for people like me to attain *Nirvikalpa* stage? Though we may get flashes, we can't have steady *samadhi.*"

Baba said, "Look here; rain water pours down. It is crystal clear. But when the water falls on the earth, the mud gets mixed with it. You may use filter, or add alum or any other purifier. But the water thus purified can never stand in comparison with the pure rain-water. Consciousness of a man is always pure, unstained (*niranjan*), but when you take part in the worldly affairs, especially politics, as you do, even pure consciousness gets soiled. Then you can never get the state of *samadhi.*"

I then asked "Should we leave away worldly affairs? What about our duty towards people?"

Baba said "Yes, you have a duty to your relatives and people in general. You have to do that duty. But try to cultivate a different approach towards all. All are but images of God. All movements in the universe are nothing but God's body movements, *angavibhrama.* He alone is and we are dealing with Him alone. If you stabilise this approach towards the worldly affairs, then your work will be worship."

The Bengalee professor's wife asked, "Baba, how can we do this? Please clarify."

Baba said "Yes, you are sitting in the kitchen and cutting vegetables; think that you are cutting lust, anger, avarice. When you are making *chapatis* or widening a lump of flour for that purpose, think that you are widening the horizon of your mind and becoming broad-minded. When you are cooking and serving, think that you are cooking *naivedya* or offerings for God, and when you are serving, think that you are serving it to the Lord. It is the mind that makes work good or bad. Work is neutral. You have to transform it into worship of the Lord."

There was some further talk for half-an-hour. Then we rose for *bhajan* which was held at 11 o' clock in the prayer hall. □□□

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Baba Transcends Laws of Science

Here is a fascinating account of the transformation of a near-agnostic into a full-fledged theist. 'He went, he saw and he was conquered' is in short the story of how Dr. S. Bhagavantam, D.Sc., F.N.I., former Scientific Adviser to the Union Ministry of Defence, came under the magic spell of Sri Satya Sai Baba.—Ed

DR. S. BHAGAVANTAM

IT may be of interest for people to know how a person with my rationalist-scientist background and training has come to be involved in spiritual matters and in what Sri Satya Sai Baba has been doing and saying. I wish to tell you how I passed through various stages in my contact with Sri Baba, so that each one may judge what he or she might have done under similar circumstances.

I was very nearly an agnostic; that was the outer cover which I had come to wear by my education, contacts, logic and training. About 15 years ago, I came into contact with Sri Baba. I was then the Director of The Indian Institute of Science at Bangalore. I got a telephone message from an aged relation of mine, who was also a near-agnostic. He told me that he was in Bangalore and added that he was living in a small house with a great person and was under great difficulties. I invited him to come and stay with me. He replied that he could not come without the permission of the person with whom he stayed. I said: "If there is anyone in this world whose permission you would care to obtain for coming, then I must certainly see him." I knew this relation of mine never cared for anybody's orders. In that context, I first went to Sai Baba with whom my cousin was staying. I spoke to him as I would have spoken

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with anyone else. Then I asked my cousin to come along with me. Baba said he would also come along with my cousin to my house. I behaved like an agnostic and did not say even 'Namaste.' I did not think of touching his feet as many would do as soon as they come into his presence. My strange behaviour in Baba's presence must have made him say to himself "I shall tackle this man."

An year later, my cousin and I happened to walk along with Baba on the banks of the Chitravati. That was a full moon night. He walked and walked. Baba said: "Shall we sit here?" I replied: "Baba, if you wish." "No, we shall sit if you want to sit here," said Baba. I wondered why he wanted to make me choose the place. We moved a little further. We finally sat at the place chosen by me on the river sands. There were about a hundred devotees who followed us. Baba started telling me that scientists have a distorted outlook on life and always looked at things which are of a transient nature. He held us responsible for all the destructive weapons. He ended up with a question: "Do you believe in God? Do you believe in the Indian traditions?" I felt provoked by Baba's remarks and replied, "Why should one become a scientist to become ungodly? There are many non-scientists who are ungodly. I am proud of our traditions. My fathers and forefathers were all Sanskrit scholars and they respected Indian traditions." I began quoting the distinguished American scientist Oppenheimer. When the first atom bomb was exploded in New Mexico, pressmen surrounded him and asked him to express his reaction. Oppenheimer quoted one passage from the Indian scripture *Bhagavad Gita*. When Arjuna had the vision of Viswarupa he described it thus:

"Divi Soorya Sahasrasya bhave dyugapadutthitaa
Yadi bhaas Sadrishee Saa Syad-bhaasastasya mahatmanaha

"It is like one thousand suns, all of them shining at the same time in the sky." The light generated by the atomic explosion could be compared to the splendid vision which Arjuna had of the Lord. "Baba," I said "if an American scientist with no Indian background quoted from an Indian text at the greatest moment of highest scientific achievement, why do you blame scientists as ungodly?"

On the sands of the Chitravati during one of my earliest confrontations with Baba he questioned me: "Do you believe in *Bhagavad Gita?* Would you read *Gita* if I gave you one?" I said, "I would not make a fetish of reading it every day but would certainly treasure it." Baba said: "Well, stretch your hands." He took a handful of sand from the river bank and put it in my hand. To my utter amazement the sand turned into a small text of the *Bha-*

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gavad Gita. You can imagine my feelings. I am a rational man, a near-agnostic. I would not accept anything without a proper scientific explanation. I argued within myself that the printed text must have come out of some press located at some place. Even in that bewilderment, I asked Baba where that book was printed. Baba replied: "It was printed at Sai Press. I have chosen Telugu script because it will be easier for you to read." He did several other things that night which completely swept me off my feet and he turned to me and questioned what I could say about them as a scientist. Baba knows very well that I have no belief. So he made me choose the place on the sands. If he had chosen the place I might have told myself that he had hidden the book under the sand some time ago. Baba knew my agony because I struggled hard to find an explanation, or if I could not find one, I must surrender.

One day I introduced the late Dr. K. S. Krishnan to Baba and told him that Krishnan was a distinguished physicist. Baba folded up his shirt sleeve. It looked as though Baba was going to wrestle with him. But actually Baba was going to produce something and present it to Krishnan. He did not want Dr. Krishnan to think that he was getting it up from his sleeve or from somewhere.

On another occasion, we were sitting with Baba on a beach. Dr. B. Ramakrishna Rao, the former

Dr. K. S. Krishnan, F.R.S., First Director of the National Physical Laboratory of India, which post he held until his death in 1961.

Governor of Kerala, was also present along with a dozen devotees. Baba was younger and more accessible at that time. Like a child he played with the waves and asked us to mention synonyms of *Samudra.* Someone said *Ratnagarbha* and another said *Ratnakara.* Baba remarked "If he is *Ratnakara, he* must give us *Ratnas.*" I. standing close to Baba said "he will, if you wish." Baba smilingly looked at me, took some water into his palm from the rushing waves and it turned into a small diamond necklace or *Ratnahara.* I was in a mood to find an explanation for this or I must surrender. It was a

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critical moment. It was a small necklace and it would not go on Baba's head. I wanted to create a problem for Baba when he said "What shall we do with it?" I remarked, "Baba, you have created it and you should wear it." It was a small necklace and at best it could go on a child's head. Baba looked at me and smiled, "You want to create a problem for me," and held it back, expanded it with the touch of his hand and put it round his neck. He looked at me again and asked. "Have you anything to say about this?"

Well, there was nothing to say about it. The most uncharitable way of interpreting it would be to say that he was doing some magic, that he had brought the necklace from somewhere. The problem I wanted to create for him was solved in a twinkle. It was my good fortune that Baba created situations that would answer all the questions which were troubling my mind and lead me forward.

I recall another instance. I and my cousin who was a poet and who is now no more were sitting in Baba's room. My cousin was a reputed poet and he wrote some poems on Baba. But Baba did not say whether they were good or bad. My cousin felt very much hurt, as he was a proud man. While we came out he said: "Oh, Bhagavantham, this is no good and tore off and threw away the papers. The next morning we met Baba again. He enquired about the poems. My cousin said he tore off the paper. Baba said: "I will dictate the poems, bring the ink bottle from the window and take down". I wondered what we could do with the empty ink bottle. It cannot be an individual illusion because both of us have seen the empty bottle. As my cousin brought the empty bottle from the window to the place where we were sitting, it started getting filled with ink. Till then I was doubting whether Baba was bringing things from some other place. It cannot be so in this instance. Of course, it is possible to think of an explanation for every thing. Even when God comes and knocks at one's door, there are unfortunate people who think that someone who is unwelcome has come and do not open the door.

On one *Mahasivaratri* day I stood in Prasanti Nilayam and looked at the thousands of devotees who poured into the little village. There were people of all sorts, rich and poor, young and old, highly placed and ordinary; some might have come to see the *tamasha;* some considered themselves cleverer than all others and wanted to expose the humbug. I was wondering why so many people came there ready to undergo many difficulties. Those who could afford to stay in luxurious hotels in Bombay or Delhi came to Prasanthi Nilayam and were ready to spread their beds under the trees. As this thought passed through my mind, Baba came that way and I offered namaskar. At once Baba remarked: "I do not know why so many

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rich and big people come here and face so many troubles." Baba spoke what exactly I had been feeling. Even then I thought it may be a coincidence.

On another occasion, a Norwegian and I were staying in a room. He was discussing with an Indian friend why Rama shot Vali, hiding himself behind a tree. I intervened in their discussion and said that Rama is the embodiment of *Dharma. Ramo Vigrahavan Dharmaha.* Within ten minutes, a meeting at which Baba spoke started; and half way through the speech Baba used the same quotation to my great astonishment. But I thought again it may be a coincidence because that sanskrit quotation is the property of all Indians and monopoly of none.

When Baba performs *Mahabhishekam,* he gets the idol of Shirdi Sainath placed on the platform and has it cleaned. From a wooden vase which is empty Baba materialises large quantities of *Vibhuti* which he showers upon the idol. On that occasion, Baba produced a jewel by the wave of his hand and fixed it on the brow of the idol. I and my Norwegian friend discussed in our room which was 200 yards away how the jewel could be fixed on dry metallic surface. Halfway through his speech that evening Baba referred to people who wondered how the jewel could be fixed on the idol's brow and said that it is not difficult for the power that created the jewel to fix it where it pleased. How could Baba come to know of a conversation that took place in our room? That time so many events happened within 48 hours which cannot be explained away as coincidences.

I felt I should accept those incidents as they do not submit themselves to known laws of physics and chemistry. What I have seen cannot be explained by logic, laws, methods and methodology of science. They are superhuman, transcendental and divine.

One cannot expound Divinity because one has to experience it. That experience cannot be communicated just as abstract feelings cannot be conveyed in a convincing manner. The love between a mother and her son cannot be communicated with the same intensity to others.

After three or four years of doubt and questioning I have come to accept Baba's actions as those that transcend the known laws of science. Though discoveries of science have added a great deal to our knowledge, they have also added to our awareness of what we do not know. Man's landing on the moon has revealed that the earth and the moon are of the same age and both might have a common source. It is a remarkable truth that will keep us busy for years.

Sooner or later a moment arrives in every man's life through shock of death of near and dear ones, disastrous disappointment of ambition or a total change of fortune,

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when he realises that there is a Divinity that guides and shapes our destinies. During such moments people turn to Baba. In an extraordinary way he handles people. Some hardnuts to crack go to the interview room and come out with tears in their eyes. They cannot describe what has come over them. When Baba grants interviews to hundreds of people on a single day, even the last man comes out with supreme joy and happiness. If I interview ten people at a stretch, the eighth or the ninth man will get a raw deal at my hands. To infuse joy and happiness into so many hearts is tremendously superhuman.

On one occasion, Baba created a vessel and filled it with sweet liquid. He asked me to hold it and began to distribute it to people with a little spoon. I thought it would be sufficient for 50 people. Even after it was distributed by Baba to 500 people one full bottle of sweet liquid remained in the vessel and he asked me to carry it to the members of my family.

The college at Anantapur is a concrete manifestation of something superhuman. At an enormous cost of Rs. 40 lakhs, within a record time of ten months, Baba has reared a structure which is good enough for a University. Who did all this work? Where have the funds come from? It is all touch and go! If you want to see divinity in action, you can find a concrete instance at Anantapur. It is something beyond the pale of human reason and mortal prowess. But there will always be people who can explain away anything as due to this or due to that.

Yad bhavam tad bhavati—We receive only what we give, and we perceive what we choose to find.

The achievements of Baba, his ministration to distressed hearts, his priceless gifts of peace and happiness are beyond the normal levels of explanation. □ □ □

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BABA: An Embodiment of Divine Wisdom

V. K. GOKAK

FOR all mortal men, knowledge comes, as Tennyson said, but wisdom lingers. Man pays a heavy price for every particle of wisdom he acquires. He drops his blood into drachmas for it.

But Baba is full of wisdom from the foot to the summit of his being. Whether it is *practical wisdom* which is common sense, *psychological wisdom* which is a sympathetic apprehension of the angularities and infirmities, the obsessions and aversions, the predilections and preferences of men, *philosophic wisdom* which is an uncanny insight into the heights and reaches and the pitfalls and aberrations of the intellect, *occult wisdom* which is a profound identification of the subconscient and inconscient ailments of man, or *transcendental wisdom* which is a precise visualisation of the spiritual evolution of a human being and the problems that confront him on the path, Baba overbrims and overflows with it. It comes as naturally to him as flowers to a tree.

What is the primordial source of the wisdom with which he is instinct? The source of his wisdom is the source of all light. It is an integral and divine perception, the very fragrance of the thousand-petalled lotus that blossoms over the crown of his head. It springs from a divine consciousness which identifies itself with each created thing in the cosmos and which regards creation itself as part of its own unfoldment. It moves with royal ease from the highest heights to the lowest depths of the human personality, for there is nothing that is a stranger to its vision; for even the undivine is an obscure emanation of the Divine.

This wisdom is supported by an incredible and easy access to all knowledge. No one knows when he studied the Vedas. But he can correct the most accomplished Vedic scholars, while reciting Vedic hymns, with reference to the proper accent on a recondite word. He can contradict noted zoologists and show them what exactly is the link missing in the evolutionary chain. He can tell a numerologist, who has delved deep into the mystic significance of numbers, about the import of the numbers that he has failed to grasp. He can discourse eloquently on poetry to poets and come out with startling perceptions. He can tell a businessman how to run his business or what his next business enterprise should be. He can do this because wisdom is the quintessence of all knowledge. If

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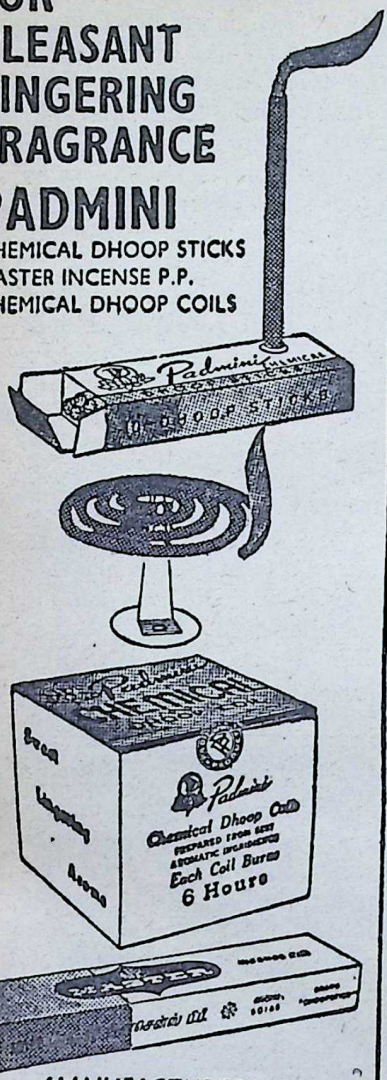

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wisdom is divine countenance, knowledge is the aura around it. The divine ray can penetrate any part of this aura and wear it as its garment.

This wisdom encompasses not only the present but the past and the future. To look before and after is child's play to it. It can say what was the shape and size of the *linga* that was installed in the innermost shrine when the Someshwara Temple was built for the first time. It can dip into the future further than human eye can see and spell out the destinies of men and nations. It can read a human being like an open book, not only the sequence of events in his present life but in lives past and yet to come.

Shelley imagines a time when Nature, confronted with the question: "Hast thou any secrets?", returns the answer: "Man unveils me. I have none." This is the millennium to come that Shelley describes in his *Prometheus Unbound*. But here in our midst is this Prometheus who makes this millennium a living reality every moment of his life. Neither time nor space can stand in his way. He can tell what clothes a person wears thousands of miles away and what thoughts he thinks at a given moment.

And the wonder of wonders is that this depository of divine wisdom is simple and innocent as a child and as accessible as your own dear friend, cracking jokes with you even as he cracks a piece of betel nut. □ □ □

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ANJAM MADHAVAN NAMBOODIRI

T. K. NARAYANAN

GURUVAYOOR in Kerala is so popular a pilgrim resort that it is identified by many as a Dakshina Dwaraka. Sri Krishna, the presiding deity of the temple, popularly known as Sri Guruvayoorappan, is inseparable from Guruvayoor.

Sri Anjam Madhavan Namboodiri who is equally inseparable from Guruvayoor is a renowned minstrel of divine glory. He regularly conducts seven-day discourses on the glory of God, popularly known as *Bhagavata Saptaha Yagnas*. A great Bhakta, he verily transports the listeners to a blissful firmament of devotion where one forgets the cares and sorrows of the world and is attuned to the Lotus Feet of the Lord.

A man of absolute humility, Sri Anjam often proclaims that his only qualification is that he belongs to Guruvayoor and to the Lotus Feet of its presiding deity.

Sir Anjam known to the world of devotees is a product of Guruvayoor—no more and no less. If today he is fulfilling a mission and delivering a message, the driving force is certainly provided by the presiding Lord of Guruvayoor. It is on the wings of the Lord's mercy that he flies to cities like Bombay or Madras and holds vast audiences spellbound by his inimitable discourses on *Bhagavatam*. He owes it to the boundless Grace of the Lord that he imparts the gift of *Namasankeerthan* to thousands and lights the lamp of devotion in many homes not only in Kerala but also in other parts of our land.

Sri Anjam is on a conquering mission—conquest of the hearts

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of devotees for his all-in-all Lord. He is a messenger par excellence of Sri Guruvayoorappan, carrying the gospel of hope and cheer and spreading goodwill among men in a distracted and distressed world.

Atheist turns Theist

The life so far of Anjam is a strange story. It shows how he has been moulded and shaped entirely by divine hands for a great destiny.

Madhavan Namboodiri was born in a middle class Brahmin family fairly close to the banks of Bharathappuzha. He grew up to boyhood at a time when the Namboodiri youth were on the path of revolt against their own legacy and way of life. For long, the members of the community had been distinguished for their mastery of the *Vedas* and *Puranic* lore. Namboodiri men and women led a simple and austere life consecrated by higher values.

All these broke under the impact of modern ideas and the influence of western education. It is true some of the restrictions binding the community were irksome and even harmful.

The new Namboodiris were in a resentful mood and sought a complete break with the past. In the process, the redeeming aspects of their life suffered the same fate as the obnoxious ones—everything was thrown overboard. Extremists of all kinds found a fertile recruiting ground among them.

Young Anjam also fell to the temptation and joined their ranks. He had not yet reached the high school stage, but he too donned the trappings of Communism, and went about parading the latest fads, lisping the new slogans and flaunting disbelief in religion and everything old.

Some years of his life were spent in this manner. His parents gave him up as lost for the family and for all good causes. Then something happened. He became a prey to a stomach disorder of a serious nature. The disease failed to respond to any treatment, indigenous or western. At this time, Anjam's uncle was the *Melsanthi* (Chief Priest) at the Guruvayoor temple. The *Melsanthi* had tasted of the divine grace and he invited his nephew to visit Guruvayoor and worship the Lord for some days. He said: "Here is the Lord who can rid you of even the disease of *Samsara*. He will cure you of these stomach complaints in no time."

But all these importunities fell on deaf ears. How could he lower himself in the eyes of his comrades by going to Guruvayoor of all places! The idea seemed unthinkable. But the malady steadily grew worse and the kindly uncle persisted in his entreaties. At last Anjam yielded.

Thus, it was that disease and the helping hand of an uncle cast the still young Anjam on the Guruvayoor shore. He came to please his *melsanthi* uncle. Guruvayoorappan was still far from his mind.

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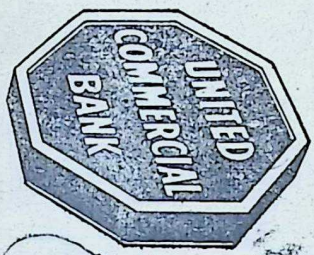

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14 CLUES

(1) Man is unequal to his own **ACHIEVEMENTS/ ENDOWMENTS** — the tragic paradox of the modern man, who still remains an enigma to himself.

(2) No country in the world is, in its own opinion, seriously **ACQUISITIVE / DEFECTIVE**; and none in the opinion of other peoples, possesses the graces of life.

(3) **BIRTH / YOUTH**, apparently, knows no deadline.

(4) **CIVILIZATION / REALIZATION** is a process, not a product.

(5) **CRIMINALITY / CRUELTY** among men is an occasional disease.

(6) With the development of the social sciences, humanity is presented with the opportunity of attaining its adulthood, and of mastering its own **CULTURAL / EVENTUAL** destiny.

(7) If life is either satisfactory or **EVENTLESS / HOPELESS**, people will show no spirit to change.

(8) It is living that makes us clear to ourselves and unfortunately, in the process of doing so, life often wears off a good deal of our **HUMANITY / INDIVIDUALITY.**

(9) **INTELLECTUAL / NATURAL** ability varies greatly among individuals but racial and tribal averages have not been conclusively shown to differ much.

(10) A social order based on the preparation for and fear of, war, even, excluding the occurrence of war itself, is in itself highly destructive to individual **LIBERTY / SECURITY.**

(11) **MARRIAGE / MONEY** brings with it many privileges, but there are various obligations as well.

(12) We have become the slaves of our own **MEANS / MECHANISMS.**

(13) If **MORALS / MORTALS** were absolute and rigid for all time, how could they grow?

(14) A real **REVOLUTION / VACATION** is a period of intensely conscious activity which revivifies your inner fire.

NOTE :—These are quotations. Author's words are correct solutions. Official Solution in the city edition (last page) of the Sunday Standard & Bharat Jyoti dated 19-12-71. Prize list in Litquiz Weekly-Final: 2-1-72. Abridged in Sunday Standard & Bharat Jyoti of 2-1-72. Send 30 Paise stamps and receive translations of these clues in 9 languages including Tamil, Telugu, Kannada. Send self addressed 10 Paise post card with your entries to receive official solution immediately. Ask for a FREE Specimen copy of Litquiz Weekly.

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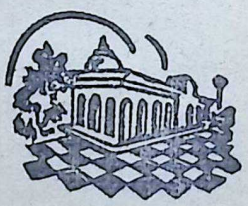

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But there was one thing that was welcome to him even on the first day—the puddings and other sweet offerings to the Lord.

Of these, the *melsanthis* are allowed a liberal share and Anjam took in a good lot.

It struck him that his disease, far from getting aggravated, was actually relaxing its hold. This was Anjam's first eye-opener. He could not contain even a few morsels of select food before, but now his stomach seemed to absorb the profuse helpings of *Prasadam* with little concern and less protest.

Could it be that the Grace of the Lord had anything to do with it? Anjam yet had no ready answer. He extended his stay and day by day, a gradual change, came over him. In spite of himself, his hands seemed to come together in obeisance and his lips began to move. The divine names implanted on his tongue by an endearing mother now mysteriously made their re-appearance.

But he still took care to keep his half-hearted greetings to the Lord from the public eye. Even this mask could not be worn long and one fine morning Guruvayoorappan presented the miracle of Anjam facing the world with the courage of his conviction.

Preacher of Divine Glory

Mysterious and unpredictable are the ways of the Lord. The mercy of Sri Guruvayoorappan knows no steps or stages. Melpathur Narayana Bhattathiri had not to wait for the conclusion of *Narayaneeyam* to receive His Blessings. Even at the opening verse, the Lord nodded His head in appreciation. His grace is not of the sort that takes to cultivate. A single *Pranam* and *Chelaparamb* was already in the hands of Guruvayoorappan.

Anjam had no education worth the name. His knowledge of Sanskrit was elementary. His stay in Guruvayoor had been short, his penance nil, and his prayers at best worldly. Yet by the time you heard of him, he was already a top Bhakta. In vain you search for the ladder whereby he rose, for in his case, there was none.

Anjam has never since left Guruvayoor. Today he is hailed wherever Guruvayoor is known. *Bhakti* is the breath of his life and the burden of all his discourses. As an exponent of *Bhagavatam*, he shines in isolated distinction. This greatest of all *Mahapuranas* is nothing but an elaboration of the theme of *Bhakti*. Anjam is perfectly at home in it. His seven-day *Bhagavatha Saptahas* are a veritable treat. Whether they are held in Guruvayoor, elsewhere in Kerala, or in the big cities like Bombay, Calcutta and Madras, crowds throng to hear him and their experience is one of rejuvenation of the mind and a lifting of the soul.

As Anjam proceeds, the Leelas of the Lord, one by one, seem to be re-enacted before your eye. There is no better way of catch-

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From time immemorial, there has been an unbroken chain of Minstrels of Divine Glory in this sacred land of ours. These God-men and God-women do not belong to a particular region or a particular language group—they belong to the whole of India, indeed the world.

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ing your mind and fixing it on the Lord. The process of emancipation has started for you. Anjam has the great gift of summoning in a moment the atmosphere of Guruvayoor wherever he is and impregnating his audience with it.

Anjam's *Bhagavata Saptahas* always pave the way for *Namasankeertan*. It is as an advocate and apostle of *Sankirtan* that he shines most. There is no evening in Guruvayoor without the half-hour mass recital of *Narayana Nama* under his auspices. Anjam, of course, emphasises that any name of the Lord is as good as another. Each divine Name epitomises and enshrines a *Leela* of the Lord. Constant recitation thus enthrones the Lord permanently in your mind. Anjam also dins it into our ears that Name is inseparable from Form. When Sri Krishna left for Mathura, the Gopis who could not brook separation from Him even for a moment, espoused his Names and lived. The supreme efficacy of *Namasankeertan* is the refrain in *Bhagavatam* first to last and Anjam's *Saptaha* discourses are an admirable running commentary on the sovereign role of the divine Name.

Daily evening *Sankeertans* round the year are a product invariably of his seven-day talks—every *Saptaha* leaves a trail of glory behind.

Thus, Anjam has been responsible for a religious revival in several parts of our land. *Namasankeertan* seems to have been restored to its proper place in Hindu homes. In this *Kali Yuga* there is only a single saving feature and it is the power of the Divine Name to redeem us from the misery of *Samsara* and place us at the Lotus Feet of the Lord. There is to it the testimony of all saints and sages, the authority of the *Vedas* and the support of all *Upanishads* and *Puranas*. Anjam is the mouthpiece of them all when he drives home the truth to us. The great merit of *Namasankeertan* is that it is open equally to all irrespective of caste, creed, sex, age or learning.

A more easy or simple practice that takes us the whole way to the Goal cannot be thought of. *Namasankeertan* is at once man's hope and God's grace. Sri Guruvayoorappan in His unbounded mercy grants this boon and keeps the path to Him open to all. And amidst the din and bustle of today, Anjam's voice can be heard, *"Hold on to Namasankeertan—it takes you straight to the Lord."*

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Sri Chaitanya Mahaprabhu : X

DR. SISIR KUMAR GHOSE

Sri Chaitanya Mahaprabhu was born in Nadia, about 70 miles north of Calcutta, in 1486. His father, Jagannath Misra, christened him Biswambhar, and his mother, Shachee, called him Nimai. The name Gauranga was given on the occasion of the thread ceremony. Nimai's elder brother, Visvarup, took Sanyasa and attained Samadhi at a very young age. Soon after, Nimai's father died. Young Nimai became a Sanskrit scholar and earned fame as the youngest and most proficient professor of Nadia at the age of 16. He married Lakshmi, daughter of Vallabh Acharya. Gradually, Chaitanya became intoxicated with divine love for Sree Krishna.

18. Sreebas's Courtyard

IN the history of the Vaishnava faith Sreebas's courtyard (*angan*) holds a unique place: it was here that the Lord had first revealed Himself; it was here that the first kirtan party was held and where the Lord spent most of his time away from home; it was here that *Chaitanya Bhagabat*, on the Leelas of the Lord, was written by Sreebas's grandson, Brindaban Das. Here is a typical scene. In the evening the *bhaktas* came fast and panting, lest they be left outside. Soon the entrance is firmly barred, Gangadas standing on guard.

The ladies sit on the verandah by themselves, while the choir sang and danced in the courtyard.

That evening the verandah was mysteriously empty. In the course of the kirtan a maid-servant had come and made a silent gesture to Sreebas. His only son was lying seriously ill in the house. But when the Lord had come for the kirtan Sreebas had joined the party as usual, as though nothing had happened, leaving the child to the care of its mother and other relatives. The ladies of the neighbourhood, on coming to know of this, had wisely withdrawn and so the verandah was empty. On going inside Sreebas saw that the boy was dying. "Why do you weep?" he asked the unhappy mother. "Why do you weep for my son who is about to pay the debt which we all must pay one day or the other? That Being, whose Name saves the worst of sinners, is dancing in my house while the boy's spirit is quitting the flesh. Could anything be more fortunate? The greatest of saints might envy his good luck. Don't be fools, therefore, crying when you should rejoice." "It is but natural," he added, "that you mourn the departed

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NATIONAL INTEGRATION

"Let us forget all thoughts of 'I am a Hindu, you a Muslim', or 'I am a Gujarati, you a Madrasi'. Let us sink 'I' and 'mine' in a common Indian nationality. We shall be free only when a large number of our people are determined to swim or sink together."

—Gandhi

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one. But if you continue like this the matter will be out. The kirtan will soon be over. If you make a noise now and disturb the Lord I shall throw myself into the Ganges and put an end to my life." So saying Sreebas hastened to join the kirtan.

The matter could not however be kept a secret for long. When one of the party came to know of it, he stopped dancing and looked for Sreebas. There he was, dancing with hands uplifted, and nothing to tell of his bereavement. Had he not heard the news? Yes, he had, but his face bore no traces of the event. Soon one by one the *bhaktas* dropped and the kirtan came to a close. The Lord who seemed to awake from a dream looked round and asked, "How is it that I do not feel any joy in the kirtan?" When no one ventured to answer, he turned towards Sreebas. "How is it that my heart is weeping? Can it be that some misfortune has overtaken you?"

"You, my Lord, are here. Any mishap to me is impossible while you are here," replied the devotee.

Advaita, however, ventured the information. "Alas, it is too true. The Pandit's son is dead."

"When did this happen?" inquired the Lord.

"At about nine in the evening."

The Lord looked at Sreebas and said slowly: "To-day thou hast won over Sree Krishna. It breaks my heart to think of parting from such noble souls and devoted *bhaktas*." Saying this he burst into tears.

It was only now that Sreebas started to cry. "My Lord, I can suffer ten thousand such bereavements rather than see tears in your eyes. It was lest the incident should give you any pain that I had kept it a secret. It does not affect me, my Lord. Why should it? Are you not here before me? Is not my son the luckiest of beings, to leave his body in the same house with you?"

"I agree with you," said the Lord. "A servant of God has no sorrow, he cannot possibly have any. Sreebas, you have set an example by which men will profit in ages to come. You have suf-

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fered the greatest of misfortunes, the death of an only son. The only effect it has upon you is that it has brought you nearer to Sree Krishna. Your example will prove to men what a servant of the Lord is capable of. Alas! I must however speak a few words of consolation to the mother of the child." He ordered the dead child to be brought before him.

The ladies of the house and other relatives followed the dead body. "Put him here, let me look at him," said the Lord. He then addressed the dead child and commanded it to speak. Which it did. "I am quitting this body," it said distinctly, "for a better existence." Turning to the Lord it said, "May my soul cling to Thy lotus feet." These were its last words.

Every one was amazed. The parents wept with joy. Thus ended another Leela of the Lord.

It, however, left a melancholy suspicion in the minds of the *bhaktas*. Why did he say that it broke his heart to think of parting from such company? Was he thinking of leaving them? "If that happens, we shall throw ourselves into the Ganges," said the *bhaktas* together.

A few months after this the Lord renounced the world and became a *sannyasee*. A new chapter in His life and the religious life of the people was opening.

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AN APPEAL

Sir,

I have to make some suggestions for encouraging indigenous medicinal systems for the readers' consideration. If my suggestion appeals to you, may I request you to take up the matter, even in a small way, and do whatever is possible to encourage the indigenous systems of Ayurveda and Unani?

I shall be happy if you write to me on my suggestions given below.

Thanking you,

Yours faithfully,

Lilavati Munshi.

SUGGESTIONS

We are depending more and more on costly foreign drugs, whereas we have a rich heritage of medicinal systems, Ayurvedic as well as Unani.

India is rich in flora with medicinal properties. Many of them are getting destroyed by neglect or vandalism. We are forgetting the names of even the most common home medicines.

Even now, in most of our villages, many of the home medicines are in use. In some cases, they are found to be more efficacious than foreign drugs. It is high time that an intense research in indigenous medicinal plants is undertaken.

If possible, the following suggestions may be adopted by those interested in indigenous medicinal systems:

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To begin with, wherever possible, a conference of Ayurvedic and Unani practitioners, along with botanists, should be arranged.

They should be asked to compile a list of indigenous plants with the description of their medicinal properties. The names by which each medicinal plant is known in different parts and different languages in India as well as in other countries may be mentioned if known to them.

Each State should have at least one State Drug Farm and should encourage organising many such others where all available specimens of the herbs found in the region could be planted for the benefit of students, medical practitioners as well as others for local use.

If possible, Laboratories should be established where research on these plants could be undertaken.

It seems that almost all plants have some kind of medicinal properties, some good, some bad or poisonous. It should be the endeavour to find out their properties and efficacy.

Suggestions are invited for achieving these objectives.

Grandmother's recipes used in homes may be sent to the Editor, BHAVAN'S JOURNAL, for compilation.

For every ill beneath the sun
There is some remedy or none;
If there be one, resolve to find it;
If not, submit, and never mind it.

—Anon.

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The discipline and logic of music and its consequent harmony should be put to the service of mankind, said Yehudi Menuhin, the famous violinist, in this speech at the International Music Congress held in Moscow recently—Ed.

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To Dwell Where The Heart Calls

YEHUDI MENUHIN

IT is with deep feeling that I address you to-night for I stand here not only as a musician but as a Russian Jew, as one whose parents were born in this land, for which they both retain a deep attachment.

I am, therefore, if you will accept me, not addressing you as an outsider, but as someone whose feelings for and interests in Russia are deep and constant and who would wish, if you would grant me your understanding, to express a little of what he feels might constitute the role of this vast, great and varied land in today's disrupted world.

That I should speak of such things as a musician is perfectly in order, for did not music in that first democracy, Greece, represent as important an element in the conduct of government as other more mundane and less elusive factors?

Herein lies the consummate danger, for it is the discipline and logic of music and its consequent harmony that should be put to the service of mankind, not its surface value as propaganda; it must be envisaged in its deepest and most serious significance as the expression of what cannot be put into words. Therefore, as musicians it behoves us all to watch very carefully; else it will be said of us what is said of the military, e.g., that war is too important to be left to the generals.

If we are obliged to-day to confront the gravest problems of humanity—those of total survival or annihilation of life, those of total madness or equilibrium, those of total fear or trust, wisdom, humility, open-mindedness, bridging every difference in tradition, back-ground, speech or atti-

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tude—so must we by the same token, at the same instant and in like measure, live as single individuals, single plants, who belong equally to themselves, to the ground under their feet, to their loved ones, to their modes of expression, to their tastes and aesthetic patterns, to their own thoughts.

Not alone to their country, not simply to their people, but at the same time to themselves, and each one freely to himself. Oh, I know how very deeply every citizen in this huge country is attached to his own particular and native region: not all of us living to-day are as happy as he must be.

Most centuries have seen the tragedy of exile, deportations and annihilations wrought on appalling scale.

Can we not in this era, confronted as we all are with catastrophe at beckoning-point, can we not with steady hand and clear eye —steer our countries, flexibly and skilfully, as all good sailors, accepting winds of change, differences of national temperament, with faith in ourselves and in others, rather than succumb to that panic that always results in drastic and arbitrary solutions inevitably driving us on to yet more dangerous shoals?

May we yet live to see the day when every human being can dwell where his heart calls, whatever his creed, race or occupation.

And here we come back to music, to that penetration of one single man's ears, heart and soul, of that central core inside each one of us which partakes of now and of eternity.

We need to redefine so much of our common parlance in order that in its synoptic significance it would become the lingua franca that is music:

Strength would mean courage and support, not force and domination.

Work would mean the pleasure of being of use to oneself and the comunity.

Pleasure would mean the satisfaction of work well done.

Leisure would be that state of mind and body in which both work and pleasure are seen as indivisible.

Love would mean service of the highest kind.

Protection, that which is offered but never imposed.

Discipline, that which is summoned from inside, never from outside.

Progress, that which is concerned with the widest conception of man's needs and never at his cost.

Freedom, that liberty one does not enjoy at another's expense.

Could we but apply ourselves to this kind of thinking, we might throw off the burdens under which we have staggered through history and create a really new, Planetary Philosophy fit for our young who are searching so intently to-day.

□ □ □

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Sandhya Vandana

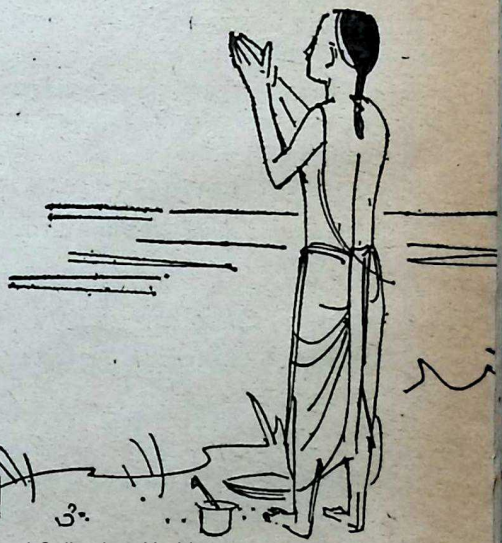
GAYATRI—UPASTHANAM

गायत्री उपस्थानम्

प्राणायामः ।। प्रातः सन्ध्या, (आदित्य), सायं सन्ध्या), उपस्थानं करिष्ये ।।
उत्तमे शिखरे देवि भूम्यां पर्वतमूर्धनि ।
ब्राह्मणेभ्यो ह्यनुज्ञानं गच्छ देवि यथा सुखम् ।।

Pranayamah|| Praatah Sandhya, (Aditya), (Saayam Sandhya), Upasthanam karishye|| Uttame shikhare devi bhoomyaam parvata-moordhani | Brahmanebhyao hyanujnaanam gachha devi yathaa sukham ||

After the *japam* of *Gayatri*, the prayer to that deity to go to her own place is called *Gayatri Upasthanam.* First of all the *Pranayama* must be done.



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प्रातः सन्ध्या उपस्थानं करिष्ये

Praatah Sandhya Upasthanam Karishye

I do the upasthanam (of Gayatri) in the morning. In the noon, it is said '*Aditya Upasthanam Karishye*' i. e. I do the upasthanama of *Aditya*. In the evening it is said: सायं सन्ध्या उपस्थानं करिष्ये *Saayam Sandhya Upasthanam Karishye*. i.e. I do the upasthanam of the evening *Sandhya*.

देवि *Devi*	—	O Shining Gayatri Devi !
भूम्याम् *Bhoomyaam*	—	In the earth
ब्राह्मणेभ्यः *Brahmanebhyah*	—	To us who do the worship of Brahman
अनुज्ञानं *Anujnanam*	—	Blessing
पर्वत-मूर्धनि *Parvata-moordhani*	—	On the top of Mount Meru
उत्तमे शिखरे *Uttame shikhare*	—	In the excellent peak which is your abode
यथा सुखम् *Yathaa sukham*	—	Happily
गच्छ *Gachha*	—	Please go

O resplendent Goddess of Gayatri! blessing us of the earth, who do the worship of the Brahman, please be seated happily in your abode on the excellent peak above Mount Meru.

सूर्य उपस्थानम्

मित्रस्य चर्षणी धृतः श्रवो देवस्य सानसिम्। सत्यं चित्रश्रवस्तमम् ॥

मित्रो जनान् यातयति प्रजानन् मित्रो दाधार पृथिवी-मुत द्याम। मित्रः कृष्टी-रनिमिषाभिचष्टे सत्याय हव्यं घृतवद्विधेम ॥

प्र स मित्र मर्तो अस्तु प्रयस्वान् यस्त आदित्य शिक्षति व्रतेन। न हन्यते न जीयते त्वोतो नैनमँहो अश्नोत्यन्तितो न दूरात् ॥

SURYA UPASTHANAM

Mitrasya charshani dhritah sravo devasya saanasim / Satyam chitra-sravastamam //

Mitro janan yaatayati prajaanan Mitro daadhaara Prithivee-mutad-yaam / Mitra krishtee - rani-mishaabhichashte Satyaaya havyam ghritavadvidhema //

Pra Sa Mitra Marto Astu Prayaswaan Yasta Aditya Sikshati Vratena / Na Hanyate Na Jeeyate Twoto Nainama-gumho Asnotyantito Na Dooraat //

After *japam* fold your hands and stand facing the East, then worship the Paramatma inside the Solar Orb with the following mantra :—

Meaning :

चर्षणी धृतः *Charshanee dhritah*	—	Protecting the subjects
मित्रस्य देवस्य *Mitrasya Devasya*	—	Of the Sun God.
सानसिम् *Saanasim*	—	Worthy of being Worshipped
सत्यम् *Satyam*	—	Permanent
चित्रश्रवस्तमम् *Chitrasravastamam*	—	Excelling in attracting the minds of heavens.

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श्रवः *Sravah*	—	Fame and Greatness (I meditate on)
मित्रः *Mitrah*	—	Sun
प्रजानन् *Prajaanan*	—	All knowing
जनान् *Janaan*	—	People
यातयति *Yaatayati*	—	Guides
मित्रः *Mitrah*	—	Sun
पृथिवीम् *Prithiveem*	—	Earth
उत *Uta*	—	And also
द्याम् *Dyaam*	—	The Sky
दाधार *Daaddhaara*	—	Supports
मित्रः *Mitrah*	—	Sun
कृष्टीः *Krishteeh*	—	Beings
अनिमिषा *Animishaa*	—	Without closing the eyes.
अभिचष्टे *Abhichashte*	—	Sieze
सत्याय *Satyaaya*	—	To get permanent results
घृतवद् हव्यम् *Ghrita Vad Havyam*	—	The offering with ghee
विधेम *Vidhema*	—	We give
मित्र आदित्य *Mitra Aditya*	—	O God Sun, who is also called Mitra
यः *Yah*	—	He Who
व्रतेन *Vratena*	—	With regularity
ते *Te*	—	You
शिक्षति *Sikshati*	—	Desires to worship
स मर्त्यः *Sa Martyah*	—	That man
प्रयस्वान् *Prayaswaan*	—	With the full effect of dharma
अस्तु *Astu*	—	May become
त्वा उतः *Twaa Utah*	—	The man protected by you
न हन्यते *Na Hanyate*	—	Will not suffer by disease
न जीयते *Na jeeyate*	—	Will not die before hundred
एनम् *Enam*	—	This man
ँह *Agumhah*	—	Sin
अन्तितः *Antitah*	—	Near
दूरात् *Dooraat*	—	Far
न अश्नोति *Na Asnoti*	—	Does not suffer

I meditate on the fame and greatness of that excellent attracter of the minds of heavens which never perishes, who worship the Sun God who protects all subjects.

The Sun is all-knowing and guides people. That God supports earth and heaven. He looks vigilantly with unclosed eyes all beings. I offer oblation full of ghee to get imperishable results. O Sun, friend of Universe, he who with regularity desires to worship you, may that mortal get the perfect fruit of dharma. He, who is protected by You, will not suffer from any disease; he will

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live a hundred years; sin from near or far will not torment him.

मध्याह्ने

आसत्येन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यं च। हिरण्ययेन सविता रथेनाऽऽदेवो याति भुवना विपश्यन् ॥

उद्वयं तमसस्परि पश्यन्तो ज्योतिरुत्तमम्'। देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम्। उदुत्यं जातवेदसं देवं वहन्ति केतवः दृशे विश्वाय सूर्यं ॥

चित्रं देवाना-मुदग-दनीकं चक्षु-र्मित्रस्य वरुण-स्याग्नेः। आ प्रा द्यावा पृथिवी अन्तरिक्षँ सूर्य आत्मां जगत-स्थक्षुषश्च। तच्चक्षु-र्देवहितं पुरस्ता-च्छुक्र-मुच्चरत् ॥

पश्येम शरदश्शतं, जीवेम शरदश्शतं, नन्दाम् शरदश्शतं, मोदाम शरदश्शतं, भवाम शरदश्शतँ श्रृणवाम शरदश्शतं, प्रब्रवाम शरदश्शतं-मजीताः स्याम शरदश्शतं ज्योक् च सूर्यं दृशे ॥

य उदगान्महतोऽर्णवात् विभ्राजमानः सरिरस्य मध्यात् समा वृष भो लोहिताक्षस्सूर्यो विपश्चिन् मनसा पुनातु ॥

MADHYANHE

Aasatyena rajasa vartamano nivesayannamritam martyam cha Hiranyayena Savita rathenaadevo yaati bhuvana vipasyan // Udvayam tamasaspari pasyanto jyotiruttamam / Devam Devatraa Suryamaganma jyotiruttamam /

Udutyam Jatavedasam Devam vahanti ketavah / Drise viswaaya Suryam // Chitramdevana-mudagadaneekam chakshurmitrasya varunasyaagneh / Aa praa dyavaa prithivee anthariksha-gum Surya Atma Jagata-sthakshushascha / Tachakshurdevahitam purasthacchukra-mucharat //

Pasyema saradassatam, Jeevema saradassatam, Nandaama saradassatam Modama saradassatam, bhavama saradassatagum-srinavama sardassatam, prabravama saradassata-majeetasyama saradassatam jyokcha Suryam drise. //

Ya udagaanmahatornavaad vibhrajamanah sarirasya madhyaat sama vrishabho lohitaakshassuryo vipaschin manasa punatu //

Meaning :

सत्येन *Satyena*	—	By the light of the Self
रजसा *Rajasa*	—	By the light seen by the eyes
अमृतं मर्त्यं च *Amritam martyam cha*	—	The Gods and mortals
निवेशयन् *Nivesayan*	—	Putting them in their work
आवर्तमानः *Aa vartamanah*	—	Coming round.
सविता देवः *Savita Devah*	—	The Sun God
हिरण्ययेन *Hiranyayena*	—	The golden
रथेन *Rathena*	—	Worlds
भुवनाः *Bhuvanah*	—	Worlds
विपश्यन् *Vipasyan*	—	Seeing particularly
याति *Yaati*	—	Travels

The Sun God who sees by the light of the soul and by the light of the eyes the Gods and mortals and engaging them in their respective works, goes round in the golden chariot and travels with a particular eye looking at the world.

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उद् तमसस्परि *Ud Tamasaspari* — He who rises swallowing the darkness

उत्तरं ज्योति : *Uttaram Jyotih* — The excellent Light

देवत्राः *Devatrah* — The protector of even the Gods

देवं सूर्यम् *Devam Suryam* — The Sun God

पश्यन्तः *Pasyantah* — The Seers

वयम् *Vayam* — We

उत्तमं ज्योतिः *Uttamam Jyotih* — The excellent light of the soul

अगन्म *Aganma* — May be attained.

May we attain the excellent light and rises swallowing darkness and of the Soul, we who see the Sun the protector of even the Gods. God Who has a high form of light

त्यं *Tyam* — That famous

जातवेदसं देवं *Jatavedasam Devam* — The all erasing God

सूर्यम् *Suryam* — The Sun

केतवः *Ketavah* — The horses-race

उद्वहन्ति *Udvahanti* — Supports

That famous, all knowing Sun God, is borne by the race, his horses.

मित्रस्य वरुणाय अग्नेः *Mitrasya Varunasya Agneh* — To Mitra, Varuna and Agn

चक्षु *Chakshuh* — Like an eye

देवानां चित्रं अनीकं *Devanaam Chitram Aneekam* — The Sun who is the form of all Gods.

जगतस्यक्षुषश्च *Jagatastthakshushascha* — The movable and the immovable

आत्मा *Atma* — The Soul

सूर्यः *Suryah* — The Sun

द्यावा पृथिवीम् अन्तरिक्षं *Dyaavaa Prithiveem Antariksham* — The Heaven, the Earth and the atmosphere

आ प्राः *Aa Prah* — Pervades in the East rising

पुरस्तात् शुक्रं उच्चरत् *Purasthat sukram ucharat* — via pure state

देवहितं चक्षुः *Devahitam chakshuh* — Like an eye doing good to the Gods.

तत् *Tat* — That Solar Orb.

शरदश्शतं *Saradassatam* — A hundred years.

पश्येमः *Pasyemah* — May we see and submit ourselves

जीवेम शरदश्शतं *Jeevema saradassatam* — May we live thus a hundred years.

नन्दाम शरदश्शतं *Nandaama saradassatam* — May we rejoice with our people a hundred years.

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मोदाम शरश्शतं *Modaama saradassatam* — May we be joyous for a hundred years.

भवाम शरदश्शतं *Bhavaama saradassatam* — May we shine with fame for a hundred years.

श्रृणवाम शरदश्शतं *Srinavaama saradassatam* — May we hear pleasant things for a hundred years.

प्रब्रवाम शरदश्शतं *Prabravaama saradassatam* — May we speak good things for a hundred years

अजीताः स्याम शरदश्शतं *Ajeetah Syama saradassatam* — May we be not overcome by bad defeat for hundred years.

ज्योक् च *Jyok cha* — Thus for a long time

सूर्यं *Suryam* — The Sun

दृशे *Drise* — May we realise

May the Sun Who is an eye to Mitra, Varuna and Agni, the embodiment of various Gods, rise high. The Sun God, the Soul of moving and unmoving pervades the earth, the heaven and the atmosphere. May we see and bow for hundred years. That Sun Who does good like the eye to the Gods, the pure light that rises in the east. Let us mix in joy for a hundred years with our own people. May we be happy for a hundred years. May we be bright with good fame for a hundred years. May we hear pleasant things for a hundred years. May we speak good things for a hundred years. May we not be soiled by bad defeat for a hundred years. May we see the Sun God for such a long time.

वृषभः *Vrishabhah* — He who confers or grants the desired results

लोहिताक्षः *Lohitakshah* — The red eyed one

विपश्चित् *Vipaschit* — The all knowing

यः *Yah* — He

विभ्राजमानः *Vibhrajamanah* — Shining everywhere

महत् अर्णवात् *Mahat Arnavaat* — The great ocean

सरिरस्य मध्यात् *Sarirasya Madhyaat* — From the middle of water

उदगात् *Udagaat* — Rises in the morning

सूर्यः *Suryah* — That Sun God

मा *Maa* — Me

मनसा *Manasaa* — With the whole mind.

पुनातु *Punatu* — Purify

May the fulfiller of desired results, the red-eyed, all knowing, shining everywhere, rising from the midst of the water, May That Sun God purify me with all my mind.

(*To be continued*)

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GITA ADHYAYAN

My dear Chiranjeevis,

A suggestion which one of the chiranjeevis has given recently is that I should give at the end of the *Gita Adhyayan* some questions which might help in understanding the chapters in the Gita and which, of course, the chiranjeevis will take the trouble to answer. I am doing this more or less though not in a partitioned off manner but, if need be, that can be done also. However, those who have read the previous items will not fail to see that I have indicated certain directions and given some questions.

There is one difficulty about this procedure, though good in its own way. Too many questions and even a set of questions when formulated and given at the end naturally tend to define and delimit our study. It is quite possible that some chiranjeevis may just content themselves with the approaches indicated in these questions. Further I have not that courage to specify these approaches and tell our chiranjeevis that these are the things that will do in your study. I should like to keep an open mind and I should like you also to have an open mind, receptive to new meanings, new significances.

If you are willing to take the questions that I might suggest in this light and regard them neither as exhaustive nor fully satisfactory, —for when we frame a question we are presupposing quite a lot in them, then I may do so. Further also I should as far as possible avoid questions that are purely academic and which do not very much help us in getting an insight into the *Gita*. Well, so much for the suggestion.

A great Kavi like Veda Vyasa has incorporated the *Gita* in the most crucial point in his narrative in the *Mahabharata* at the zero hour when a decision one way or the other has to be taken. Fortunately in this, Arjuna, who has to take the tide at its flood, had the guidance of Sri Krishna, the seasoned boatman who could ferry him across safely. Have you read one of the verses in the *Gita Dhyana* which begins: *Bheeshma drona tataa jayadratha jalaa* etc. The verse ends by referring to Sri Krishna as the *Kaivartakah*, the boatman who ferries Arjuna to safety. The poet is concerned with mankind at large; but he is no philosopher who will generalise. So he takes a concrete instance, an example, an Arjuna and a baffled one at that and makes Sri Krishna measure out his

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wisdom to him. Arjuna is everyone of us and Sri Krishna is the Eternal Teacher who measures out the wisdom through mortal instruments in whatever manner one needs it. The *Yoga Sutra* speaks of the Ishwara as the Preceptor of all, *sah sarveshaamapi guruh kalenaanavacchedaat.* Here this wisdom has been presented synthesised and made available for all mankind. It is the quintessence of all that is good and noble.

It is this synthesis of everything that marks out the *Gita* from many another religious text which speaks in a more exclusive and restricted tone only to the ones who have been separated out from the rest. But the *Gita* has no such distinctions. Its wisdom is an eternal wisdom; even Sri Krishna who is now delivering it to the bewildered Arjuna does not say it is his as Sri Krishna of the *Dwapara Yuga.* It is the self-same *Yoga* that He as the Supreme Lord taught to Vivaswan. There is no substantive or noun in the *Gita* text to indicate it is meant for so and so. Only pronouns of the most inclusive kind are used. *Yah, yasya, yat,* these are the ones we come across. *'Whosoever'* is the word and not *so and so.*

When the wisdom is presented to all naturally it has to be presented in a number of ways. I have already referred to this in the previous *Adhyayan* unit. Each one who goes through this will also have to seek enlightenment in his own way. How he finds it and whether, how he finds it is the right way is not to be debated upon. It is something like a teacher in a school telling the boys ready for an excursion the next day "Look here, all of you should be at the school premises tomorrow by six O'clock in the morning." He does not find fault with X if he comes there on time or before time, walking round and round though he could have come straight from home. Nor does he object to persons, who take different routes and travel in different modes of conveyances. All that he is bothered about is that the boys should be present at the appointed time and in the right place. So it is with the path to divinity.

As long as we reach, it does not matter which path we take. Now when you go through the *Gita* you will find accounts of many paths and you may be attracted by one or the other or you may first take one and then shift over to another. But what is of primary importance is that you should get to the goal.

In the second chapter we are studying we find an account of the *Sankhya* and the *Yoga* and later on when Arjuna is confused he is told that *Sankhya* and *Yoga* are both one and the same. As long as one is well established in any one of them he will reach the goal that both lead ultimately to.

Sankhya is for the intellectual, for the man whose mind is fascinated by reasonings and questionings. *Yoga* is for the more emotional, practical and pragmatic

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sort of person. But both are means and good means to the same worthy end. In effect they are alike and this is also why we find there is so much of overlapping in the definitions of a *Jnani, Bhakta, Gunatita, Sthithaprajna* and so on. When these have reached the goal there is a community among them.

This is what Sri Aurobindo in his *Essays on the Gita—First Series* in the first chapter entitled *"Our demand and need from the Gita"* says about the subject I am now discussing:

"In the Gita the Sankhya **and** Yoga **are evidently only two convergent parts of the same** Vedantic **truth or rather two concurrent ways of approaching its realisation, the one philosophical, intellectual, analytic, the other intuitional, devotional, practical, ethical and synthetic, teaching knowledge through experience."**

One more quotation from the same chapter will also indicate to our chiranjeevis how the *Gita* should be approached.

"The language of the Gita, the structure of thought, the combination and balancing of ideas belong neither to the temper of a sectarian teacher nor to the spirit of rigorous analytical dialectics cutting off one angle of truth to exclude all the others; but rather there is a wide, undulating, encircling movement of ideas which is the manifestation of a vast synthetic mind and a rich synthetic experience."

Of course the language of Sri Aurobindo is somewhat difficult but he has expressed very effectively what the *Gita* is and how it should be approached. As we read the *Gita* these characterisations of the language of the Gita become clear. Sri Krishna's words there are in plenty that will reveal without much effort that he is no sectarian teacher. The other characterisation namely that of the temper of a rigorous analytical dialectics not being in the *Gita* we can easily see. Whenever the analytical dialectic tries to rule out mergers or inclusions, Sri Krishna is always up to finding a more comprehensive class in which the seeming differences can be reconciled. As suggested already the overlapping definitions of *Jnani* and *bhakta* and *Karmi* and other ideal characters make it abundantly clear to us that a vast synthetic mind is at work and this is backed by a rich synthetic experience. Such a thing is essentially mystical in its nature for as we can see in the statements of many mystics, Kabir, Nanak and others that, what appears irreconcilable, is easily reconciled. It is this mystic unifying experience that the *Gita* has for its goal, it gave a glimpse of it to Arjuna in the *Viswaroopadarshana* and it is this experience that even the Gods are daily wanting to experience. When such an experience of the unitive knowledge of God comes to us we stand in need of nothing else, all miseries cease, all bonds are cut asunder.

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Be it the *Sankhyan* dialectic that leads us to this or the *Yoga* discipline that brings this about, it is this experience that the *Gita* wants us to have.

The second chapter ends with a reference to this final state:

eshaabraahmi sthitih paartha nainaam praapya vimuhyati sthitvaasyaamantakaalepi brahmanirvanamricchati.

It is this *brahmi sthitih* which we must attain, a stage even as we are living when our minds are not perturbed by desires, where desires enter the mind as rivers flow into oceans without in the least disturbing the serenity and calmness of the same.

With this we come to the end of the second chapter, a fairly long one in the *Gita*. The ideas stated here come up for further discussion and elaboration in the subsequent chapters as Sri Krishna has thrown up many problems. Like the mind of Arjuna our mind too is still baffled for Sri Krishna seems to be speaking in riddles, now advocating this and now another. At one breath he says: *yudhyaswa* and *vihaya kamaan* and at another *yatha kurmah angani sarvashah samharate*. Naturally Arjuna is puzzled to know what Sri Krishna's import is and what his intention. In the third chapter his first question is one that arises from the mind of an analytical thinker. But the answer that Sri Krishna gives re-emphasises his synthetic approach and Sri Krishna would fain leave till Arjuna performs the needed volte face and turns over to this way of looking at things. *Sannyasa* is right, *Karma* is right, *Bhakti* is right too. You, as a *Kshatriya* and a real *Kshatriya* by virtue of your *Guna* and *Karma*, had better take to the path of duty, says Sri Krishna.

So, my dear chiranjeevis, you may proceed with the III Chapter and read the first 20 verses in it. Sri Krishna gives here a more detailed account of *Karma, Karma* that binds and *Karma* that is a means to emancipation and the great Vedic concept of *Yajna* is placed before us.

□ □ □

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Without Comment

OUR people cannot understand how it is that we who are the victims, we who are bearing burdens and restraining ourselves with such fortitude, should be equated with those whose actions have caused the Bangla Desh tragedy. —*Smt. Indira Gandhi,* Prime Minister.

AS a token of regard for the special role played by Lord Attlee in India's independence, the Government of India has sanctioned £20,000 (Rs. 3.6 lakhs) for marbles and carpets for the building being built in London by the Attlee Memorial Foundation.

—*Press Trust of India.*

THE world is now spending about 200,000 million dollars a year for military purposes—50,000 million dollars more than 10 years ago. Such spending, continued at the present rate, could well reach 300,000 to 350,000 million dollars in another 10 years.

—*M. E. Chacko,* Chairman, International Panel of Scientists.

OUT of the total loss of Rs. 20 crores suffered by the Durgapur Steel Plant last year, about Rs. 11 crores was due to labour trouble.

—*Mohan Kumaramangalam,* Union Minister for Steel & Mines.

THE reliance of newspapers on advertisement revenue needs to be discouraged as it not only impinges on the news value of a paper but also tends to develop its monopolistic nature.

—*Smt. Nandini Satpathy,* Union Minister of State for Information & Broadcasting.

SURPLUS funds of temples should not be diverted to purposes which are not religious; such funds should only be used on temples and to propagate Hindu religion and culture.

—*Biswanath Das,* Chief Minister of Orissa.

TAILPIECE

"Do you understand your husband's theories?" Mrs. Albert Einstein was once asked.

"I understand the words, but I don't always understand the sentences," was the reply.

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(To be Continued)

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Notes & News

BHAVAN'S MADRAS KENDRA

THE first annual Convocation of the Rajendra Prasad College of Mass Communication in Madras affiliated to the Bhavan's Institute of Communication Studies was held on October 29, 1971, in the premises of the Bhavan's Madras Kendra under the Chairmanship of Sri N.D. Sundaravadivelu, Vice-Chancellor, Madras University.

After the singing of the Bhavan's Prayer and the Bhavan's song by the students of the Sitamma Ramaswami Aiyar School of Devotional Music, Prof. P. Sankaranarayanan, Director of the Bhavan, welcomed the gathering which consisted of the past and present students of the College, the staff and the elite of the City.

He spoke of the distinction which the College in Madras had won by its commendable results at the all-India examination in Journalism, its students, Sri R. K. Baratan winning the Kulapati Gold Medal for the best all-rounder and Sri K. Chandrasekharan winning the Chandrakant Vora Memorial Gold Medal for the best performance in Reporting. These are all-India medals.

That in the very inception of the course, its students should have acquitted themselves with phenomenal distinction spoke highly of the capacity and earnestness of the students and the creditable work put in by the staff who gave of their best as a labour of love.

The Director also announced the donation of four prizes, they being the **S. Anantharamakrishnan Prize** of Rs. 250 donated by the management of **The Mail,** the **Swarajya Prize** also of Rs. 250 donated by **Sri T. Sadasivam,** the **Principal's Prize** donated by **Sri S. A. Govindarajan** and the **Vice-Principal's Prize** donated by **Sri V. P. V. Rajan** of the value of Rs. 100 each. All these prizes were awarded in the shape of books.

The Prize-winners were:—

The S. Anantaramakrishnan Prize for proficiency in writing—Smt. Usha Subramaniam.

The Swarajya Prize for proficiency in Editing—Sri K. Vedamurthi.

The Principal's Prize for work in connection with the Alpha—Sri S. Kannan.

The Vice-Principal's Prize for extra-curricular activities—Kum. D.K. Renuka.

Of the 27 students who appeared for the examination, one was placed in the I class, 14 in the II class and the rest in the III class. There were five women candidates.

After the distribution of the Diplomas, Medals and Prizes, Sri P. V. Krishnamoorthy, Station Director, All-India Radio, Madras, addressed the Convocation on **The service of Radio in mass-communication.** Dilating upon the theme of educating the farmer in modern methods of agriculture, he spoke of radio as the means of overcoming the difficulties of inaccessibility of the various parts of the country, illiteracy of the people and the inadequacy of extension workers.

Concluding the proceedings, Sri Sundaravadivelu commended the work of the Bhavan in disseminating Indian Culture and paid a warm tribute to the dedicated services of the late Dr. K. M. Munshi in this matter.

He fervently appealed to the audience to preserve the worthwhile ele-

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ments of our heritage and not to cast them off in the craze for new innovations. Citing his own example of how he learnt the stories of **puranic** great men and women enshrined in song and prose from his grandmother, he regretted that the modern youths grew in complete ignorance of these traditions. Referring to the journalistic profession, he recalled his early days when he began his life as a sub-editor in a Tamil paper on Rs. 35 per mensem.

Talking of adult literacy campaign, he described the pilot project started by him years ago in the Udumalpet Taluq and narrated how the sight of old men learning to read and write stimulated the interest of young children also to do likewise. There were more people who read the newspaper now than before and along with the radio, it was a popular means of mass communication.

He congratulated the students who had done so well in their examination and hoped that they would put their training to noble and useful purpose. Before closing, the Chairman referred in feeling terms to the demise of Sri K. Balasubramania Aiyar, the First Secretary of the Madras Kendra of the Bhavan, which had created a void in the public life of Madras and in the administration of the Madras University.

The function terminated with a vote of thanks by Sri A. G. Venkatachari of the **Dinamani,** one of the three 'founding fathers' of the Journalism Course in the Bhavan, and the singing of the National Anthem. A distinguished visitor at the Convocation was the Hon'ble Sri K. R. Gopivallabha Aiyangar, Secretary of the Bhavan's Bangalore Kendra and former Judge of the Mysore High Court.

KERALA KENDRA: CHILDREN'S DAY

NEARLY 500 students participated in the Children's Day celebrations organised by the Kerala Kendra of the Bhavan on November 14.

A special function was held in the evening for distributing prizes to winners in the various competitions held earlier.

Sri Satishchandra Misra, former Chief Justice of the Patna High Court, was the chief guest. The Kendra Chairman, Justice Sri T. S. Krishnamoorthy Iyer, presided over the function and Sri Sukumaran Pottekkat, *Matrubhumi,* spoke on the occasion.

Following are the first-prize winners in various competitions: Malayalam Extempore Speech (H.S. Div.) N. Fatima; (U.P. Div.) Cicily; English Extempore Speech (H.S. Div.) Devika Raghavan; (U.P. Div.) R. Murali; Painting (Sr.) C. Jayachandran; (Jr.) Indu Narayanan; Carnatic Music (Sub-Jr.) K. Kumar; (Jr.) Mala Pasupathy; (Sr.) Prabha Sundaram; Light music (Sr.) R. Sucharita; (Jr.) G. Geetha; (Sub-Jr.) Sujatha Vijayendran; Sanskrit Recitation (Jr.) G. Geetha; (Sr.) R. Sucharita.

AN OASIS OF LOVE

For 11-year-old Bhairav, an orphan villager from Bangla Desh, Baroda has provided an oasis of sympathy and help—after nearly 85 hungry bathless days of ticketless travel up and down the country.

Now Baroda's Bharatiya Vidya Bhavan has offered to take in Bhairav as a boarder—after nearly three months as family guest of Sri Manubhai N. Joshi.

It was on August 21 that Sri Manubhai found the Bangla Desh boy reduced to a skeleton and with a layer of dust on his body, dangling his legs out of the window of a railway compartment and staring vacantly at the world around him in an Ahmedabad-Baroda train.

Father of four children, Sri Manubhai, who works as a district prohibition officer in Baroda

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offered protection to the hapless boy.

At his Baroda home Bhairav was given a good scrubbing and a bath and he stayed with Sri Manubhai.

Other boys in the 'mohulla' found Bhairav fascinating and helped him regain his childlike playfulness.

Sri Manubhai also took Bhairav to Bhalod, his native town, where his 70-year-old mother made much of the "new addition to the family."

For several nights during his Baroda stay, Bhairav could not sleep. Apparently he was relieving his traumatic experience of Pakistani atrocities. His father, Bolai Roy, and mother, Balika Roy, as also his brothers and sisters were slaughtered in the military action by the Pakistani soldiers. Bhairav was saved because he hid himself amidst sacks of potatoes.

Bhairav hails from Jorbadiya village and speaks little except colloquial Bengali mixed with Odissi. He has now picked up some Gujarati—and worships 'Kalimata.'

The boy was loth to leave his "foster parents"—but relented when he was told the new education and skill would help him become a better boy.

Principal Bhatt of Bharatiya Vidya Bhavan is hopeful that Bhairav's future will be bright.

DR. A. D. PUSALKAR DONATES RARE BOOKS TO BHAVAN

DR. A. D. Pusalkar, noted Indologist, has donated a valuable collection of his books to Bharatiya Vidya Bhavan's library in Bombay.

In this collection of nearly 500 books, some rare books on History, Philosophy, Religion, Indology and Literature are included.

These books will be helpful to scholars and research students who patronise the library.

A DIVINE PREACHER: SWAMY HARIDAS

ENDOWED with divine grace, a rich voice and rare felicity of expression, Sri Swamy Haridas is currently propagating the cult of devotion among the people in Bombay.

Principal disciple of His Holiness Sri Gnanananda Giri Swamiji of Tapovanam, Tirukkoilur, Tamil Nadu, Swamy Haridas has undertaken his mission at the behest of his Guru.

An eloquent speaker in English and Tamil, Swamy Haridas is a linguist who can compose and sing **Kirtans** and **Bhajans** in many languages such as Sanskrit, Hindi and Marathi.

During his 17-day devotional singing and **Harikatha** programme at Chembur which concluded on October 24, Swamiji attracted large crowds of devotees.

Currently he is giving musical discourses on Jayadeva's **Gita Govindam** and **the Saints of India** at the Indian Gymkhana Grounds, Matunga. The programme will conclude on December 12, 1971.

Out of the funds collected during his discourses, a 2.5-acre plot has been bought at Tiruvanmiyur, near Madras, and a trust has been established under the name of "Sri Gnanananda Seva Samajam (Regd.)."

A temple for Panduranga-Rukmayi is proposed to be built, besides an Ashram which will house a **Veda Patasala** and a free dispensary. It will also provide shelter for the poor and accommodation for pilgrims and saints from all over the country.

The foundation for the temple-cum-Ashram project is proposed to be laid in early 1972, and the sponsors of the devotional music programme have appealed for generous public support.

BHAVAN'S
BOOKS
FOR
BETTER READING

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Book Review

SPEECHES AND WRITINGS OF DR. C. P. RAMASWAMI AIYAR, VOL. I, EDUCATION. Published by Asian Book Company, Madras-14, pp. 331, Price Rs. 15/-.

It was said of Goldsmith, *nihil quod tetegit nonornavit,* there is nothing that he touched that he did not adorn. The same can be said most appropriately of Dr. C.P. Ramaswami Aiyar.

Scion of a distinguished family famous for its learning as for its wealth, Dr. Ramaswami Aiyar quickly rose to eminence in various spheres of his life, as lawyer, legislator, administrator, educationist, philosopher, speaker and writer. Widely travelled almost in all countries of the globe, he had abundant opportunities of coming into contact with men and things of diverse lands which gave him a rare insight and authority to discuss matters of moment in their application to his native land. Master of many languages, both Indian and foreign, which he could handle with felicity peculiarly his own, his reading which covered many domains of knowledge in many tongues and which continued till his last days gave him a versatility which invested his pronouncements with marks of wisdom and authority which always characterised them.

From his early years Dr. C.P. was intimately connected with education in all its stages upto the University level. As the Vice-Chancellor of three universities and as the Chairman of the Inter-University Board, he acquired a deep and discriminating knowledge of educational problems in all its aspects comprehending the organisation, the administrative machinery, the teaching faculty and the student body.

In this book, which is the first volume of Dr. C.P.'s speeches and writings, are brought together those relating to education in which the learned author traces the course of education in our land from the ancient times to the modern, compares it with what obtained in the West, spotlights the dark patches in our system and recommends remedies for them.

The first of his writings collected in this book relates to the year 1935 and the last to 1966, the year of his passing away. It is worthy of note that our problems have remained the same during the thirtyone years, and, if anything, they have been more accentuated, famified and complicated in spite of spectacular advance in some fields which related to form and quantity and not to quality.

The first and foremost thing

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that Dr. C.P. bewails is the habit of some people to talk on any subject though they are completely unequipped to deal with it and observes that 'the topic of education is one of their frequent obsessions.' The intrusion of politicians into the sacred precincts of education and the sway of emotional slogans in the determination of policies have been the bane of our educational system.

On the question of the aim of education, the learned author says that 'education means nothing, is worth nothing, is futile, almost mischievous unless it teaches the human animal to live with his fellow-beings. For that purpose three things are necessary, the first and foremost being organisation and discipline. The second is the spirit of give and take, a spirit of fellow feeling, a spirit of tolerance. Last of all, you want the feeling of pity.' In these words, Dr. C.P. stresses the humanising purpose of education, that it is the training of man as man which is more important than the accumulation of knowledge or the conquest of Nature. Quoting Lord Bacon who said "Custom is most perfect when it beginneth in younger years; this we call education which is, in effect, but an early custom," he says that the object of education 'is to impart certain intellectual and social customs unto the youth of the country,—customs which become part and texture of our being, the elements of our will.' Through education, a person learns a way of life and a mode of approach to world problems and towards his surroundings.'

Writing on the *Purpose of a University*, Dr. C.P. says that 'it is and should be a school of knowledge of all kinds, consisting of teachers and learners drawn from all strata and coming from every quarter. It should essentially be a place for the communication and circulation of thought by means of personal intercourse. This idea was aptly expressed by Newman who, while admitting that *littera scripta* is a record of truth and an instrument of teaching, yet added that if we wish to become exact and fully furnished in any subject of teaching which is diversified and complicated, we must consult the living man and listen to his living voice. It is specially necessary to bear this as mind, now that the appalling tendency is growing for substituting for such living discussion and intercourse, notes delivered in classes and even through correspondence or the radio.' The practice in ancient India was that a pupil a*pproached* a teacher for instruction, became his *antevasi* and *sought* enlightenment from him. 'The persistent search for truth which was characteristic of Nachiketas in the Kathopanishad culminated in such institutions like Nalanda, which combined the ideals of the Gurukulas and of Viharas. Nalanda fulfilled the purpose of every university as it

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enabled the alumni to form each other's character, made them learn the art of life and enabled them to constitute a harmonious society.' Of such kind were Valabhi, Vikramasila and Kancheepuram and many other centres of learning in our land.

Dr. Ramaswami Aiyar is of the view that the dichotomy of scholarship into the spheres of Sciences and Humanities and the present-day emphasis on the former to the subordination and even neglect of the latter, in the pursuit of the former, is deleterious to the development of the full man. 'The two great wars gave a new orientation to education. It happened like this: people who had been bred up according to the rigid formulae of scientific education had been treating with contempt what may be called the classical type of education, including literary education, artistic education, and emotional education. The wars proved that men and women brought up in the doctrines of science and the method of science were somehow deficient in many fundamental human values and rightful appreciation of the phenomena of life. During the first world war even professors began to feel that they have been failing to provide the new generation with a firm grounding in the common intellectual and spiritual heritage—a grounding apparently more necessary than ever in a world of changing values. It was that many persons had no ultimate consolations, had no emotional ballast, nor a haven of refuge.' Holding that an education which is only science-oriented or humanities-oriented will be lopsided, a fervent plea is made for harmonising the claims of both in any scheme of national education. In this connection Dr. Ramaswami Aiyar quotes Huxley and it can bear reproduction here:

'A man has had a liberal education, who has been so trained that his body is the ready servant of his will and does with ease and pleasure, all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold logical engine with all its parts of equal strength and smooth working order ready like a steam engine to be turned to any kind of work, to spin the gossamers or, if need be, forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of Nature and of the laws of her operation; one who is no stunted ascetic, is full of life and fire; whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience, who has learnt to love all beauty, whether of Nature or of art, to hate all violence and to respect others as himself.'

Dr. C.P. Ramaswami Aiyar desires that universities must be not only purveyors of knowledge, but must be 'centres of a radiating cultural influence.' He wants that they should be universal in three senses. Firstly, the students should

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come from all regions, all sections and strata of society; secondly, that all disciplines should be provided for, and thirdly, there must be utmost tolerance in discussions and exchange of ideas. This presupposes untrammelled mobility of teachers and students such as was the case in medieval Europe and ancient India. 'No university which is narrowly territorial or narrowly parochial either in its intellectual, linguistic outlook or its spatial jurisdiction can really be successful in a country like ours which is facing so many dangers of a fissiparous nature.'

The first of the aforesaid elements of universality in a university is bound up with the medium of instruction in our halls of learning. While affirming that primary and secondary stages in education should be only through the mother tongue of the pupils, Dr. C.P. is emphatic that collegiate and post-graduate education should be, for a long time to come in our country, only through English. To achieve national integration, to import teachers from all over India and from abroad, to have access not only to standard books, but also journals of the world which carry current researches and discoveries, to put across technical ideas in a form which is universal in adoption and easy of comprehension, English and its sister language French alone are best suited and it will be nothing short of a national calamity to hastily give the go-by to English which today binds the intellectuals of the country who set the pace for the mental norms of the people in the modern age. Quoting Dr. Suniti Kumar Chatterji, than whom there cannot be a greater authority on linguistics, the author observes: 'Dr. Chatterji does not flinch from facing the problem of Hindi as a potential all-India language and script. He clarifies that Hindi is not yet a language with a sufficiently modern literature and has practically no scientific literature. He makes the pronouncement that as a language of science and of the arts and as a great vehicle of world culture, English has a position which Hindi cannot aspire to have for a long time.' And what applies to Hindi is equally true of our regional languages. In holding this view, Dr. C.P. may be condemned as an 'obscurantist' as he was actually dubbed by the then Vice-Chancellor of the Osmania University; but a realistic appraisal of the problem free from mere sentimentality and a bid for the applauses of the multitude makes this conclusion inescapable.

Adverting to the subject of rush on universities, the author concedes the need for 'the widest extension of education and for every qualified person profitting by it.' At the same time, he emphasises the need 'to encourage intensiveness in respect of higher education.' He says that universities and centres of higher learning have to aim primarily on quality rather

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than on quantity. In this connection, he has a lot to say on the advantages of Public Schools which are criticised by some politicians as making for snobbery and exclusiveness. The Public Schools have no problem of indiscipline among students since they 'recognise the value of religious and moral instruction as essential preliminaries to such discipline, keep up uniformly high standards of good behaviour and correlate physical activities with intellectual attainment.' Replying to the 'recently'—he said this ten years ago—'illogical objection to the Public Schools as something aristocratic and aloof', Dr. C.P. says: 'The remedy consists in the State and public benefactions enabling every suitable individual in India to take advantage of the Public Schools which should be multiplied rather than reduced in number.'

Speaking thus on the occasion of the Founder's Day of the Doon Public School at Dehra Dun, he complimented Mr. Foot, the first 'great Headmaster' of the school as being 'responsible for discovering Mr. Martyr who has become his successor.' One is tempted to wonder how many Headmasters there have been amongst us who *discovered* their successors.

Speaking on Educational Discipline, Dr. Ramaswami Aiyar has no doubt that the problem can be solved by methods flowing 'from a spiritual outlook, not based on dogmas, but founded on the realisation that there is an over-seeing Providence. The discipline must be a result of courage in all things and fear only for God and for one's own conscience.' This is a counsel which deserves to be heeded to not only by the students, but by the teachers of the present day as well.

The supremely well-documented writings and addresses published in this book deserve to be very carefully read for the flood of light which they throw on many aspects of education in this country which are persistent now as when Dr. Ramaswami Aiyar delivered these addresses and are no nearer solution than they were in his day, but have increased in volume and complexity. But the solutions that he suggests are valid despite the lapse of years.

—*Hara Hari*

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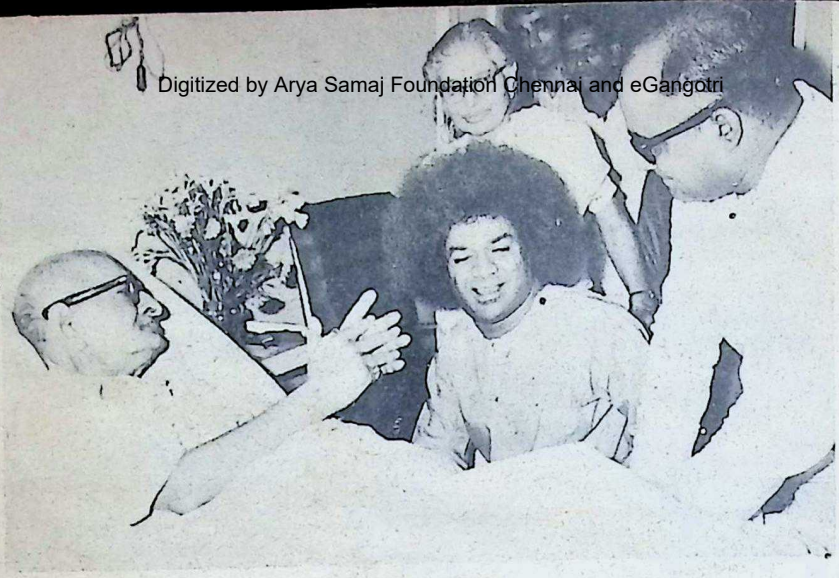

The last occasion when Sri Satya Sai Baba visited Kulapati Munshiji was on December 30, 1970, his 82nd birthday, just 40 days prior to Kulapati's passing away. Also seen in the picture are Smt. Lilavati Munshi and Sri S. Ramakrishnan.

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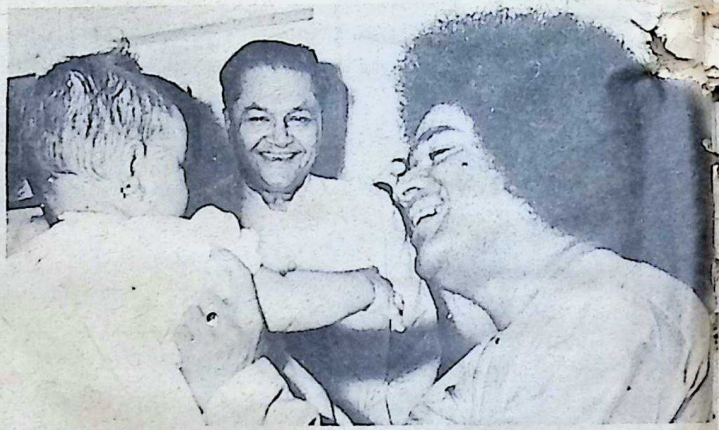
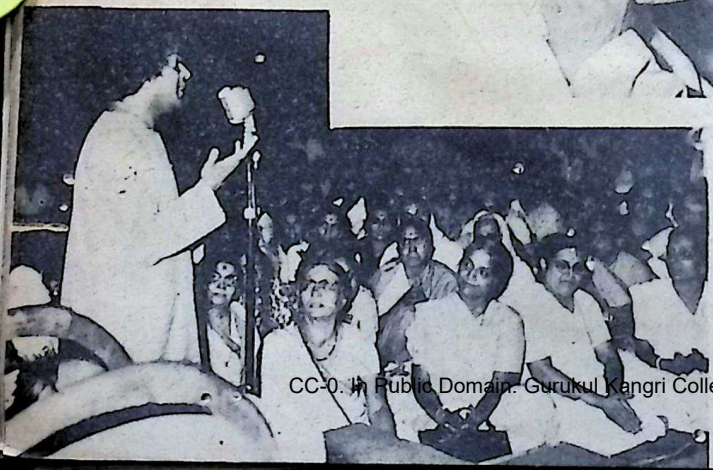


Baba fondling a devotee's child when he visited Munshiji at Bharatiya Vidya Bhavan, on December 30, 1970. Looking on is Sri Navin T. Khandwalia.



Baba singing bhajans on the lawns of Munshi Kutir, Juhu, Bombay.

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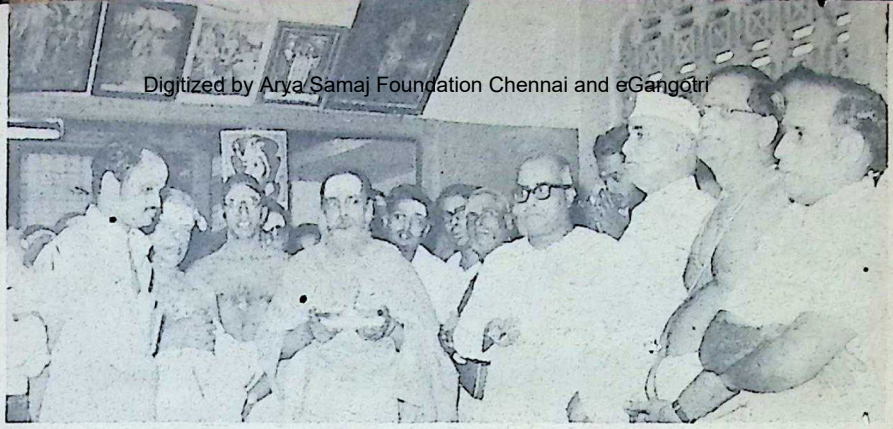
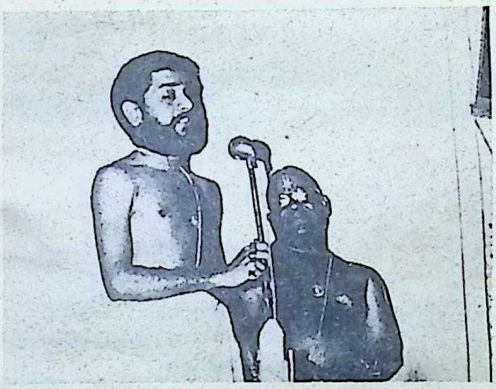
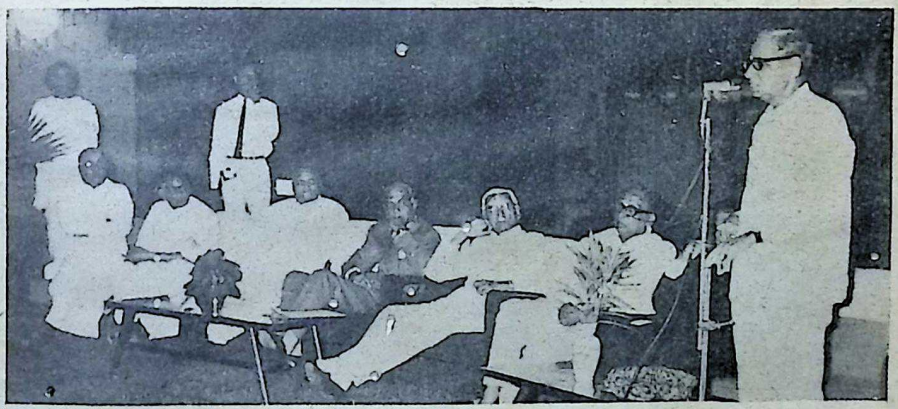


Sri Anjam Madhavan Namboodiri of Guruvayoor on his way to Gita Govind Hall, Bombay, where he conducted the 7th Annual Bhagavata Saptah *from November 1 to November 7, 1971. Third from right is Sri G. D. Somani who inaugurated the* Saptah.



Swamy Haridas, disciple of Swami Gnanananda Giri of Tapovan, addressing the inaugural function of Sri Anjam's Saptah.



Dr. P. B. Gajendragadkar, Chairman of Law Commission, speaking at the reception given in his honour by the Delhi Kendra of Bharatiya Vidya Bhavan on October 3, 1971.

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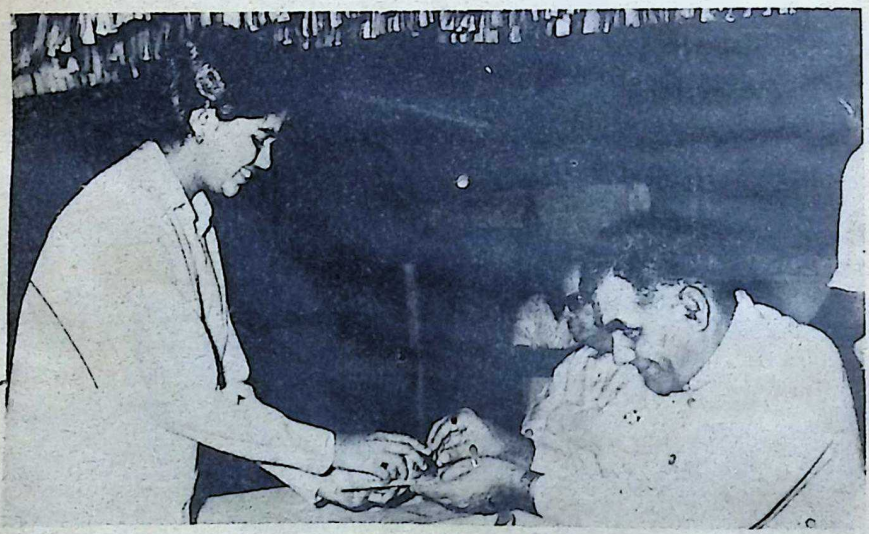
Smt. Lilavati Munshi addressing a crowded press conference on November 8, 1971, at Bhavan's Bangalore Kendra.



Sri Satish Chandra Mishra, Former Chief Justice of Patna, distributing prizes at the Children's Day Celebrations of Bhavan's Kerala Kendra on November 14, 1971.

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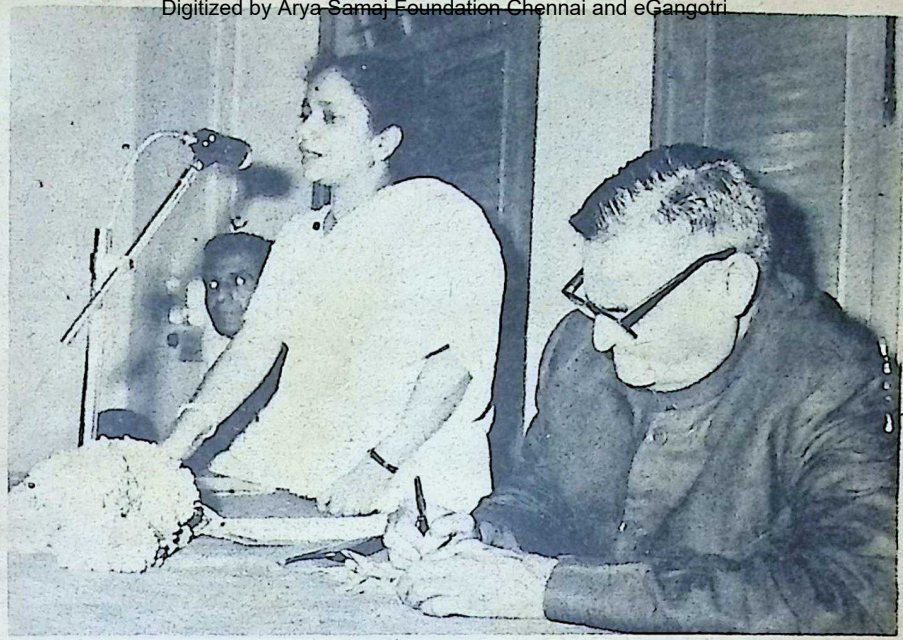

Dr. (Smt.) Sarojini Mahishi, Minister of State, Tourism and Civil Aviation, addressing the students on the occasion of Certificate awarding function of Sanskrit Vibhag at Bhavan's Delhi Kendra on October 16, 1971. Seated next to her is Sri Jaisukhlal Hathi.

Dr. B. Gopala Reddy, Governor of Uttar Pradesh, inaugurating the Arts Faculty of V. S. Mehta College of Science, Bharwari (Allahabad) on November 1, 1971. Seated L to R: Sri C. L. Gupta (Secretary), Sri H. L. Mehta (Member, Executive Committee & Trustee V. S. Mehta Trust), Dr.Gopala Reddy, Smt. Reddy, Sri P. N. Pandey (Ag. Principal) and Dr. K. P. Tripathi.

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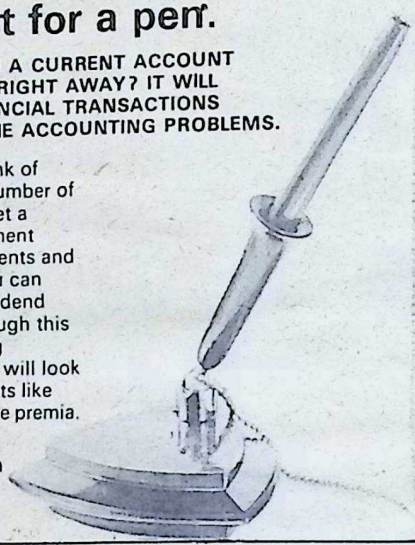

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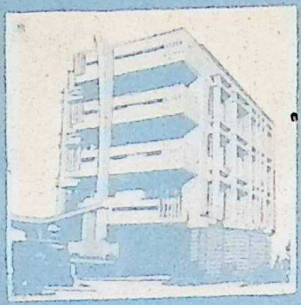

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